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CHRISTIAN SCIENCE JOURNAL.

"For the weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strong holds."

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THE TRANSFIGURATION.

Outline of a sermon preached in Chickering Hall, by the Pastor of the Church of Christ (Scientist) Boston.

And after six days Jesus taketh with him Peter, and James, and John, and leadeth them up into a high mountain apart by themselves; and he was transfigured before them. And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them. And there appeared unto them Elias with Moses; and they were talking with Jesus. And Peter answered and said to Jesus, Master, it is good for us to be here; and let us make three tabernacles; one for thee, and one for Moses, and one for Elias. For he wist not what to say; for they were sore afraid. And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son; hear him. And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves. And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead. Mark ix. 2-9.

THE Transfiguration belongs to Christianity; its interpretation, however, belongs to Christian-Science alone, for nowhere save in Christian-Science can we gain the understanding that will unfold its glories. Theology, as we have heretofore understood that term, has never been able to bring within our grasp the marvelous spirituality which belongs to this subject. Human learning and speculation are utterly inadequate to comprehend it,—in fact, any knowledge belonging to the five personal senses is at a loss when attempting to express it to men. It is holy ground on which, like Moses, we should put our shoes from off our feet.

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The account of the Transfiguration is given in all the synoptics (Matthew, Mark and Luke), and what is not a little surprising is, the three authors not only give the same facts, but relate them in almost precisely the same language. It is usually the case that, when called upon to tell of some event or deed in the life of the Lord Jesus, each takes his own way and style in which to give it; but in their account of this event, they seem to have lost all sense and expression of individuality, since they tell it in words which appear to be given unto them. How profound an impression it must have made on them, to take away their ordinary powers of speech, so that they are impelled to employ words which the Spirit imparts to them. Luke does indeed mention one circumstance which escaped the notice of the others, at least to which they do not refer. He tells us that Jesus went up into a mountain to pray, and that while praying, the fashion of his countenance became altered; thus showing that it was in this hour of Jesus' great realization of Spirit and its laws that this sublime manifestation came upon him. Mark, also, speaks of his raiment becoming white so as no fuller on earth could white it; and, while under the same spell-bound condition which held the others, he yet does impart to his account a certain artistic grace which is one of his noticeable characteristics.

Beginning our exposition at this point, let it be noticed that Jesus withdrew apart into a high mountain. What mountain was it? What useless attempts have been made to ascertain upon which particular mountain peak the Master was transfigured! The lofty, snow-capped Hermon, far to the north of the sea of Galilee, has been deemed by many to be the place where it occurred. Others again, reflecting that Jesus seldom went so far away from the abodes of men, have thought it very probable that it took place on Mount Tabor, which was in close proximity to the scenes of most of Jesus' sayings and doings. It follows, then, that no one really knows where the Transfiguration did occur. Does this not suggest a fact of some consequence to us in estimating its lessons to the world? The disciples, in narrating the events

in the life of the Master, usually tell us where these took place, and quite often the time at which they occurred; but why this expressive silence here?—a silence so profound that it would seem the Holy Spirit had guided their withholding these minor details, lest in after times men should make pilgrimages to the spot and deify what could be only an accessory.

Doubtless, the Transfiguration did have a "locus"; but this is of small consequence beside the vital fact that its chief significance consisted in its taking place in the glorified consciousness of those who were exalted to be its witnesses. Let it be conceded that the Master did actually go upon some mountain elevation, as a concession to the needs of these three disciples who were still very material in their consciousness; but, suppose that some of our worldlings had been with them on that mount of transfiguration, would these same worldlings have been able to perceive what the three disciples finally saw? Certainly not; for what can mere altitude do for one whose thought is wholly gross and material? True, our human sense does say that there is uplifting, inspiration, in being taken to high altitudes; yet, the hour will come when it will dawn upon us that to be with Christ in the Spirit, is in itself a transfiguration-mount whereon to behold all the glories of earth and of Heaven.

Proceeding a step further, notice that he takes with him only Peter, James and John; while the other nine are not permitted to be the observers of their Master's exaltation. Why this omission? Does it not seem that some slight was put on the nine; had they no cause for grievance? From our standpoint of sense, it would certainly appear so. It does look, on the face of it, as a case not only of favoritism, but of extreme partiality. We ourselves would be apt to bitterly resent such treatment. Two things may be said in reply:

First—An oft quoted remark among Scientists—that he took the three who were nearest to his thought; the ones who would be most apt to see and interpret aright the true meaning of the glorious scene. In other words, he took those who had demonstrated the highest; for to have taken

the others before they could have caught some glimpse of its real significance, would have been no real gain to them. They would have been so dazzled that practically he would have been without witnesses at all. Even the three he did choose to be with him, were at times utterly unable to understand aright what its real import was. Imagine the material Thomas to have been with them, he who so soon after that event was utterly skeptical about his Master having risen from the dead — so much so, that unless he could put his finger into the print of the nails and thrust his hand into his side, he would not believe — does it look as though this well-meaning, but doubting, disciple was quite ready for the uplifting and revelation which took place on that mount of exaltation? Peter, James and John he had often taken on previous occasions when something demanded the presence of those who could be of real use as witnesses; as, for instance, at the raising of Jairus' daughter.

Second; The chosen three who did accompany him represent those qualities which the glorified man possesses; and so we may say that they were all there "in esse." Look closer, and see what each disciple represents in himself? Peter, after his restoration, stands for earnestness, firmness, zeal, devotion and constancy; the cool-headed James expresses qualities of the glorified man such as solid sense, tact, experience, sagacity and wisdom; while John represents those qualities of intuition, spiritual insight and Christly Love, which are the very highest manifestation of man's nature. In this complete combination of qualities is to be seen the rounded, symmetrical expression of that which is to be manifested not only in these disciples, but also in every man when,— the mortal and material sense having disappeared,— the spiritual sense becomes disclosed in divine loveliness and beauty. In taking these three who had reached a point whence they could perceive what the transfiguration did signify, the Master really took not only the other nine but all mankind with him on that mount of glory. We ourselves actually were taken thereon; — not this sick, sinning, dying nature, but that complete, glorified sense of the real, im-

mortal man who always was, is, and forever shall be. Humanity virtually went with Christ to witness the transfiguration, and these three disciples were the forerunners, the *avant-couriers* of our exaltation. The glorified man was seen by them later on in this transfiguration scene,—though its full significance did not wholly appear to them until after the resurrection, at the day of Pentecost.

Passing on, notice that the Master's raiment became white and glistening, while his countenance became changed before them. How are we to interpret this? This change, taking place before their eyes, is one in which they are beginning to catch a clearer view than had ever dawned upon them. It is the person of their Master which they are still beholding, but in a new sense,—not in the old sense in which they formerly regarded him. Up to this very hour they had seen him as a man of sorrows; weary, footsore and subject to all the limitations of mortal man. Now they begin to catch a glimpse of something more glorious, something nearer the divine and exalted Being which their Master really was. Are they not also gaining a first glimpse of themselves—that is, of the glorified, the real man who was, is, and forever shall be? This is what they saw, and what we must see in this transfiguration-story. Yet, it is the personal Jesus which they see at this precise point, for they have not risen high enough to discover the impersonal Saviour. The impersonal Jesus will become more apparent later on in this history of man's true unfoldment.

This entire scene of the transfiguration, as it appears to me, is an unfolding in successive disclosures of man's real being. At this particular time in the narration, they had reached a middle plane whence they could look down upon what had, up to this hour, been their conception of the Master; while there was also placed before their vision the fact that there were still heights to which they must attain, ere they could understand all that it taught them; and this we ourselves must perceive, or we shall miss its divine import. There are successive stages of revealing throughout this marvelous event. *They must gain the highest sense of the personal*

man, before they would be enabled to discern the impersonal Man. We must not mistake the manifestation at this precise point for what it is not. They have risen high enough in thought to perceive that all of their former conceptions of Jesus were misleading and false.

This suggests the very natural inquiry: How long was this scene of the transfiguration in taking place; that is, as we compute time? All that can be said is, that our conceptions of time have no value at all. Whether it consumed an hour or a month, the main point to know is, that it sufficed to work a complete change in their consciousness; that it sufficed to prepare them, as it did their Master, for the stirring events and severe trials which, according to mortal sense, they were soon to encounter, so that, in spite of the ordeal of the crucifixion, they did not become permanently separated from their Master.

Proceeding with the account, there appear two celestial participants in the scene which occurred on this mount of vision. Who are these participants, and why are they here? The record tells us all we can know, until we ourselves have gone high enough in understanding to have every thing revealed to us. They are Moses and Elias, come to discourse with their Master on what was to be the crowning manifestation of his earthly career. It requires the highest Love and Wisdom to reveal what this is, so we will not attempt to portray it; yet we may dwell on two features of this visit to our Lord and Leader. Can we not see that Moses stands for the expression of Majesty and Power which, in its spiritual sense, the word Law so fittingly represents; while Elias, in like manner, represents the prophetic and inspirational element which Prophecy or Poetry should express? History and prophecy, the past and the future, unite in the sacred personalities of these two in a way that expresses the highest unity and harmony.

I have called them sacred personalities — but were they persons at all? Yes; in the ascending scale of unfoldment to these disciples, it seemed that they were persons; yet they are to reach a point, ere they descend that mount of vision,

whence this false sense of personality begins to disappear. From beginning to end, it is a rapidly shifting scene wherein they go from height to height of spiritual perception. The Moses and Elias who are persons to us, just as at this point they were to the disciples, will finally disappear with everything which savors of the human and the material; and we shall discover that they are not material personalities,—that they are the embodiment of Law and Prophecy in the infinitely higher manifestations of the Spirit.

At this stage, there occurs something which has puzzled all who have ever attempted to explain it by the current theological methods of interpretation. We are told by these enraptured narrators that their eyes became heavy with sleep. Nothing has so perplexed me as this statement. The usual explanations have never satisfactorily accounted for this condition in which the three found themselves. Do men usually fall asleep amid scenes such as this of the transfiguration must have been? How was it possible for the disciples to do so? What can its real interpretation be? The only one suggesting itself as any proper explanation, is the one which would occur to a Christian-Scientist, viz: they were passing through a heavy "chemicalization," so that they were unable at this point to apprehend all that the transfiguration meant. Its full realization did not dawn on them. They were overwhelmed by its significance; overcome completely!

They certainly were not asleep in the common meaning of that term; but were undergoing that spiritual transformation which must come to every one passing out of darkness into light. There must have been such a stirring up of "the old man" in them, that they were completely overpowered by it. All the errors of their past lives were coming to the surface: so that the lusts of the fleshly nature were beginning vividly to show themselves to their awakened sense. This blinded them to the higher significance of what was taking place before their eyes; but that they did emerge from it afterwards, and saw the higher lesson which this transfiguration scene contained, is made apparent by the last point which remains to be considered.

They have reached a plane where, on looking up, they saw no man but Jesus only; but who is the Jesus whom they now perceive? Is it the one seen at the commencement of the glorious unfolding? No; for to them that Jesus has disappeared,—or rather their former sense of that Jesus has faded away. They now are beginning to gaze upon the impersonal Lord and Master,—a higher manifestation of the Christ than had ever been disclosed to them. You remember it has already been declared that these three disciples went up onto the mount of transfiguration with no sense of their Master other than the human, material one, which is held by the world to-day,—the impression entertained by the religious world. Little by little this has faded out, until they reach a point whence they are beginning to catch a sense of him as he really is.

In the higher unfolding Moses had disappeared, Elias had disappeared; showing that Jesus alone remained to express the perfect idea, or conception of a complete, rounded, symmetrical man—the real man of God's creating who forever has existed. In the divine individuality of Jesus, they beheld united their fragmentary sense of Moses and Elias; but in larger, more spiritual manifestation, so that they became better able to discern who and what the real Man is. The Christ now made manifest to their purified vision is shown to them to be the only begotten of God—the spiritual Man. Thus Jesus became the “elder brother,” and “princely leader.”

Out of many practical suggestions which could be drawn from this lesson, but one is offered. The transfiguration is for us, and for all mankind. Its significance is to impress upon our feeble, sick, sinning, dying senses that *these senses* cannot behold the real Christ. He is to be discerned only as we rise completely above the illusions of the material mind which is of the flesh. The Jesus of human speculation and human systems is not the Jesus who reveals the Christ of God. That Jesus is divine, perfect and immortal; and he is the way-shower out of the mortal and sinful senses which the mind of man conceives itself to be.

The transfiguration is taking place to-day, no less than it did eighteen hundred years ago. It is taking place in our own consciousness, if so be that, with eyes open to behold its illuminated meaning, we discern in the Christ therein revealed the Jesus who is revealing to us the only perfect, complete sense of manhood and womanhood. Thus it is, that the transfiguration becomes a revelation, an unfolding of the spiritual creation.

THE TWO OFFERINGS.

The following, said to be an early, unpublished poem by HENRY WADSWORTH LONGFELLOW, seems one of his most spirited and spiritual productions.

THE day was Easter, like a dying God in pain,
 The organ groaned aloud;
 The while the sunlight, chastened by the window's stain,
 Fell on a motley crowd;

On lord and peasant, prince and pariah, who bore,
 As down the aisle they trod,
 As they had prospered, each according to his store,
 An Easter gift to God.

Among them walked a lordly prince of lineage fair,
 With lip of scornful curl,
 Who laid upon the Altar with a lofty air,
 A priceless Indian pearl.

There also came a woman, in whose face were seen
 Shame, Sin and Sorrow blent;
 A woman of the town, a second Magdalen,
 A harlot penitent,

Who seemed the figure of incarnate sin and vice,
 As down the aisle she reeled,
 And laid upon the Altar, beside the pearl of price,
 A Lily of the field.

The priest blessed him who gave the pearl, said mass an hour,
 That God his soul might save;
 But, with contemptuous hand, swept to the ground the flower
 The outcast harlot gave.

His piety was praised by bishop, lord and churl;
 'Twas God alone could tell,
 That while he unto Him gave nothing but the pearl,
 She gave her heart as well.

LUNACY.

S. J. HANNA.

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. — MATTHEW xvii. 15.

THE word lunacy, or lunatic, is one still in common use. It is derived from the Latin *Luna*, the moon; and persons afflicted with the disease called lunacy, are supposed to be affected by the changes of the moon. The literal rendition of the word, as given in the Concordance, is moon-struck. In its more general sense it is insanity, madness. It is a recognized legal term; and Inquisitions of Lunacy are yet common occurrences in our courts. Juries are called to pass upon the question of the lunacy of persons suspected of being thus afflicted.

Persons who adopt and adhere to religious views which are out of the ordinary and "authorized" lines, are not infrequently accounted lunatic. Only recently we have seen the Second Adventists charged with being lunatics, by one of their religious antagonists of the Methodist persuasion. The Second Adventists are charged with lunacy by their Methodist brother, because they believe in the second coming of Christ in personal form. He thus refers to them: "The Second Adventists have come and gone, and come again and gone, and we exclaim '*cui bono!*' what good? They have turned men's heads and women's heads until they have left their business and have become tramps and beggars. . . . Some have brought up in the poor house, and others in the insane asylum," etc. He then proceeds to point out in glowing terms the great benefits which have accrued to mankind as the result of the more practical religion of which he is an exponent. So we see one religious sect sitting, as it were, as an Inquisition of Lunacy upon another religious sect, and pronouncing judgment of lunacy upon it, and condemning it to the insane asylum.

As Christian Scientists we differ in many respects from both parties to this controversy; and while we shall not constitute ourselves an Inquisition of Lunacy, or undertake to assign either one to the poor house or to the insane asylum, may we not be pardoned if we submit a few inquiries which seem pertinent to the subject.

We suppose we are safe in assuming that the arraignment of the Second Adventists is made from the peculiar religious or doctrinal standpoint of Methodism. This being true, it will not be amiss for us to inquire into the tenets of the latter. The judgment of the Methodist Inquisition of Lunacy, as we understand, is based upon that phase of Second Adventist lunacy which holds to the belief that Jesus Christ shall again appear on earth in human form, substantially as he first appeared. Let us ask our good Methodist friends if this is any farther-fetched construction of Scripture than that doctrine of their church which is thus stated in their Articles of Faith: "There is but one living and true God, everlasting, without body or parts, of infinite power, wisdom and goodness, the maker and preserver of all things, visible and invisible." Now thus far this definitional statement of God seems consistent, and not at variance with the Christian Science conception of God; but they proceed as follows: "And in unity of this Godhead there are three *persons*, of *one* substance, power and eternity, the Father, the Son, and the Holy Ghost." Here we have a bodiless, infinite power, wisdom and goodness, by most abrupt and extraordinary linguistic metamorphosis, welded into the form and shape, — not of one person only, — but of three persons; these three persons, by the next turn of verbal gymnastics, being restored to one person. So we have in a doctrinal statement consisting of only fifty-three words: first, a bodiless God; second, a unity of three persons in one, constituting the Godhead; and third, one person constructed by some mysterious process out of a bodiless Being on the one hand, and three persons on the other.

Now, while our Methodist friends are on the subject of ridiculous and impossible things, may we not with much propriety ask them to explain to us this strange and incompre-

hensible group of words; so that at least we may be able to determine what sort of a God they really believe in,—whether bodiless or in body, whether personal or impersonal, whether one or three? A God as muddled as this language would seem to convey, would certainly not be a God who moves by immutable laws; who is “the same yesterday, to-day and forever.” May we not further suggest that it is possible that this conception of God is what has led our Methodist friends, together with many others, to the conclusion that God does work in irregular fashion instead of regular; that He does suspend His laws now and again to accomplish some particular purpose in human affairs; that He does make the law of Good to-day, and the law of evil to-morrow as an offset to the law of Good; that He does make the law of sickness to-day, and the law of medicine and other material remedies to-morrow, to act as a counter irritant to the law of sickness?

May we not further inquire of our Methodist friends whether the second personal coming of Jesus is less Scriptural, less mysterious, less incomprehensible, less inconsistent and less ridiculous than their doctrine of the Trinity? May we not further be permitted to inquire, in a spirit of the utmost kindness, whether it is becoming to commence so vigorous an onslaught upon the Second Adventist eye, so long as there is so large an apparent beam in the Methodistic eye? Finally upon this point, let us ask which of these two forms of lunacy, from the stand-point of ordinary human vision, would seem to be the more aggravated: that phase which believes it can see the second personal coming of the Saviour; or that which believes it sees a *bodiless* God, first in three persons, and then again in one person? Which should have the longer term in the lunatic asylum, if either must go there?

Now we ask our Second Adventist friends, if it might not be well for them to consider whether the second coming of Christ is not the receiving of the Christ-Principle, the Christ-Idea, the Christ-Love into human consciousness, instead of the personal coming of the man Jesus; if this reception of

him is not his second coming and the only second coming there ever shall be ; and if this is not a much more important coming than his reappearing in the fleshly form ; also if the time of all religionists would not be much more profitably spent by living the Christ-life, obeying his teachings, following his divine example, than by speculating and wrangling over the question as to his second personal coming. Is it not better to *live* Love as he taught it, than to speculate about the personality of him who taught it ? Is it not better to *act* Christ, than to await in wonderment the personal reappearing of his fleshly body ? Are we presumptuous if we suggest to our Second Adventist friends the idea of searching the Scriptures more diligently to learn of the Christ, and less to learn of the personal Jesus ? Let it be understood, however, that notwithstanding the suggestion, we accord to the personal Jesus the fullest, grandest and most glorious place in the world's history ; we yield to him immaculacy of conception, and divinity of nature, in the broadest possible Biblical sense.

Let us again, in a spirit of profound respect, ask our Second Adventist friends, if Jesus should reappear in the world in substantially the manner indicated by the Scriptures as they construe them, how many would actually believe him to be the Christ ? How many would leave all and follow him ? How many would refrain from crying, "Crucify him ! crucify him ! He is a pestilent fellow, a stirrer up of iniquity" ? Is it not better to construe the repeated statements of his coming with reference to his spiritual, rather than his personal coming ?

For purposes of illustration, let us take the 27th and 28th verses of Matthew 16th, and commend to you the Spiritual interpretation thereof as we conceive it to be : "For the Son of man shall come in the glory of his Father with his angels : and then shall he render unto every man according to his deeds. Verily I say unto you, there be some among them that stand here, which shall in nowise taste of death, till they see the Son of man coming in his kingdom." The Son of man is the impersonal Christ—the Christ-Truth ;

the Father is the divine Principle, the omniscient, omnipotent, omnipresent Being, who became God manifest in the flesh in the man Jesus — the "Spirit of Truth"; the angels — that is, the messengers — are the divine impartations, the holy whisperings of Love and Truth into human consciousness, the "Spirit bearing witness with our spirit that we are the children of God." And it was on this wise that the Christ came the second time, even while Jesus yet appeared in the flesh, to some of them that heard him speak; for they in no wise tasted death — the death of trespasses and sin — "till they had seen the Son of man coming in his kingdom."

Their spiritual perception was opened to the reception of Divine Truth, and the Christ entered in. So will He enter into the consciousness of all who will receive Him to-day; and this is His literal, as well as His figurative, second coming. Literal construction as applied to the last verse quoted, would render it meaningless; and the two verses construed together mean nothing if they are construed only with reference to personal instead of Spiritual coming. Will not literal construction also destroy the meaning of the 64th verse of the 26th chapter of Matthew? "Nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." Is not this language plainly figurative? What is the sitting on the right hand of power, but a symbol of the strength of divine Love? What is the coming in the clouds of heaven, but a symbol of the appearance of divine Truth — that Eternal Truth which is the Father.

We might mention other references to his second coming, but time forbids. Ah, my dear second Adventist and Methodist friends, you have made the common mistake of literal construction; and that is why you are yet on the quicksands of human speculation, instead of being firmly planted on the eternal rock of Truth. Until you turn away from the letter and diligently seek the Spirit, you will continue your profitless and unhappy controversies, for verily: "Circumcision is that of the heart, in the spirit, not in the letter." (Rom. ii. 29.) "But now we are delivered from the law, that

being dead wherein we were held; that we should serve in the newness of spirit, and not in the oldness of the letter." (Rom. vii. 6.) "For the letter killeth, but the spirit giveth life." In all Christian kindness, let us ask you, one and all, to cease controversial and doctrinal bickerings, and come into the Life of the Spirit. The letter without the Spirit is dead, dead, dead!

And may we not ask you, our Methodist friends, if it is not better for you — even at this late day — to adhere to the first definition of God, namely, that He is but *one* living and true God, everlasting, without body or parts, of infinite power, wisdom, and goodness; rather than to have him both a bodiless one, and an embodied three; and then again an embodied one? The one definition *is so* inconsistent with the other. Let us respectfully present for your earnest consideration our conception of the Triunity. We conceive the Triune Principle to be Life, Truth, Love. A grand Trinity in Unity is it not? Can you conceive of a better God than He who is Life; of a more glorious, than He who is Truth; of a more adorable, than He who is Love? Think of the sweeping majesty, the infinite grandeur, the profound and mighty import of these three terms of expression; and tell if this indeed be not the true Trinity — the Father, Son, and Holy Ghost — the "one living God who is without body or parts, of infinite power, wisdom, and goodness."

Ah dear friends, turn from poor, limited, powerless personality, to almighty, limitless, divine Principle; turn from the coldness and lifelessness of the letter, to the warmth of throbbing and pulsating Spirit, and you will soon cease floundering, and bickering, and calling each other lunatic.

And now, while we are on the subject of Lunacy, let us consider somewhat with reference to ourselves. We too are charged by some of our religious brethren, to say nothing of the unregenerate world, with being lunatics; because we believe it yet possible for God and His Christ to heal the sick and destroy death. We have been thus arraigned before the bar of mortal mind, *alias* human doubt and skepticism, time and again. Is it not time we were pleading to the charge?

What shall our plea be, guilty or not guilty? Let us appear in response to the writ, before the court and jury, and hear the charges:

FIRST: We are charged with being lunatics, in that we believe in Life instead of death. Let us plead guilty to this charge; and, lest the court and jury should consider us "too far gone" to be capable of understanding the nature of our plea, let us proceed to consider it briefly, and cite some authority from our Law Book in support of it.

We say then we do believe in Life instead of death; and if this is lunacy we are lunatics. Why do we so believe? Because the Bible—our Law Book—tells us that God is Life, and that He is All—that there is none beside Him: hence we feel bound to conclude that where all is Life there can be no death. In support of this phase of our lunacy, we cite the following authority: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." (John iii. 16.) "This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." (John xvii. 3.)

"He is not the God of the dead but of the living." (Mark xii. 27.) "I am the resurrection and the life; he that believeth on me, though he die, yet shall he live; and whosoever liveth and believeth on me shall never die." (John xi. 25, 26.) We believe that Jesus' resurrection from the dead taught that death was but an illusion of the mortal senses, and we accept these sayings and doings of Jesus as absolutely true: we accept them wholly and practically, not partially and theoretically. "And God saw every thing that he had made, and, behold it was very good." (Gen. i. 31.) All that He made being good, we respectfully submit that He was not the author of sin, because sin is evil; and death is sin, and sin has no other reality than the beliefs and delusions of the material senses. That sin is evil see Heb. ii. 14: "Since then the children are sharers in flesh and blood, he also himself in like manner partook of the same; that through death he might bring to naught him that had the

power of death, that is, the devil ; and might deliver all them who through fear of death were all their lifetime subject to bondage." We might cite many more authorities, but we think these are sufficient, and are willing to rest our case, as to the first charge, upon them.

SECOND : We are charged with being lunatics, in that we believe in Love instead of hate. We plead guilty to this charge, because we prefer Love to hate ; because we believe, in fact we know, we can be happier by living in Love than by living in hate. This would seem to require no citation of authorities ; but, that the court and jury may be fully advised, we refer to the following : " God is love, and he that dwelleth in love dwelleth in God, and God in him." (1 John iv. 16.) " Beloved let us love one another : for love is of God ; and every one that loveth is begotten of God, and knoweth God, He that loveth not knoweth not God ; for God is love." (1 John iv. 7, 8.) Inasmuch as our textbook is based wholly on love and justice, and it would seem a self-evident proposition that, God being all and God being Love, there is no room for hate, we might safely rest our case as to this part of the charge, on these citations. But inasmuch as hate is a human belief, we will cite some authority as to it. " Ye that love the Lord, hate evil." (Ps. xcvi. 10.) " Hate the evil and love the good." (Amos. v. 15.) " Do good to them that hate you." (Luke vi. 27.) " Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake." (Luke vi. 22.) All through the Scriptures hate and haters are condemned ; so we are willing to stand condemned of the lunacy of Love, rather than of the lunacy of hate.

THIRD : We are further charged with lunacy, in that we believe in Truth instead of error. We plead guilty to this charge ; and cite the following in support of our plea : " His truth shall be thy shield and buckler." (Ps. xci. 4.) " Speak ye every man the truth to his neighbor." (Zach. viii. 16.) " Know the truth and the truth shall make you free." (John viii. 32.) " Brethren if any of you do err from the truth, and

one convert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." (James v. 19, 20.) We prefer the lunacy of Truth to the lunacy of error, and hence our plea of guilty to this charge, also.

FOURTH: We are charged with lunacy, in that we believe in health instead of sickness. We plead guilty to this charge, because we prefer to be healthy lunatics, rather than unhealthy ones; because we consider the lunacy of health and happiness a better form of lunacy than the lunacy of sickness, disease and unhappiness. Please find us guilty of this charge, therefore, without citing any authority.

FIFTH: We are charged with lunacy, in that we love the Light rather than darkness. We prefer the light to the darkness because it is much more agreeable to us; and, inasmuch as we have been taught by all of our teachers of the natural sciences that light is something, and darkness nothing — that is, only the absence of light, a negation — we prefer to love something rather than nothing. While this may seem an extraordinary form of lunacy, yet we feel warranted in pleading guilty to this charge as well upon grounds of our own convenience, as upon the authority of our Law Book. It tells us: "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter." (Isa. v. 20.) "God is Light." (1 John i. 5.) "For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved." (John iii. 20.) In view of these authorities we prefer the lunacy of light to the lunacy of darkness, and ask to have our plea of guilty entered.

SIXTH: We are charged with the lunacy of believing that God is All-powerful, All-wise, and All-present, instead of the lunacy of believing that He is only partly-powerful, partly-wise and partly-present. Included in this phase of lunacy is that of believing that this All-power extends alike to the destroying of sin, sickness and death. This we understand, is regarded by those who are accusing us, as the most dangerous form of lunacy we have yet developed. But

we nevertheless plead guilty to it, and we cite our great Law Book the Bible, as a whole, in support of it,—without singling out any particular portions. We prefer the lunacy of a whole God, to that of a partial one; that of one whose power is unlimited, to a limited one; that of one whose wisdom is complete, to one whose wisdom is circumscribed; that of one whose presence is always with us, to one who is here to-day and gone to-morrow. Therefore we enter our plea of guilty to this charge.

SEVENTH: We are charged with lunacy, in that we believe the Scriptures in whole instead of only in part. Included in this belief are all the teachings of Jesus and the apostles as to the healing of the sick, healing the sinner, and raising the dead. We believe all of his teachings were directed to and intended for the benefit of all mankind, not merely to and for part of mankind. In support of this, we cite the whole of our Law Book known as the New Testament, and wish to have entered our plea of guilty to this charge.

We understand there are many other minor charges made against us; but as these cover substantially all of our essential beliefs, we think in pleading guilty to them we should be found guilty without further delay, and judgment that we be incarcerated in a lunatic asylum pronounced and entered on record. We much prefer to be kept hereafter in the asylum of Truth, than to be running at large in the charnel-house of error; and we ask that our confinement commence at once. We prefer this, because we prefer to live in a "house not made with hands, eternal in the heavens." We know that this asylum is located in that sacred city which lieth four square. We know that the builder and maker of this city is God: and it is "a city which hath foundations." We know that it is beautiful for situation, the joy of the whole earth, for it is Mount Zion—the new Jerusalem, fair, royal and square. Yes, we prefer the lunacy of Life to the lunacy of death; the lunacy of Love to the lunacy of hate; the lunacy of Truth to the lunacy of error; the lunacy of health to the lunacy of disease; the lunacy of happiness to the lunacy of misery; and may God speed the day when all humanity shall be consigned to *this* lunatic asylum.

THE CHURCH OF CHRIST.

MRS. IDA FULLER.

O CHURCH of Christ! O House not made with hands;
Nor builded on the smooth and treacherous sands
That ever fail;
But on unchanging Truth's eternal rock,
Where storms of doubt and angry tempests' shock
Can ne'er prevail!

Thou stand'st secure, while earthly temples fall;
And peace and joy are found within thy wall,
Where Love doth reign!
Thy light doth constant shine for mortals' weal,
And *will* eternal Love for aye reveal
In sweet refrain.

Thy gates are shut to sickness, sin, and death;
For only Purity here entereth,—
Naught that defiles.
Thy law of Truth and Life can have no end,
And *Love* is with thee *always* to defend
From error's wiles.

Thy corner-stone is He who came to save
From sin's repulsive touch, from death's cold wave,
And point the way
To triumph o'er the world, the flesh, all ill,—
Whose Sun of Righteousness our night shall fill
With endless day.

Thy builders,— they who take Him for their guide,
And, setting every mortal weight aside,
Their lives compare;
Who, fitting in its place each loving thought,
And casting every imperfection out,
Fashion with care;

Who heal the sick, the broken-hearted bind,
And in His Truth a remedy can find
For every woe;
Who in his law of Love e'er dwell secure,
And, holding to that rule of Life so pure,
O'ercome the foe.

Thy creed is Love, that knows no fear or pride,
 But ever setteth mortal self aside
 To build for thee ;
 All radiant shine Thy watch-towers in the night,
 And in their luminous, reflected light
 The blind may see.

And as thy kingdom now on earth has come
 To weary mortals seeking their true home,
 O may they learn
 In love to man to show their love to God ;
 And, treading in the path their Saviour trod,
 To hither turn.

THE MEASURE WE METE.

F.

WHEN from competent judge or jury of our peers, instead of hoped-for approval we receive unlooked-for rebuke, do we realize that the consequent feeling of having suffered injustice has its basis in vanity? This alone is the source of all sense of injustice. In proof, witness our ready excuses, our earnestly presented reasons (?) for ignorance or folly. We forget that ignorance of the law is a plea never admitted a hearing in court, but feel sure *we* should have been spared some of the pain. The bitter pill should somehow have been sugar-coated ; that is, the chiding should have been given in some other way, at some other time, or to some other person quite as much to blame as we, — better still, to some other altogether, leaving our own sins of omission or commission wholly ignored. What a deceitful thing is the human heart ! What wonder that Jesus, with his divine understanding of Soul, would neither trust his own nor any other !

In further proof of this deceitfulness, when we do for a time personally escape reproof while our brother is receiving reprimand, instead of stopping at gratification over our own temporary escape, we get "heads together" in unhallowed criticism of the one being scourged ; or silently look in superior saintliness, and shake our wisdom (?) crowned heads

in amazement at such display of the sinfulness of sin and foolishness of folly,—as if ourselves sin-and-folly-proof! as if ourselves already entered upon the way of holiness in which we “shall not err”!

Do we realize that Christian Science *is sin's rebuke*, and nothing else? Its whole work is to uncover to each individual, the sinfulness, foolishness, worthlessness of his *own* heart—not the heart of another. Only by seeing our own carnal heart as it is, can we know the heart of mortal man. Jesus knew the heart of man, having been “tempted in all points”; that is, having found in his human heart every thing that is in the heart of each one of us. Only his understanding of the Truth of Being could have revealed to him the human heart as the exact *opposite* of the divine heart of the Son of God.

Does not the understanding of the Truth of Being, the same Christian Science which Jesus taught, to-day uncover to us our own worthlessness, to make us humble, compassionate, patient? Does it not teach us how to overcome, Jesus-like, the temptations of the heart of mortal man? If ourselves not diligently overcoming, at what moment may not the adversary set a snare for our feet, and cause us to fall beyond redemption,—in this age or in the age to come? May not our whisperings and “I-told-you-sos,” our unholy gloatings over another's reprimand, merited or unmerited, be a snare in which our own feet are so entangled that we already are staggering to our fall? “What measure ye mete it shall be measured to you again.”

How many of us have fallen so far that we have had to begin our weary way “out of sense into Soul” all over again, just because of our malicious, pharisaical gloating over the discomfiture of some one to whom the rightful Judge had given a timely reproof?—not stopping to think that we thus were helping to thrust the stumbling one into outer darkness, instead of letting the loving word of warning help him to walk with firmer step in the narrow way. Surely the blood of such an one will be required of us.

To become a Christian Scientist is to become an imitator

of Jesus of Nazareth; to be governed by the same motives, from first to last. He *earned* the authority to rebuke, by first overcoming in his own heart the thing to be rebuked in another.

May we not justly suppose that Mary rebuked, cherished, trained in divine wisdom, this son — the supreme demonstration of her recognition of the Fatherhood of God? Was he not once publicly rebuked, and taken back to his mother's house; until, by obedience and demonstration in the "few things," he attained to such understanding of Principle, the Father, that he finally became "in his own person the rebuke of sin"? How compassionate he became — because of the discipline he so bravely bore — to all who were striving to learn the way of him! Are we following his example? "And if thy brother sin against thee, go, show him his fault between thee and him alone; if he hear thee, thou hast gained thy brother."

The sweet, loving privacy of rebuke by the holy Mother was never violated; hence, he was enabled to teach those who through demonstration were to speak with authority after him, to observe the same tender method in their dealings with all that believed on him through their word. If for any reason another was admitted to the sacred council called to show a disciple his fault, is there any record of that high trust ever having been betrayed? Is there anything to lead us to conclude that Jesus, or the disciples, felt that Peter's fatuous denial of his Lord brought added persecutions to the divine martyr or to his followers? Although Peter was warned against his self-confidence, how gentle the rebuke, and how truly mighty the forgiven Peter became in consequence! In him were the Master's teachings truly glorified!

Are we imitating Jesus when, with heads together like "gossips at a quilting," we bemoan our sufferings through another's folly; or allow our self-righteousness to glory that we are not as he is? Had we not better diligently search in our own heart for the same, possibly greater folly; and when found, as it surely may be, destroy it with Truth—establish,

in place of that lurking sin, the "Mind that was in Christ Jesus"? In other words, would it not be wiser humbly to learn from another's experience; to avoid the same foolishness, the same sin, the same ignorance?

The writer is not merely theorizing, but rather is speaking from personal experience. He has measured to another from his lofty self-righteousness, and been measured unto in return, while smarting under ignorance and folly rebuked in himself. His love of Truth has compelled him to look within; to see the deceitfulness of his own carnal heart, and be willing that it should be uncovered and cleansed,—even by fire. Not only is he forced to be willing, but must himself help to keep the purifying fire burning; that it may consume the very last claim of ignorance and sin, leaving only the Truth of Being to be found abiding in him.

Christian Science is not only a revelation, but a revelator. Truth revealed, in turn uncovers every phase of the lie. That is why the "honest heart" is the only one that can bear its fires. The "honest heart" is one that *really* wants to find "the kingdom of God and his righteousness," at whatever cost of pride or worldly wisdom; the heart that is willing to have its deceitfulness uncovered,—for that is the only way by which it can be said of any human being: "He himself knew what was in man." It is the only way by which our trust can be transferred from man to God. The trustworthiness of the Divine revealed, discloses the utter untrustworthiness—not only of our own human heart, but of the heart of man.

God help us to measure as we would be measured unto; to guard as sacredly the conflicts and failures, the growth and victories of a brother, whether a fellow-teacher or our student, as we would have him guard ours. God help us to learn, soon, not to chide another while a sense of injustice rankles in our own heart. *Jesus never did this!* God help us never to exult in another's pain; for it is the same snake that envies another's hard-earned "well-done," and will poison unto death. "May he give his angels charge over us to keep us in all our ways!"

FOUND AT LAST.

M. BETTIE BELL.

AS far back in childhood as I can remember, I had a longing to know about God. Rather than play and romp as other children, I found happiness in reading the Bible to the old negroes on the plantation, and telling them all I could about the beautiful things recorded therein. At every ailment that came to me they would prophesy to my parents: "You'll neber raise dat 'ar chile, she's born for dem heabenly mansions. . . . It takes dat 'ar chile to make ebervbody t'ink de black negro'll go to heaben if he behave himself properly — as God be no respecter of persons." Fear of death was continually held before me, by both white and black, because of a delicate appearance and frequent illness.

My parents were members of the old school Baptist church; and, our home being considered a hospitable roof for one and all of the ministers and church people, the subject of religion discussed with and by them became a familiar theme. I myself often questioned my father about the prophecies in Isaiah, Ezekiel and other books, but his reply was: "The deep mysteries of Godliness are hidden from us, and you are too young a child to inquire into these profound things." Yet the longing to know kept forcing its way; and many a night I lay awake praying to God to show me the way, to give me a right heart and a true understanding, — above all, to keep me from saying or doing any evil thing.

A happy childhood was followed by a social young-ladyhood, and yet there was an unsatisfied desire for something better, higher; something that the world could not give. Sometimes also there was a striving to hush these vain longings, to smother thoughts about God; because I did not know of any one who could wisely answer the many questions arising, and thus satisfy the deep yearnings. I now know it was the vain search for the real, the unsatisfied desire for Truth, that often made me ill.

When very young I parted with my sunny home at "Cedar Grove," and took the name of one of the noblest of the earth. It seemed that in my own home, where new interests would put to

silence the inner warfare, I would be happiest. Earthly joys seemed very real; but the inward struggles went on, and naught of earth's bountiful offerings could stop the search for the true boon of Life.

The dream of mortal joy was broken by the loss of a beautiful boy — too beautiful to lay under the sod; the pride of my heart, the hope of my life. Why must this be?

So-called Christian people said it was done through God's will to humble me; that the chastisement was needful. They thought that I loved the world, and that this was to force an acknowledgment of God, and make me willing to join the church. Mortal sympathy fell like a clod upon the heart; but I listened to the advice of elder people, and finally myself united with the old school Baptist church, being convinced that this was the way to find the Light. They seemed to me the people who lived nearest the Truth; for they talked more about the Bible, and loved each other better than any people I knew. They also had a high appreciation, through faith, of a living Redeemer; but no understanding of a living, saving Principle. They preached the realities of hell, until the fear of eternal punishment was so grounded in the consciousness, that the demonstration of Christian Science alone could destroy it. Having joined them however, I thought: "Now the rest will come, the peace that passeth understanding be given, and with it surely will come some knowledge of God," — but the battle was just the same. I found no panacea for sickness, no boon for sorrow, no health, and no uplifting from sin; though I was deceived in thinking this was all right.

Time sped away. Other dear ones came to cheer the home, claim the attention, and give plenty of food for thought. I began to search the Bible more and more, that I might see the way to rear them; to give to them the stimulant of a Christian life, and the example of a Christian mother. I prayed for them day and night; but my prayers were not of the kind to keep out the doctor, or obviate administering of medicine. My love for them was full of fear, and anxiety was the demon of torment. How often I wondered, "Is this the Christianity that Jesus came and labored to show us? Is this the way he would have us live?" The question remained unanswered. Faith in the promises was unshaken, but I could see no way to apply those precious promises to my daily life.

I loved my family as do few mothers — indeed my great sin

was idolatry ; but the sudden appearance of the illusion of scarlet fever, in one short week robbed me of all I had ! In Lexington's beautiful cemetery, five mounds mark the resting place of what were my idols in the flesh.

As before, Christian pillars versed in theological lore said, "It is God's doing." Many a night I walked the floor, declaring: "If it is God's work, I do not want to know anything about God ! If Christians and ministers persist in saying God sent this fifth-told woe upon me, to punish for some awful sin I know nothing about, both ministers and Christians have told a lie about God, and I do not want to be in the company of either." They almost crazed me with their modes and means of comfort — charging God with the horrors of mortal error ! To be alone that I might search the Scripture to find out whether God did it, was all I asked. It seemed I must have died had I not heard the sweet whisperings : "Come unto me all ye that labour and are heavy laden, and I will give you rest. . . . I will never leave thee nor forsake thee. . . . If a man keep my saying, he shall never see death." These words from the fountain of Life would still the grief. Could the Father who put such words into the mouth of His beloved Son, be the cruel God to rob me of all my loved ones ?

Months of lonely widowhood passed, in which the heart was schooled by its discipline, and the daily cry, "Not my will but thine be done." At length a new husband, new home, new city, new society changed the thought to live and do for others ; but when the heart is once broken, who can mend it ? *Only God !*

Sickness marked me for its prey, clogging the wheels of action and stultifying many a good motive and aim. Starving for the bread of Life, I went to church with my family every Sunday, hearing given these motives for church going : "This is a popular church ; the fashionable people go here. The minister gets off some very cute sayings, and it don't cost a man much. He is not dunned for extras, and nothing is expected of him but to listen to a fine, rhetorical lecture." Heartsick, I turned from this picture, and found rest in the Sermon on the Mount.

Two beautiful daughters came to fill the void and cheer our home, — for us to continue to love with fear and anxiety. Beliefs settled upon me so thickly that I came to be called an invalid ; and there followed days of suffering under medical treatment of all kinds and qualities, until all methods were exhausted and laid

by as valueless. I often wondered which had become the most chronic: the sickness, or the Doctor and his powders. The yearning for God increased, and eventually led me to my Saviour.

In 1884 a friend called and told me of some wonderful cures effected through Christian Science. After hearing the mode of treatment I doubted its efficacy. It seemed impossible that any thing could be done, but I was urged to take the treatment. That night I dreamed I saw Jesus standing by my bedside, with a look of compassion on his face, saying to me, "Daughter, be of good cheer, thy faith hath made thee whole." I consented to receive treatment at once, and in two weeks time was enabled to take charge of my family and home duties; soon afterward becoming able to entertain a house full of company. I spent the summer in taking friends to the dear Scientist, that they too might receive the blessing and the healing balm.

The next step: I must know of this power — the nature of this silent method that soothed when all else failed. To myself I said: "I will take nobody's word for this. I will take SCIENCE AND HEALTH and compare it with the teachings of Jesus, Paul and others. If it accords with my BIBLE I will accept it. If this method proves to be the healing, teaching and preaching given by Jesus, I will follow; will study, and devote my life to it." Peace and rest began to dawn. I searched the BIBLE and SCIENCE AND HEALTH faithfully, and can say, with joy unspeakable, that I have *found at last* the way to demonstrate the Life that knows no death.

I took my first course of instruction under a student; and then, being convinced that this was the Truth, could only be satisfied by taking primary, normal and obstetric courses with the Discoverer of Christian Science — which I did in the next three years. Through the illumination of her spiritual understanding of God, darkness was lifted from the land; and behold the light of healing ability! the strength found in wielding the sword of Spirit to hew down the claims of sin! The final mastery over death is included in the Principle and rule of the Science of Being.

Progress is the law of demonstration. Through this beautiful teaching, I was enabled to hew down the claims of sickness and sin; to rise into newness of Life; to disarm all unconscious error, by the power of the law of Spirit which gives us dominion over it. Six years have passed since first I heard of Christian Science.

The fruit of Truth has been so satisfactory, that I have carried my family and others through sicknesses that would have puzzled the science of medicine, could it have witnessed the demonstration.

Some knew that the Science had lifted me from hopeless invalidism, even admitting me to be a walking advertisement for Christian Science; yet they derided it. Both neighbors and friends criticised, and stood aloof; while certain relatives would rather have nailed me in the coffin than have me depart from the orthodox views of a personal God, or admit that the Truth of Christian Science lifted me from the chaos of mortal sense. This was well for me. For their erring thoughts, I returned them love; thus endeavoring to fulfil the law of Christian Science: "Love thy neighbor as thyself," and "return good for evil." Now, I am so happy with the unfoldings of Truth and Love, rather would I convey crumbs of comfort to soothe the weary traveler in the veil of sense, than enter most brilliant scene of worldly enjoyment.

Experience in work has brought such fruit that gold and silver could not purchase it; neither can persuasive flatteries of personal sense entice me to relinquish the God-given boon which, for so many years, I longed to possess. Science has wiped out my grief; given me health,—and above all, the realization of the Love that is forever fearless and omnipresent. The years of weary waiting and "hope deferred" have passed. I have found the way at last,—the only way to life immortal. As the dream of sense is being dissolved by demonstration and revelation, we enter upon our birthright in the realm of Soul, where the facts of Being will unfold to us throughout eternity.

Christian Science understood and applied in our daily life, will rend the veil of sense, roll the stone from the sepulchre of sin, open the door to harmony, and give us possession of the joys of eternal life. It is thus that Christianity will be honored, people healed and converted; and sin, sickness and death eventually be blotted out of consciousness forever.

NATURE's sepulchre is breaking,
And the earth, her gloom forsaking,
Into life and light is waking.

— ALICE CARY.

HEALING.

I HAVE known of this blessed Science for four years, and it has been of untold value to me. I have been a great sufferer for many years; was considered delicate all my life, and had lain in bed five years with the severest kind of suffering. Sometimes I would lie for weeks at a time unable to move myself, and experience greatest suffering whenever I had to be moved by some one else; and I know all that doctors and medicine could do, was done for me. I had as good medical doctors as could be obtained anywhere, but they failed to help me. I had been a member of the church for a number of years, and a child of many earnest prayers, but I got no better.

There appeared an article in the newspaper about two or three persons being healed by Christian Science, and we knew them to be beyond the doctors' help; one was, in belief, in the last stage of consumption. This was the first we had ever heard of Christian Science. I thought, "If it has cured them perhaps it will help me," and concluded to try it at once. My father made inquiries, found out where the Christian Scientist was, and brought her to see me. She treated and talked to me a little, and such beautiful words! How sweet and comforting they sounded! I had never heard such words before, and they seemed to be just what I needed. My pain all left me, and I had such a sweet peaceful rest and sleep that night. The next day I said, "I feel so well that I want to sit up in the rocking chair while my bed is being made." I was lifted into the chair; but when my bed was finished I felt unwilling to lie down, and insisted in sitting up, until I sat up seven hours without ever lying down. Then my mother said to me, "You will overdo yourself"; but I said, "I am not afraid, I feel so well,"—but I went to bed. The next day to my surprise and that of all the family, I felt still better and stronger than the day before, and stood up on my feet. The next day I walked a few steps, and then kept on improving every day. In less than four months we moved out West.—M. G.

I HAVE been a teacher in this State nineteen years. Taught continuously till my school closed last June. Have had belief of

heart failure and rheumatism (so pronounced by physicians) and was obliged to give up teaching. First heard of Christian Science last September. Was brought into realization of the Truth and restored to health in a few days. Although I am a member of the Baptist Church of this place and was positive I had been regenerated, I never believed it possible to receive such a glorious conception of Truth. I did not think it possible to be so supremely happy in this world, and have the abiding faith and peace that passeth all understanding. I was a sufferer, miserable, unhappy. My religion was not sufficient to sustain me until I was brought into this beautiful realization; and my restoration to health, as well as the beauty of Christian Science, has brought three more, — so we now number four. — MRS. F. B. L.

ABOUT two years ago, my attention was first called to Christian Science and what it could do for man; but I had no sooner heard of it than I came to the conclusion that it was a genuine humbug, and that any one who practised it should be prosecuted to the full extent of the law. What did I know about Christian Science? Just simply nothing. My sister, whom a council of doctors had pronounced beyond the reach of medical aid, had gone to M — to be treated by a Christian Scientist, as a last resort; but it was my firm conviction, at that time, that if *good* doctors and medicine could not cure her, *nothing could*.

Upon her return home I saw, or thought I saw, a change for the better, which I reluctantly admitted; but she was satisfied that she had found the straight road. We soon had a copy of SCIENCE AND HEALTH, and I went to work in earnest, — to work out my salvation, through Truth. Up to this time I had always thought I was about as good as the average man, although I had committed almost every sin in thought, if not in deed.

I was afflicted with numerous chronic ailments, and besides, with every west wind, I had the sorest of sore throats; was also unable to read without glasses. I denied all these claims faithfully to the best of my understanding for about three months, without any change — except for the worse. I was often tempted to give up, as the claims of pain seemed too real to deny; but I held fast, and never once did I turn back. Within the next three months I was *freed* from all the aforementioned claims, except that of poor eyesight.

The claims of sin I was not so willing to part with; thinking still that there was pleasure in drinking, comfort in chewing and smoking, and satisfaction in getting angry and swearing; but I dropped them *all*, one by one, without any special effort on my part, and not knowing why I did it. I had been studying SCIENCE AND HEALTH faithfully up to this time, swallowing it all, though I must say some of it was bitter as gall at that time.

In January 1891 my sister and I took the first course of lessons, and since that time have been able to understand and demonstrate the utter falsity of error and its claims; to realize, in a *small* degree, the allness of God. From this time my eyesight improved, but I was still unable to read at night without glasses. Not being able to overcome this claim myself, I asked help of a Scientist, and in less than a week I could read fine print. — H. S.

For years I have been a victim of rheumatism, and for months have been confined to the bed. In addition to this claim, in October, 1891, pleuro-pneumonia set in; and, as days passed by, I became weaker and weaker, and I could neither eat nor sleep. Drugs could do no more for me. Morphine alone was administered, and my friends looked for the end which soon must come; but, from behind that dark curtain of death, there flashed a glorious light. Christian Science came to the rescue at the eleventh hour. Well I remember how the stupor from morphine, and the pain passed away. I was as one raised from the dead. Strength again took possession of my limbs. I arose from my bed, and, within one half hour after treatment, I was dressed and partaking of a meal, after six days' fast. My healer has furnished me with a copy of SCIENCE AND HEALTH, and I now know that God is mightier than drugs. — D. D. McL., ST. PAUL, MINN.

At three years of age, measles left me with hip disease; and at eight, the hip became dislocated. The best surgeons treated me, but failed to benefit. May 12, 1890, when I took my first treatment in Christian Science, I was unable to stand except with two crutches. On the 14th I began walking with a cane. In six weeks I laid aside the cane and walked as never before. Am now well, doing all kinds of housework, and glad to *stand* and testify to the healing power of Christian Science. — S. D. P.

NOTES FROM THE FIELD.

I WISH to add my testimony as to God's goodness in leading me to this new understanding of His nearness and power. I can look back over a life of disappointment, and see God's hand guiding me through dark hours, on to the blessed sunshine of His presence. I was brought up without religious influence; still, my heart ever longed for that Christian experience which I heard belonged to those upon whom I looked with awe,—almost as if they belonged to another world. Little do we know how near we are to the kingdom sometimes in this very humble, honest longing. We can be sure that if our earnest prayer is to be guided aright, although we cannot yet see the Hand or way, we surely will be led to a higher and better understanding of God and what He would have us to be.

I finally united with a Congregational Church; and earnestly sought the comfort I longed for, by entering heart and soul into its missionary and Sunday School work. After a year of unsatisfactory seeking—my health failing meantime, from several years of school teaching, SCIENCE AND HEALTH was put into my hands. Never can I forget the hour of that first reading. The words, "Desire is prayer" brought the comfort that, although I knew it not, I had been praying all my life. With the light that broke upon me that day, came physical healing; and, though I have passed through many trials and hard-fought battles since then, the glory of that hour, never quite faded, has given me courage to press on when heart failed, and seemingly all watchers had fled. My greatest battles have been won by holding steadfastly to the thought "And whosoever shall lose his life for my sake shall find it"; but in no instance has victory come about as I had planned. God often has other niches for us to fill, beyond and above our short-sighted vision, whereto He will surely lead us, past the shoals and temptations, up to the "perfect day."

"He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them,

beareth them on her wings. So the Lord alone did lead him and there was no strange god with him."—(Deut. xxxii. 10-12.)

The earnest hope that this reminiscence may lead others to prayerfully listen to the pleadings of the "still small voice," and fearlessly and bravely to follow its promptings,—even through struggles and trials,—on to victory, has led me to give this grateful testimony to the power and grace of Truth, as shown in the teachings of Christian Science.—M. K.

WE too have reason to feel encouraged that, with our limited understanding of Truth, we may and do prove the omnipotence, omnipresence and omniscience of God; that He is "the same yesterday, to-day and forever." I was not brought into Science through physical healing, but have felt so thankful that I could accept it because of its reasonableness. I've been deeply interested in the Sunday School lessons, especially since July. In writing the references to July's third lesson, the thought expressed in SCIENCE AND HEALTH 28: 19, "A miracle fulfils God's law, but does not violate that law," called to my mind the oft-repeated assertion by those of our former faith, viz: "The day of miracles is past." At that time I was visiting in Iowa, and had no chance to attend a Christian Science Sunday school, so went to the Methodist Episcopal. When thought upon the word "miracle" was given by the teacher, he made use of the above assertion. I asked him if he thought a miracle could be anything *less* than the fulfilment of God's law. "Oh, no!" he replied. I said: "You surely don't think the day is past when God's law can be fulfilled, do you?" "Why—no—certainly not." I felt so keenly their need of the spiritual interpretation of Scripture, and I am sure they feel it also; for there was no spiritual food in the expressions given upon that lesson.—MRS. N. J. M., OKLAHOMA.

AT your request I write to say, I have carefully read and studied SCIENCE AND HEALTH, and am glad I have. I believe it all because I have proved a part. My first thoughts were directed to it September '91 by a sister on her way to treat the sick. I was not sick; but, as the world would say, was stout and strong. I read the three tracts she gave me, over and over again,

and could scarcely believe them, and sent to you for more. I have been called a great many different names both by my minister and brethren, but I am safe in the Master's care. Many can tell that God has blessed them as a result of my visits, and yet I am only a babe in Christian Science. I have had a large fight with mortal mind. No man can tell what I have had to meet,—except it be a Methodist minister who has preached for twenty-nine years, as have I. Inasmuch as I have never heard a Christian Science sermon nor read one, I do not know where to begin, only with the word of God. The M. E. minister here will not let me have the church, but I can secure the school house.—P.

I CALLED on the Librarian of our Public Library, to ask permission to place the CHRISTIAN SCIENCE JOURNAL for one year among the periodicals. He said he knew nothing about it, but would be willing to allow it on my recommendation; however, would be glad to see it to satisfy his own curiosity. I immediately sent him a copy of December and January issues. The next day I received from him a very kind and cordial letter thanking me for those two numbers, promising to give the JOURNAL a place with other periodicals; and saying that, if back numbers could be furnished, at the end of the volume he would have them bound and placed on the shelf for general circulation. As that was more than I had asked for, I felt I had received "full measure and running over." Hoping my experience will give encouragement to others to advance the same line of work.—K. E. R.

DEAR BROTHERS: Your appeal to the members of the National C. S. Association has been received. Since receiving it there has been placed in the Reading Rooms of the Church of Christ (Scientist) of this city, a subscription list setting forth that: As members of the Church of Christ (Scientist), we hereby subscribe the several amounts set opposite our names, etc., towards the erection of the Mother-Church, Boston, Mass. The paper was put there only last Wednesday evening; last evening I noticed that \$145 had been subscribed. Judging by the way the subscriptions are coming in, we have every reason to expect a goodly sum from this Society.—H. T. H.

QUESTIONS AND ANSWERS.

IN response to the request for experience in the study of the BIBLE and SCIENCE AND HEALTH, our method may be useful to others seeking constantly for higher and higher understanding of this glorious Truth.

We have a loving and loyal Association here, with a flourishing Sunday school and several weekly meetings. At the Wednesday morning meetings, we always have a word from the Glossary in SCIENCE AND HEALTH. We began with the first word, Abel. With the aid of a concordance and Smith-Peloubet dictionary, we trace this word in all its uses from Genesis to Revelation, interpreting according to its Scientific definition. In this way each text becomes illuminated, radiant "with spirit and with life." Each member of the Association reads several texts, giving the scientific or spiritual interpretation as developed by studying the references in the Index of SCIENCE AND HEALTH. We have adopted this method for over a year, and find it full of joy and profit.—MRS. L. M., ATLANTA, GA.

WILL you give an explanation of the Scripture found in Matt. xxvii. 52, 53? Are we to understand that there was a *literal* and *bodily* resurrection of those buried in earthly graves, and an appearance of same personalities to friends, in the same sense that Jesus appeared to his disciples after his resurrection?—S. H. G., BEATRICE, NEB.

SCIENCE AND HEALTH is the "Key to the SCRIPTURES." Just as soon as we begin, through demonstration, to understand SCIENCE AND HEALTH, Scripture after Scripture is made plain to us. When we have wrought all the problems up to the raising of the dead, as it is written Jesus raised Lazarus, *we* will know, if no one else does, whether that supreme demonstration changed the belief of death of body to a belief of life of body again, for others than himself. When we reach that point we will know, too, *how* Jesus raised Lazarus. Many statements in the Bible it would be folly for any of us to attempt to explain, since *only faithful demonstration can explain or understand. Let the*

passage referred to stand as it is, and "wait patiently on the Lord" for wisdom to appropriate it, and explanation will no longer be needed. Premature *effort* to spiritually (?) interpret the Scriptures, is a snare that has tripped more than one who was otherwise running well. Let us take warning, and leave SCIENCE AND HEALTH to do its Scientific work for us and for the world.

WHY should John speak of himself as the "disciple whom Jesus loved"? None of the other Gospel writers mention him as a favorite. — E.

Is it not possible that the Master so fully met all the needs of John, that he naturally would think no other *could* be so dearly loved? Might not each one of the disciples have had reason to feel and say the same? Have we not, each one of us, whoever has been our teacher, felt that he or she loved us best? — for, how could the needs of any other be so great as ours, yet all were so patiently and lovingly met! Each student will come away from a visit to the teacher, feeling sure that he or she is the best-beloved; yet the true teacher loves no one better than another. Often the most disobedient or unpromising will be the one for whom the teacher toils, prays, strives most, — loves most; just as the weakling, the cripple, the "innocent," is nearer the mother's heart than the healthy, beautiful, bright ones of her flock.

It is not at all surprising that John should think or say that he was the "beloved disciple"; but Peter must deeply have felt that *he* was the one beloved above all others, and must often have said so, — only he did not write it. Can *we* not, each one of us, as we come nearer to Jesus through obedience (demonstration) sincerely and truthfully affirm ourselves to be, with John, the disciple whom Jesus loved?

IN the seventeenth verse of the twentieth chapter of St. John, why does Jesus say to Mary, "Touch me not," when later (John xx. 27) he says to Thomas, "Reach hither thy hand, and thrust it into my side;" and (Luke xxiv. 39) "Handle me, and see; for spirit hath not flesh and bones as ye see me have"? — Z.

ROTHERHAM's translation of the New Testament elucidates the meaning of the passage referred to, by means of a footnote. The literal rendering is: "Be not clinging *to me*," or, "Do not continue to cling."

EDITORIAL NOTES.

WE are sons of the King of kings and the Lord of lords. For centuries this proclamation has fallen upon unhearing ears ; and in consequence man has worked in chains, and with the brand of the slave upon him,— the mark of the master whom he served. “ We are children of the Most High,” continues the refrain ; yet man toils on with no reward save pain, weariness, scourgings.

One bowed under the yoke of bondage, but rebellious, hears something within say to him, “ A better lot surely is mine ; ” and a “ still small voice ” whispers, “ We are children of the Most High.” He hears as if spoken in trumpet tones. He rises, casts off his chains, and steps forth ; no longer a bondsman, but a free-man, son of the Most High, free born ! “ He is not here, he is risen.”

It is said that the seed of him who has heard and obeyed this call to the sons of the Most High, shall be as the sands of the sea. Many more shall hear the heavenly word, “ We are sons of the King of kings and the Lord of lords,” and rise from slavery to freedom, from sin to holiness. It is the song the morning stars sang together. It is the voice of the “ heavens declaring His glory, and the firmament showing forth his handiwork.” It is the Christ that said : “ Before Abraham was, I am.” Whenever and wherever this glorious message is heard and heeded, the “ Christ is risen.”

A pastor declares : “ Every child here is a child of the King.” A little flower-seller passes slowly from the open street door to the chancel rail, and with eager eyes and trembling voice asks : “ Mister, am I too a child of the King ? ” Ah, the Christ is risen !

One burdened with the human belief of sin, an Ishmael, hears : “ The son of God has never sinned, and we are *all sons of God.* ” He feels the burden roll from bent shoulders, the weight of condemnation lift from his heart, and says : “ Had I known that I was the son of the King, I would all this time have been honoring my Father, as became a prince ; but I thought I was a slave born, and must ever bear the brand. I will arise, and go to my Father, the King.” Again, “ He is not here, he is risen.”

Through a hospital window comes a ray of sunshine. A little leaflet lying in the light on the counterpane, says: "There is no Truth in sin, sickness or death, for they are not in God, and God is our Father. From Him we inherit—the divine heredity!—*wholeness*, health, strength, wisdom, courage, love." Oh, glad tidings of great joy! Angels (true thoughts) bear the invalid up in their hands (power) and once more is heard: "He is not here, he is risen."

An unloved wife, an unloved husband, tugging rebelliously against the chains riveted by vows uttered with lips rather than hearts, hear, "Whom God hath joined together, let no man put asunder," and they strenuously declare: "He surely did not join us." Yes, He did, dear ones. He has joined His children together indissolubly and *harmoniously*. In that perfect union—that eternal union of Wisdom and Love, the concord that is harmony's self—you have freedom, *freedom*. Listen no longer to the lie claiming that God has not joined you together. They *hear*; they rise in the new-born sense of harmony, freedom, love; see and greet each other as children of one Father, whose glory they unite to show forth forever; and again the angel-presence softly says: "He is not here, he is risen."

Days and nights of vain regret and remorse, because of the hasty temper that wantonly and irreparably wounds the heart of a loved one, follow each other. It is so hopeless, so dark, we cry out, "What is repentance? Can it avail?" When the deepest depth is reached; when sense and sin have done their worst, there comes again the song the angels are ever singing: "Glory to God in the highest, peace on earth, good will to men." Hear, O son and daughter of man; the Truth is come "that *taketh away* the sins of the world." Repentance does avail. Hear and obey. The children of God, who is Light, "have fellowship one with another." Sing! ye heavenly choirs; sing, "He is not here, he is risen."

Listen! oh world of suffering, sin, pain and loss; the sons of God are revealed. Rise early in the morning, prepare spices; then go to the sepulchre in which you have laid fondest beliefs of hope, of life, of health, of peace, and before which a stone is rolled to keep them in,—and to keep out the teaching of the Messiah. Go *early* to the tomb, and you will find the stone rolled away; and the reality which your hope foreshadowed, "sitting at the head," and saying, "He is not here, he is risen."

"The Lord hath made the hearing ear, and the seeing eye." It is the ear and eye of Light that is the Life of men; that Light that lighteth *every* man that cometh into the world." Then listen, O world with the ear that the Lord hath made — the *hearing* ear—to this *Word of God*, eternal in the heavens and on the earth: "We are the children of the King of kings, and Lord of lords; children of the Most High; sons of the living God, the one Father, omnipotent, omnipresent Principle,—Life, Truth, Love." Then no longer will you sit by the grave of your good, forsaken and grief-stricken; for the angels of Light, of whiteness, of purity, smilingly say to you: "Look up. He is not here, he is risen."

RIGHTEOUSNESS.

JESUS said, "except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." He also said, "Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called the least in the kingdom of heaven." We must fulfil all righteousness (the righteousness of the commandments) before we can become a law unto ourselves through love,—the fulfilling of all law.

Every human way or method that looks toward honest dealing with our fellow men, and is in the line of justice to all — ourselves as well as others — must be our way or method as followers of Jesus. "We cannot *exceed* the righteousness of the Pharisees until we first equal it."

It is simple, honest dealing with our fellow-men to render a statement of our account in business, and give a receipt for money received. It is honest and impersonal to live and dress in a manner not to attract curious attention either to our plainness or fashionableness, our asceticism or luxuriousness. It is honest and pure to avoid the appearance of evil. No matter how pure our thought may be; no matter how much we may feel fitted to go counter to the customs of the day that look only to outward purity and virtue — because we think we have caught the inner spirit of Jesus' chastity — we are not following his example if we do not observe the human outward evidence of chastity as he did. Christian Science (Jesus' teaching) is not a license to offend the feeblest effort of mortal man to approach purity and honesty of inward thought through purity and honesty of outward action.

One speaking with authority, said once, "Christian Science should at least make moralists." To be moral is to be exemplary (an example) in all things, before all people; young and old, foolish and wise, ignorant and cultured, sinful and pure, unchaste and chaste. Action is the fruit of thought, the outward and visible fruit by which we are known. *Right thought* "avoids the appearance of evil"; it will never "cause our brother to offend"; it will never bring just censure upon the cause of Christ; it will never lead us into any course where we need to be self-justified or self-defended. Omnipotent Truth defends every action which is the result of right thought, right knowledge of God — righteousness.

The world's motive, spirit, is ever to be rejected. It is the opposite of the righteousness of the kingdom of heaven. Honesty, chastity, kindness, for policy's sake, is the way of the world. Honesty for honesty's sake, chastity for chastity's sake, kindness for its Christ-likeness, is the way of the kingdom of heaven; but the *outward action* is the same in both cases. It is the change of motive that makes us first like the human Jesus, — "the evil disappearing"; and thence leads us on through the Jesus-likeness to the Christ-likeness, — "spiritual salvation."

WHO IS THE "LITTLE CHILD"?

"AND a little child shall lead them." As we see and hear these words so often quoted, a little study of the passage and its context may be of service. The first nine verses of the eleventh chapter of Isaiah contain a prophecy of what was to come to the "seed of Abraham."

The "seed of Abraham" included — not the children of his loins alone — but those who, through his faith and through demonstration, should discern and accept the "Most High God" — Principle. All discerners of the one Lord — the "King of kings," who have obeyed, or been governed by that discernment, from Isaac to the present generation, are "children of Abraham." Jesus, the "shoot out of the stock of Jesse," the fulfilment of the first part of the prophecy, and the complete demonstration of Abraham's faith, was the example which, if followed, would bring to the senses the fulfilment of the wonderful and prophetic picture which begins with the sixth verse.

Paul read the same prophecy in the light of Jesus as the beginning of its fulfilment; "For the earnest expectation of the crea-

tion waiteth for the revealing of the sons of God. For the creation was subjected to vanity, not of its own will, but by reason of him who subjected it, in hope; because the creation itself also shall be delivered from bondage to corruption, into the liberty of the glory of the children of God. For we know that the whole creation groaneth and travaileth in pain with us until now."

The Gospel nineteen hundred years ago, Christian Science to-day, is the "revealing of the sons of God." If mortal man will *will* to see the "sons of God" behind the mask of sense, and no longer "judge after the sight of his eyes, neither reprove after the hearing of his ears," the whole creation will "be delivered from the bondage of corruption." No longer will animal war against animal, no longer will nature be at war with itself. The little child of Spirit will have dominion over, "lead," the ideas of Spirit; for the ideas of the Perfect Mind are never at war with each other, and to Man — the Son of God — was given "dominion over every living thing." This dominion is the *fearlessness* that comes from understanding of the kingdom of God.

The little child "conceived in sin and brought forth in iniquity," unregenerate, is not the child that shall *lead* the beasts of malice, vice, and carnage; but he who has been conceived of understanding and brought forth in purity, though still a babe in the ways of righteousness, shall subdue, lead captive, overcome, render powerless every lust (beast) of the flesh, every belief of matter (whether wolf, leopard, bear, asp, or lion) that "walketh about seeking whom he may devour," — and the flower of innocence, usefulness, obedience, law and love will be found to be the "liberty of the glory of the children of God."

Whenever we become as the "little child" whom Jesus "sat in the midst of them," whose angel (exalted thought, not emotional self-mesmerism) *forever* beholds the face of the Father — whether to mortal sense we be five or fifty years of age — the "earnest expectation of the creation" is then being met in God's own way. His way is: Truth of Being, destroying falsity of being. That the universe, including man, is "spiritual and not material," is the Truth of Being; that the universe, including man, is material and not spiritual, is the falsity of being. If material, it must be discordant in all relations, from man to ether, from a blade of grass to a solar system, — all things being at enmity, destructiveness instead of harmonious fitness, death instead of Life, holding away.

"And a little child shall lead them," is a promise to each one of us; a reward awaiting as soon as, through us, as revealed sons of God, "the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

OCCASIONALLY, as space permits, the JOURNAL will present brief selections from leading periodicals and prominent authors, not as Scientific statement *per se*, but as indicators of the general trend of thought in its responsive onward march. To save all misconception, pertinent introductory will accompany items thus presented, where their drift is not clearly self-evident. In conscious perusal of such, it is both comforting and essential to know that the Power equal to *nine-tenths* of an error, is unquestionably equal to the other *one-tenth*. In this light, even "high attenuation" loses its terrors of *fancied* power. The following is clipped from a late Illinois daily.

The Rev. H. O. Rowlands preached a timely and pertinent discourse on "Leaving and Cleaving," at the LaSalle Avenue Baptist Church last night. The text selected was: For this cause a man shall leave his father and his mother, and shall cleave unto his wife. — *Mark* x. 7. "Spiritual truths are applicable to actual human experience," he said. "When, therefore, at the beginning of the new year we leave the old past we must adopt some means to carry us forward through the coming twelvemonth. There are always those who look back on bygone days and call them better. It is the better part to leave it and cleave to the future. God is good, the future is good, and a living dog is better than a dead lion, a living future than a dead past. Old ideas become supplanted. The anthropomorphic conception of God, the six winged angels, the literal hell of fire and sulphur, the heaven built like a beautiful city—these are matters in which the people are losing faith. But there is a real God of love and spirit, of mercy and justice; there are real angels, our mothers and wives and the providences of God; there is real hell, in the drunkard's home and the ill-health of the dissolute. Man's maladjustment to his environment is hotter and more intense than anything of which Dante dreamed; there is a real heaven of inexpressible joy, light, and love—our adjustment to God. It is well to leave the old ideas and cleave to the new, but not merely for the sake of leaving them but because something is gained that is better, truer, higher. It is well at this time to 'swear off,' as the saying is, though the New Year is frequently spent in making resolutions so numerous that it takes the other 364 days to break all, but it is good only when we leave the things which are bad and cleave to something better for nobility and strength." In conclusion a valuable lesson was drawn by Mr. Rowlands that but one resolution was ever necessary, and that was a vow to live as one ought. "And that," he urged, "can never be done by merely trying to leave a life of sin but by giving yourself and your actions to God."

In the initial number of its springtime New Year, the JOURNAL appropriately greets its readers in new and seasonable Easter garb. The attempt perceptibly to freshen its "page-appearance," has been allied to care to retain early and pronounced characteristics sufficient to insure spontaneous recognition on the part of life-long friends. What degree of success has been demonstrated by the union, readers themselves can most impartially determine. The JOURNAL should practice what it preaches. In place of a "worn" look, it should carry a smile of conscious cheer wherever it goes.

PUBLISHER'S DEPARTMENT.

WE have a limited number of CHRISTIAN SCIENCE QUARTERLIES bound in cloth, comprising lessons from January '90 to April '91. Prepaid at 75 cents per copy.

WILL our friends who do not receive their publications promptly please complain to the postmaster in respective localities. We have discovered some of these officials are careless with second-class mail matter, and report publications not received when upon a more careful search they are found.

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OWING to unavoidable delays full particulars concerning our HYMNAL cannot be made until the May issue. Prices cannot be announced until then.

ORDERS now received for RETROSPECTION AND INTROSPECTION cannot be filled for some weeks hence, owing to changes being made in the work by the Author.

SOME copies of SCIENCE AND HEALTH printed on American Bible paper, bound in either half calf, or half morocco, and of the 58th edition (in this edition the more notable changes were made including the spiritual interpretation of the Lord's Prayer) can be had at the following reduced prices

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No more of these are to be printed.

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PLEASE note that all communications relating to subscriptions, advertisements, and business matters of every nature should be addressed to CHRISTIAN SCIENCE PUBLISHING SOCIETY, while all contributions for the JOURNAL should be sent to the EDITORIAL DEPARTMENT CHRISTIAN SCIENCE PUBLISHING SOCIETY.

OUR advertising columns close *promptly* on the 15th of each month. Cards, church notices, etc., received after such date, go over until the following month.

CHURCHES OF CHRIST (SCIENTIST) SUNDAY SERVICES:

ALBANY, N. Y.—10.30 A. M. and 7.30 P. M., at "Church Home," 179 Clinton Ave. Bible Class at 12 M., also services Tuesday evenings at 7.30 P. M.

AUSTIN, TEX.—Service 10.45 A. M., Sunday School 11.45 A. M., at Fireman's Hall, West Eighth Street.

BEATRICE, NEBRASKA.—10.30 A. M., 510 Court Street. Pastor, E. M. Buswell. Sabbath school 11.30 A. M.

BELOIT, WIS.—10.30 A. M., S. S. 12 M., Carpenter's Block.

BLOOMINGTON, ILL.—10.30 A. M., Sunday School 9.30 A. M., Cor. Grove and Center Sts.

BLUE SPRINGS, NEB.—10 A. M., Church of Christ (Scientist).

BOSTON.—10.30 o'clock A. M., Chickering Hall, Tremont Street. Sunday school 12 M. Rev. L. P. Norcross, pastor.

BUFFALO, N. Y.—In the Church of Christ (Scientist), 10.45 A. M. and 7.45 P. M. Sunday school 12 M. Fridays, public Conference Meetings at 8 P. M., corner Prospect Ave. and Jersey Street. Rev. Edmund R. Hardy, pastor.

BUFFALO, N. Y.—10.45 A. M.; S. S. 12 M., 916 Main Street.

CHICAGO, ILL.—10.45 A. M.; Sunday School, 11.45; New Kimball Hall, 243 and 253 Wabash Avenue, near Jackson Street.

CINCINNATI, O.—10.30 A. M.; Sunday School 9.30 A. M.; 62 West Ninth St. Mrs. Arabella S. Burdge, pastor.

CLEVELAND, O.—Sunday School, 10.30 A. M.; 11.30 A. M. Kendall Block, 106 Euclid Ave. Erastus N. Bates, Pastor.

CLEVELAND, OHIO.—Services Sunday 10.30 and 11.30 A. M. Dispensary and Depository of C. S. literature, New Church Building, Cedar Ave. cor. Sago St.

DENVER, COLO.—Church of Christ (Scientist) on Logan Ave., between 17th and 18th Avenues. Regular services, 10.30 A. M., Bible class at 12 M. Jno. F. Linscott, pastor.

DETROIT, MICH.—10.30 A. M., S. S., 11.30 A. M., Schwankovsky's Hall, 240 Woodward Ave. Mrs. A. M. Knott, pastor.

DULUTH, MINN.—3 P. M., at Unitarian Church, corner Second St. and First Ave., east.

FAIRMONT, MINN.—10.30 A. M.; S. S. 11.30 A. M., Occidental B'k.

FORT HOWARD AND GREEN BAY, WIS.—Royal Arcanum Hall, Fort Howard, 10.30 A. M.

GALESBURG, ILL.—Services 11.30 A. M.; S. S., 10.30 A. M., corner Main and Cherry Streets, over Second National Bank.

INDIANAPOLIS, IND.—10.30 A. M. and 7.30 P. M.; S. S. 2.30 P. M., Propylæum Building, Rev. G. Haines, pastor.

INDIANAPOLIS, IND.—Corner North and Alabama Streets, Service 10.30 A. M., Sabbath School 11.30 A. M.

JAMESTOWN, N. Y.—Services at 10.45 A. M.; S. S. and Bible class at 12 M., corner Third and Spring Sts., Horton Block.

JUNCTION CITY, KAN.—10.30 A. M., S. S. 12 M., Clough Building.

KANSAS CITY, MO.—10.30 A. M., 28 and 30 Gibraltar Building.

KEARNEY, NEB.—11 A. M. and 8 P. M., S. S. 10 A. M., 2212 Central Ave. Mrs. Hattie E. St. John, Pastor.

LINCOLN, NEB.—10.45 A. M., and 7.30 P. M., 1124 N St. Bible School following morning service. Bible Study Thursday 7.30 P. M. Nellie B. Eaton, Pastor.

MARINETTE, WIS.—10.30 A. M., and 7.30 P. M., Johnstone's Hall.

MAQUON, ILL.—10.30 A. M., K. of P. Hall.

MILWAUKEE, WIS.—10.30 A. M., 212 Wisconsin Street.

MILWAUKEE, WIS.—10.30 A. M., Severance Hall, 421 Milwaukee Street. Speaker, S. J. Sawyer, C.S.D. S. S. 11.45 A. M.

MINNEAPOLIS, MINN.—11 A. M. S. S. 12 M. Public Conversation on Science and Health Fridays 4 P. M. Study of S. S. lesson Saturdays 4 P. M., 824 Nicollet Ave.

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NEW YORK CITY.—Service at 10.30 A. M., at Hardman Hall, corner of Fifth Avenue and Nineteenth St. Bible class at 12 M. every Sunday. Services every Sunday and Tuesday evenings at Reading Rooms No. 96 Fifth Avenue at 8 P. M. Rev. Augusta E. Stetson, pastor.

NEW YORK CITY.—Service every Sunday at 10.45 A. M., followed by Bible Class, at 545 Fifth Ave., entrance on 45th St. Also service every Tuesday evening at 8 o'clock at No. 117 West 42d Street. Mrs. Laura Lathrop, Pastor.

ONCOTO, WIS.—10.30 A. M. S. S., 11.45 A. M.

PEORIA, ILL.—Sunday Service 10.30 A. M., Church of Christ (Scientist), North Monroe Street. Bible Class and Children's Class 11.30 A. M.

PUEBLO, COL.—110 West 6th St. Sunday School 2.30 P. M. Bible Class Wednesday 2.30 P. M. Students' Meeting Friday eve. 7.30.

QUINCY, ILL.—Sunday Service 11 A. M., Sunday School, 9.30 A. M., at 619 Maine Street.

SALT LAKE CITY, UTAH.—11 A. M., S. S. 10 A. M. Wednesday, 10.30 A. M., Odd Fellows' Hall, Market Street. Mrs. M. A. Bagley, C. S. D., Speaker.

SIOUX CITY, IA.—10 A. M., G. A. R. Hall, bet. Douglas and Pierce Sts.

SCRANTON, PA.—Spencer Building, 519 Adams Ave. Bible Class at 10.30 A. M. Regular Services at 7.30 P. M. S. J. Hanna, Speaker.

St. Joseph, Mo.—Ballinger Building, 7th and Edmond Sts. Regular services 10.30 A. M., S. S. 3 P. M., Evening service, 7.30. Enquiry meeting, Tuesday 3 P. M. C. M. Howe, Pastor.

SYRACUSE, N. Y.—10.30 A. M., 704 E. Fayette Street.

TOLEDO, O.—Christian Science Chapel, 321 Tenth St. Services every Sunday at 10.45 A. M., Sunday School 12 M. Also services every Friday evening at 7.30. Miss Sarah J. Clark, Pastor.

TOPEKA, KAS.—11 A. M., S. S. 10 A. M., 210 W. 6th Street.

TORONTO, CANADA.—11 A. M. and 7 P. M., Beaver Hall, S. E. corner Yonge and Gerrard Streets.

TORONTO, CANADA.—11 A. M., and 7 P. M., S. S. 12 M., corner College and Brunswick Aves. Mrs. J. H. Stewart, Pastor.

TROY, N. Y.—10.30 A. M., Sunday School 11.30 A. M., 63 Seventh Street.

WICHITA, KAS.—11 A. M., S. S. 10 A. M., 213 S. Water St.

Regular Sunday services of Scientists are as follows:

AMSTERDAM, N. Y.—10.30 A. M., Bible Class at 12 M.
Friday evening meeting, 7.30 P. M., at 18 Mohawk Place.

ATLANTA, GA.—Sunday School 10 A. M., Christian Science Room, 16½ N. Broad St.

BAKER CITY, OREGON.—Bible reading, and study of Science and Health every Sunday morning at 10.30, at residence of Mrs. L. W. Nelson, Washington Ave.

BELLEVILLE, KAN.—3 P. M., residence of J. C. Reily.

BINGHAMTON, N. Y.—10.30 A. M., Rooms 14, 15, Ross Block, C. A. Jacques, Speaker.

BROOKLYN, N. Y.—3 P. M., and 7.45 P. M., S. S. 10.45 A. M., 41 Greene Avenue.

CALAIS, ME.—Bible class 3.30 P. M., at C. S. Room, King Bl'k.

CANON CITY, COLO.—7 P. M., Sunday School 10.30 A. M.
Friday 7 P. M., Hardings Block.

CHATTANOOGA, TENN.—10.30 A. M., 423 Richardson Block.

CHARLES CITY, IOWA.—10.30 A. M., Room 3, Cheney Block.

CHILLICOTHE, ILL.—10 A. M., residence Mrs. Louisa A. Rogers.

CINCINNATI, O.—Bible study, 11 A. M., C. S. Institute, Suite 9.
Lombardy Flats. Science study, 2.30 P. M., every Wednesday.
224 W. 4th Street.

CINCINNATI, O.—10.30 A. M., S. S. 10 A. M. Bible class Wed's,
2 P. M. SCIENCE AND HEALTH Reading Fridays 8 P. M. "Ortiz,"
4th and Sycamore.

CLAY CENTER, KAS.—3 P. M. Lincoln Avenue.

COLORADO SPRINGS, COLO.—11 A. M., Bible class 10 A. M.; also
Thursday, 3 P. M., at K. of P. Hall, Durkee Block, Pike's Peak Ave.
Mrs. E. P. Sweet, speaker.

DAVENPORT, IA.—10.30 A. M., S. S. 11.15, Masonic Temple.

DE FUNIAK SPRINGS, FLA.—10 A. M., residence, G. A. Walther.

DES MOINES, IA.—10 A. M., High Street Baptist Church.

EAU CLAIRE, WIS.—2 P. M., S. S. 3 P. M. at Dispensary.

ELMIRA, N. Y.—Bible study, 3.30 P. M., 668 Park Place.

ELROY, WIS.—2 P. M., over E. N. Loveland's Agricultural House.

ERIE, PA.—11 A. M., S. S., 10 A. M., cor. Sixth and French Sts.

EUREKA, CAL.—2.30 P. M., residence, Mrs. H. S. Hannah.

EXETER, NEB.—10.30 A. M., residence, Mrs. W. N. Babcock.

FALL RIVER, MASS.—2 P. M., 39 S. Main Street, Room 5.

FORT DODGE, IA.—10.30 A. M., residence D. K. Lincoln.

GALVESTON, TEX.—4.30 P. M., S. S. 10 A. M., P. O. St., bet. 18th
and 19th Sts.

GLOUCESTER, MASS.—7 P. M., Harmony Hall, 17 Elm Street.

GRAND ISLAND, NEB.—3 P. M., S. S. 10 A. M., 403 East 5th St.

GRAND JUNCTION, COL.—City Hall, Sunday School 2 P. M. Bible
class, Thursday 2 P. M., Mrs. W. T. Carpenter, Speaker.

- GRAND RAPIDS, MICH. — 10.30 A. M., Good Templars' Hall.
 GRAND FORKS, NO. DAK. — 3.30 and 7.30 P. M., 406 Demers Ave.
 GROVETON, N. H. — Bible Class 12 M., 1 Rich St.
 HALIFAX, NOVA SCOTIA. — 3 P. M., 106 Granville Street.
 HAMILTON, CANADA. — 3 P. M., and 7 P. M., 84 Wilson Street.
 HARTFORD, CONN. — 10.30 A. M., City Mission, 234 Pearl Street.
 HODGE, MICH. — 10.30 A. M., residence Mrs. Gertie Hodges.
 HULL, IA. — Sunday School 2.30 P. M., parlor Masonic Hall.
 JACKSONVILLE, ILL., 7.30 P. M., 202 South Prairie St.
 KANSAS CITY, MO. — 10.30 A. M. Room 8, Bayard Building.
 LANARK, ILL. — 10.30 A. M., residence, Mrs. J. Woodin, East St.
 LAWRENCE, MASS. — 10.30 A. M., Brechen Block, Room 1.
 LEAVENWORTH, KAN. — 3.30 P. M., 700 South Fifth Street.
 LE MARS, IA. — 11.30 A. M., S. S. 10.30 A. M., cor. 3d & Wash. Sts.
 LEXINGTON, MO. — 10.30 A. M., residence of John M. Williams.
 LIMA, O. — 4 P. M., W. C. T. U. Hall. Wednesday, 7.30 P. M.
 LITTLETON, N. H. — 10.45 A. M., Opera Block, Main Street.
 LOCKPORT, N. Y. — 11 A. M., No. 2 Central Block.
 LONG BRANCH, N. J. — 11 A. M., Long Branch News Building.
 LONDON, CAN. — Bible class, 11 A. M. and 7 P. M., Duffield Block.
 LOS ANGELES, CAL. — Bible class 10.45 A. M., Grand Army Hall,
 over 612 South Spring St.
 LOWELL, MASS. — 10.30 A. M., and 6.30 P. M. Children's
 class, 12 M., Highland Hall, Branch Street.
 MACON, GA. — 3 P. M., C. S. Rooms, 259½ Second Street.
 MANCHESTER, N. H. — 6.30 P. M., 6 Odd Fellows' Building.
 MASON CITY, IA. — 10.30 A. M., S. S. 11.30 A. M., Odd Fellows
 Hall.
 MCGREGOR, IA. — 10.30 A. M., G. A. R. Hall.
 MONTROSE, COLO. — 11 A. M., S. S. 10 A. M., cor. 7th and Front
 Streets, Wednesday, 8 P. M.; Thursday, 3 P. M., cor. 4th and Un-
 compahgre Streets.
 MUSCATINE, IA. — 2 P. M., 504 East Third Street.
 NASHUA, N. H. — Bible Class, 12.30 P. M., 237 Main Street.
 NEBRASKA CITY, NEB. — 3.30 P. M., 517 Central Avenue.
 NEW BEDFORD, MASS. — 7 P. M., 187 Middle Street.
 NEWBURYPORT, MASS. — 10.30 A. M., Room 3, Brown Sq. Hotel.
 NEWBURYPORT, MASS. — 2.30 P. M., Conservatory Hall.
 NEW YORK CITY. — Bible Class 10.45 A. M., 281 West 4th St.
 (South of 11th, one door).
 NORTH BEND, NEB. — 10.30 A. M., C. S. Dispensary, Young's
 Block. Wednesday eve. 8 P. M.
 OAKLAND, CAL. — 11 A. M., S. S. 12 M., 1156½ Wash. St.
 OMAHA, NEB. — 10.30 A. M. and 8 P. M., S. S. 11.45 A. M. Bible
 Lesson 8 P. M., Thursday Room 238, Bee Building.

- ONEONTA, N. Y.—10.30 A. M., Blend Hall, 136 Main Street.
 OTTUMWA, IOWA.—3.30 P. M., No. 333 East Second St.
 PALATKA, FLA.—Bible class, 10 A. M., residence A. Merwin.
 PAOLA, KAS.—2 P. M., Christian Science Hall, Main Street.
 PASADENA, CAL.—10.45 A. M., 49 East Colorado St.
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 PIQUA, OHIO.—10.30 A. M., Room 6, Scott-Slauson Building.
 PITTSFIELD, MASS.—No. 2 South St., 4 P. M.
 PLYMOUTH, MICH.—2.30 P. M., residence of Mrs Mary J. Kellogg.
 PORT HOPE, ONT.—11 A. M., and 7 P. M., Bible Class, Wednesday evening, 8 P. M., Christian Science Hall, Queen St.
 PORTLAND, ME.—Bible Class 2.30 P. M., Evening Service 7.30 P. M., 273 Cumberland St.
 RIVERSIDE, CAL.—10.30 A. M., Sunday School 9.30 A. M.
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 SACRAMENTO, CAL.—11 A. M., S. S. 12.15, Granger's Building.
 SANDUSKY, OHIO.—10.30 A. M., C. S. Rooms, Odd Fellows' Bld.
 SAN DIEGO, CAL.—11 A. M., S. S. 9.30 A. M., 712 Sixth St.
 SCHENECTADY, N. Y.—Bible Study 2.30 P. M., 109 Park Place.
 SHELTON, IA.—10.30 A. M., residence of F. E. Wade.
 SHERBURNE, N. Y.—Bible class 10.30 A. M., Chapel Street.
 ST. JOHN, N. B.—Bible class 4 P. M., 94 Princess Street.
 ST. LOUIS, MO.—Bible class 3 P. M., Bowan Building, Eleventh and Locust Streets.
 ST. LOUIS, MO.—3 P. M., 415 South Jefferson Ave.
 ST. PAUL, MINN.—10.30 A. M., S. S. 11.30, No. 19 Hotel Barteau.
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 SPRINGFIELD, OHIO.—2.30 P. M., 22 South Shafer Street.
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 ST. JOHNSBURY, VT.—10.45 A. M., 33 Pearl Street.
 SUTHERLAND, FLA.—10 A. M., Sutherland Hall.
 SYRACUSE, N. Y.—7.30 P. M., The Durston, Cor. James and Warren Sts.
 TRAVERSE CITY, MICH.—10.30 A. M., 49 West 9th St., So. side.
 TRURO, N. S.—3 P. M. and 7 P. M., No. 27 Walker Street.
 UTICA, N. Y.—3 P. M., 11 Rutger Street.
 WASHINGTON, D. C.—4 P. M., Room 25, 1424 New York Ave.
 WASHINGTON, IA.—3 P. M. residence of Robert McGaughey.
 WEBSTER CITY, IA.—11 A. M., Odd Fellows' Hall.
 WILKESBARRE, PA.—10.30 A. M. and 7.30 P. M., 119 Davis Pl.
 WILMINGTON, DEL.—10.30 A. M. and 7.30 P. M., 111 W. 9th St.
 WRIGHTSTOWN, WIS.—Bible class 3 P. M., Echo Park.
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OCTOBER 1, 1890

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CHRISTIAN SCIENCE JOURNAL.

"For the weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strong holds."

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MAY, 1892.

No. 2.

DEMONSTRATION IS PRACTICAL.

Outline of a sermon preached in Chickering Hall, by the Pastor of the Church of Christ (Scientist), Boston.

And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power.—1 COR. ii. 4.

ONE can be among Christian Scientists but a short time ere he discovers that a certain term has become with them a house-hold word. That word is DEMONSTRATION. It is employed not simply in treatment of disease, but in other matters; and its sphere is gradually widening. What does it imply? Have even those who use it so constantly any real sense of its signification?

Since the study of the exact meaning of terms should be part of one's religious training, might it not be well to refer to some dictionary? WEBSTER, universally recognized as authority on definitions, gives this as part of his definition; "to point out, to indicate: to make evident: to exhibit: to show, or make evident by reasoning: to prove by deduction: to establish, so as to exclude the possibility of a doubt, or denial; proof, evidence, especially proof beyond the possibility of a doubt." This is clear, and sufficiently plain to convey some proper conception of the term. We might rest with this definition; yet, since we gain clearer conceptions

in the use of concrete examples than in mere abstract statements, permit me to employ some familiar illustrations which help to enforce its meaning.

The school-boy demonstrates on the blackboard, makes plain or evident beyond the possibility of a doubt, the correctness of his solution of the mathematical problem given him. Constant, unremitting obedience to this rule confirms his confidence in its absolute correctness; while commercial dealings with his school-fellows, and making of frequent purchases for his parents, but serves to "make assurance doubly sure." In this way he learns that the rule is absolutely correct, that it is based upon unalterable principle; since, in every instance that he applies it the same definite results are obtained. Thus he has proved, demonstrated it *beyond the possibility of a doubt*.

Demonstrating, making plain or evident, is not confined to mathematics; though there appears a wide-spread and erroneous impression that rules of mathematics alone are capable of irrefutable proof or demonstration. Mathematics no more rest on indubitable proof or fixed fact, than does everything which has principle for its basis. There are certain rigorous but positive rules on which trade rests for its support and successful prosecution; and to violate these fixed canons, is invariably to invite defeat. The agriculturist must discover and demonstrate the rules on which culture of the soil depends for profitable results. Commerce, navigation, banking,—in fact all departments of human industry,—have arbitrary rules which men must learn and obey in order to achieve success. Thus they demonstrate, make plain or evident beyond all possibility of a doubt, that principle has been adhered to in business. In such a course there is no element of uncertainty; while to deviate from principle, brings inevitable disaster.

A sad but striking illustration was furnished, in this very community, several years ago, in the case of a certain railroad bridge which competent civil engineers claimed had been constructed in ignorant violation of the principle which should govern in bridge-building. These experts predicted

that, sooner or later, the bridge would give way. Their vindication came one day, in the shape of a "frightful accident" which swept that poorly-constructed affair from its foundations; and, in our human mode of speech, carried to their death a score of victims. Did this disaster occur to vindicate the veracity of these engineers, or in response to envious predictions? No, neither one. The bridge went down simply because principle had been disobeyed; and in its destruction, the discernment of these experts was proven accurate. The structure that now stands in its stead, is constructed in accordance with principle; and were all the trains on the globe to roll across it, it would stand the test,—showing that when man is governed by principle in his work there is no room for accident. We constantly hear the intimation that accidents are of divine appointment, are part of the plan of an Infinite God; whereas, the exact opposite is true. In God's universe there can be no accidents, since His universe is the perfect, indestructible work of immutable Principle.

"But, are there no accidents?" is the amazed inquiry, "May we not read long chapters of daily disasters? What, but accident and casualty, fills the daily press?"

Let us grant that this appears to be true; but what does the appearance prove? Simply that the non-intelligent deviation from Principle, but brings its legitimate results, which are no part of the universe of God; but are only taking place in that unreal world which the senses—ignorance of God—have made to seem real to themselves. When we have demonstrated our way clear above and beyond the senses, into knowledge of God, every semblance of accident and discord will disappear. It is simply because we do not understand the underlying and overlying Principle in which the universe is, that we are tormented with oft-repeated chapters of disasters, including sin, sickness and death. We have need to demonstrate our way up out of matter, into Spirit and its divine, immutable harmony.

It will not be amiss to consider some misconceptions which arise in regard to demonstration. One misconception arises

from the impression that theory has much to do with our success or failure. We are reminded that we should have correct theories about the conduct of life. We hear that if our theories are right, we shall meet with success; while if they are erroneous, we shall meet with failures at every step. What has theory to do with the government of the universe, or the things in the universe? That some theories are better than others is true, and a correct theory is preferable to one that is faulty and awry; but what can mere theory accomplish? A watchmaker may entertain correct theories about the rules for making a watch; but the construction of the watch depends upon the understanding of and obedience to these rules, and not at all upon his theory about them. All the fine theories in the world would not assist much in making that watch; but the simple knowing how it should be done, and doing it, are what give us the watch. Our successes, and our oft failures, do not depend upon theories nearly as much as we may suppose; but they do depend upon understanding, or failure to understand, the Principle upon which are based the correct rules for demonstrating all the concerns of life.

There is another grave mistake which we cherish, which thus far tends to confusion, viz.: the wide-spread impression, especially amidst the so-called religious circles of the world, that faith rather than understanding is the prime essential in one's Christian character. "Without faith it is impossible to please God," the Scriptures declare, and so men have come to think that blind, unquestioning faith which is little more than superstition or ignorant credulity, is the keystone of the arch in religious matters; though knowledge and understanding are demanded in all the common affairs of life. Is this really so? No. Most emphatically, No!

Faith *is* needful in one's religious career; but it is not one whit more necessary in this than in all matters of growth and attainment. Without faith it is impossible to please God, or Principle, in anything. Why? Because the faith that leads to intelligent obedience, is a stepping stone to understanding, or the whole spirit of divine wisdom. It

leads from ignorance into knowledge,—points the way out of inexperience to experience. That five and five make ten, is a statement based upon mathematical principle, and faith, or unfaith, cannot affect it; yet a child taking his first lessons in arithmetic, has to trust absolutely until he himself has demonstrated it. Had you told him that five and five make fifty, he would have accepted that statement just as readily, and, without demonstration, would have remained in ignorance. The child at this stage, is taking the statements of mathematics on trust, or faith. He can do nothing better just now, for it must precede the proving; but there will come a time when experience — demonstration — will conduct him to understanding. This is true in every department of thought or investigation. How could men of the world get on in all their affairs, without constant exercise of this firm trust, or faith? What Truth I accept on simple trust to-day, I shall come to have a conviction of or assurance in to-morrow; and this on the day following, if I put myself in obedience to it, will blossom into understanding. This will repeat itself forever, till all things in Principle are revealed. This is no more true in man's relation to God, than it is in man's relation to man and to every other idea of infinite Mind. To be governed by Principle in all relations, is to soon discover the completed and rounded whole — the unity of Good.

Shall we, some day, rise high enough to discern that the supreme need of the hour is for that realization of Truth which makes Truth an absolute certainty to us, and not something merely believed in? Christian Science is something to be understood, not "believed." We need faith first, to gain experience; but why not rise from faith, to that height whence we can say that we *know*, and no longer need to "believe"? Our Christian life, like everything else, should look toward ultimate understanding, and not to endless blind faith. If we have not reached this high vantage ground,—and who of us have?—we have to remain children, and blindly believe; but, why forever remain children? Can *knowledge* of Truth be subversive of vital Christianity?

Permit me to add that, every passage in the Bible which enjoins "saving faith," can be capped with another which shows the necessity of "understanding." "Understanding is a well-spring of life." How is this understanding to be obtained without demonstrating the things which lead all the way up from faith's first beginnings, to experience, and thence to understanding? But can understanding be obtained without the steps?

This suggests a matter of greatest importance to every Christian Scientist. In certain quarters much is being said about the higher demonstrations, as they are called. We are gravely assured that we should leave these things of lesser consequence, and busy ourselves with those of higher importance; that we should rise to those serene heights where sin and sense can molest no more; that it is the spiritual creation we are to disclose to a waiting world, the spiritual sense of the Scriptures that we should unlock. There are those among us who have risen so high, that they stand ready to impart to us the mysteries of the unseen world. These more spiritual (?) ones have soared so far above their materially-minded brethren who lag behind, that they can afford to dispense with the steps which these slower-going ones need for their advancement. Sure enough! what use have those whose wings have sprouted apace, for steps? It is even hinted that we ought no longer to linger by the bedside of those who are diseased, since sickness is something which belongs to the past consciousness. Let us examine these high claims,— which may prove to be but slim pretences, when seen in the clear light of good common sense.

Certainly there is an infinitely widening field of demonstration opening before us. In all matters of state, of government, of business, in all the great reforms and movements of this age so profoundly agitating earnest men, the Truth of Christian Science is to be proved, or demonstrated: since these matters will never be adjusted till they are settled on the basis of Principle, or Infinite Mind. Let it be conceded that there is coming a happy period when sickness and disease will not be here to be treated, since in that golden age

no inhabitant shall say, "I am sick." Let it be admitted that we do stand sorely in need of more light on the Scriptures; but, have we not yet to arrive at that stage of good, practical sense in which we shall see that exalted frames of mind are not exactly demonstration? Have we yet to learn that ecstatic emotions and visions are not solid fact? There is an open space for every aspiring Scientist to go as high as he can get; but, would it not be the part of plain, practical good sense to reflect that visions and dreams are not genuine coin of the realm? We do well to be somewhat cautious about taking these "impressions," for demonstrated Truth.

Here is something we will do well to consider: If we actually have had some very remarkable demonstration, which has lifted us so high that the little, every-day demonstrations of those all about us seem very trivial and common-place, we should be exceedingly modest in speaking of it. When Moses came down from the mountain, he *"wist not that his face shone,"* so utterly unconscious was the great man. He did not have to tell of his wonderful realization, but those looking on him saw the glory.

Let another thing be mentioned right here: We have perfect liberty to soar and reach these wonderful heights; yet, for every such lofty realization which we may demonstrate, or prove, there will be fifty, if not a hundred, of what we call the common-place, or every day matters which need to be faithfully and scientifically lived and demonstrated. This means that these higher demonstrations, as they are called, never release us from the discharge of the plain, humble, ordinary things of life. Great understanding and great experiences do not release one from the performance of those little duties which go to make up the sum of rightness, till we reach that point in which we have been actually set free from our seeming environment.

Over in yonder University, is a famous professor who is one of the greatest astronomers of the age. No doubt higher mathematics, conic-sections and the integral-calculus, are as familiar to him as simple addition and subtraction to ordinary men. When calculating the orbit of a remote planet swing-

ing in space, he has constant use for intricate mathematical instruments and technical mathematical terms; but when attending to the ordinary things of life, for which as a husband and father he has daily use, does he employ them? Suppose he have occasion to purchase six tons of coal at five dollars a ton; does he assume some mysterious air and hint at astronomical calculations in settling his bill, or does he do what every other honest buyer does: merely reflect that six times five are thirty, and pay the amount?

Now, are none of us in danger of forgetting that life is made up of common-place, ordinary duties; and that what is needed is daily grace to bring about a better temper and that consciousness of Truth which shall make these little things,—if indeed they be little things,—the stepping stones to higher things. Are none of us in danger of forgetting that

“Little drops of water,
Little grains of sand,
Make the mighty ocean
And the teeming land”?

The difficulty is, we have too many visionaries who have lost their heads with star-gazing, and fail to see that these wonderful experiences of theirs will not stand the tests of immutable Principle. We know how prone imaginative youth is to engage in castle-building,—and some who are not so young, still keep up this delusive pastime,—but who ever heard of one being able to convert these gilded air bubbles into solid cash, on going into the markets of the world? I do not hesitate to say that Christian Science air castles are not worth a single penny more than are the gilded dreams of other visionaries. It is not higher demonstrations that are objected to, but it is the “cant” and pretence which assumes that mere talk is demonstration. The great need of our time is not so much for these “high” realizations, as for the simple, plain, homely but exceedingly practical ones of everyday life. We need those demonstrations in the open fields of duty that make us better fathers and mothers, better brothers and sisters, better neighbors and citizens, better business men!

Once more: We have to learn that to be "brought up," from the standpoint of the senses, is exceedingly slow growth. We are too impatient with what we call slow results. We must remember that to be brought up after we have been born again is, as a rule, as slow a process as was our "bringing up" after our birth to mortal sense. I recall a bright, winsome child who was very impatient to be permitted to attend school; but no sooner had she attained the privilege, than she wanted to graduate, that very spring term in which she began. I have an impression that we are very much like that eager, impatient child. We are in a great hurry to graduate in this school of Christian Science. Have we never discovered that whatever is of value requires constant, unremitting toil to attain it? Did we graduate from the school-rooms of actual life in a single term? Has ever a great musician gained perfect mastery over his instrument in a single sitting at the feet of his teacher? Some one came to Carlyle, as that master of English composition was turning off page after page of his matchless prose. "What a wonderful genius you possess!" said the admiring friend. "Ech! mon, it's na genius, but a capacity for hard work," replied the great Scotchman.

The older edition of *SCIENCE AND HEALTH* contains this strong passage: "Yielding patient obedience to a patient God, I labor to dissolve with the universal solvent of Truth, the adamant of error in self-will, self-justification, and self-love." Were I to go into the heart of Africa, and never see another Scientist or look upon another work on Science, I should never forget that sentence — so rich in encouragement and promise!

Brethren and Friends: We stand in sore need of the practical demonstrations in commonplace things, which will prove to mankind that Christian Science is something which makes us better men and women; that in all matters of daily life it enables us to do these little things so much better than we used to do them, or than the world can do them to-day, that it shall take knowledge of us that we have been, like Jesus, with the animating Principle that is Life, Truth and Love.

UNITY.

ALICE DAYTON.

THE Science-thought is pure and free;
It whispers low and sweet to me,
"How good to dwell in unity."

From Life and Love this angel flew
To quicken, happify, renew;
Each may re-prove the message true.

From such to all the world, this Mind
Still moving on its errand kind,
Reveals the blessed ties that bind.

There is no life apart from Good.
Man cannot change this if he would;
And this is Science, understood.

God is the Father and the Mother.
Beside Him, never was another.
Love God, and one does love the brother.

The universe is Life and Love;
Oh! how this lifts the thought above,
As daily inspirations prove.

A grander song was never sung;
Ne'er higher tone in harmony, rung;
Nor truer human heart-chord, strung.

Man no more doomed as error's clod;
His origin, above the sod,
Unfolds — the glorious Son of God.

Richer than any wealth in mine,
Purer than golden rays that shine;
SCIENCE and HEALTH — our gift divine.

This word to man, has Science brought.
This, the grand lesson Science taught;
This, the Love burden so long sought.

In Unity then let us dwell,
Our highest happiness to tell
That Truth which doeth all things well,

And brings the Church of Christ to light,
And quickens even mortal might
To serve the Good — because 'tis Right.

"THE LABORER IS WORTHY OF HIS HIRE."

REV. E. R. HARDY, C. S. D.

THUS saith the Lord, The labor of Egypt, and merchandise of Ethiopia . . . shall come over unto thee, and they shall be thine." In the ninth chapter of First Corinthians Paul says, "If we sowed unto you spiritual things, is it a great matter if we shall reap your carnal things?" According to the rule of Christian Science, the price of heavenly riches is the sacrifice of our sense of value in material treasures; for, even while the Scripture abides firm that "The earth is the Lord's and the fulness thereof," doth not Jesus say, "Where your treasure is, there will your heart be also"? The present demands of us every hour, in which to adjust our vision to the perception of Truth. The Science of Christianity makes no compromise with the material senses, but says to mortals: "These senses deceive you; they would belittle Omnipotence, by presenting false views of all that represents Reality." At the root of every tree yielding not the peaceable fruits of justice and Love, has been laid the axe that shall hew it down that it may be cast into the fire.

The Christian Scientist cannot follow Christ (Truth), and at the same time give heed either to the worldling's methods, his theories or his advice; nor should he be dependent upon the charity of the world for his support. Solomon asked for an understanding heart, and God said unto him: "Because thou hast asked this thing, and hast not asked for thyself long life," in the senses, "neither hast asked riches for thyself, nor hast asked the life of thine enemies . . . I have also given thee that which thou hast not asked, both riches and honor." (1 Kings iii. 11.) Carefully following the history of Solomon in the fulfilment of this Word, we discover that he obtained honor through serving his people wisely and peaceably, while riches without measure came to him through

his demanding stipulated dues from those who were being benefitted through his wise government.

Our Master once said when sending his disciples out, "Freely ye have received, freely give"; referring, of course, to the divine message, Grace or Christian Science. A careful study of this Scripture will show that while teaching them to preach the Gospel freely, he also informs them that their healing art should be their sole channel for temporal supply. They were commanded to take one coat only; *not* for the reason that they would be regarded with more favor as God's messengers, by those to whom they went, nor that they might be looked upon more charitably and thus obtain donations. Not so! It was for the far better purpose of showing the disciples themselves, that while making the most successful demonstration of Truth's all-healing power, they must, at all times and in all surroundings, rely wholly upon the spiritual potency of divine Mind to supply *every* human need. They were not to look to the outgrown beliefs, from which they were to depart, for so much as a change of raiment; for the stated reason that the workman is worthy of his hire.

In 1 Chronicles, xxix, we read that David blessed the Lord, the God of Israel and said: "Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is thine. . . . Both riches and honor come of thee, and thou rulest over all." Surely, the disciple is commanded to "Render therefore unto Cæsar the things that are Cæsar's; and unto God the things that are God's." David saw in the eastern horizon of his own experience a coming Messiah; he also saw within the range of the same vision the man whom he calls "Blessed," because he feareth the Lord and delighteth in *his* commandments. "His seed," says the Psalmist, "shall be mighty upon earth; the generation of the upright shall be blessed: wealth and riches are in his house."

Again he says, in the thirty-seventh Psalm, speaking concerning his earthly experience: "I have been young, and now am old," old in experience; "Yet have I not seen the

righteous forsaken, nor his seed begging their bread. All the day long he dealeth graciously, and lendeth; and his seed is blessed. Depart from evil, and do good; and dwell for evermore, For the Lord loveth judgment, and forsaketh not his saints." Solomon, also, said of wisdom: "Length of days is in her right hand; in her left hand are riches and honor."

In these and many other passages, one may observe that success and honor, as well as health and length of days, wait upon the seed of Abraham in the land of Israel. Independence, not dependence, characterizes the entire instruction of the Scriptures, even as color gives beauty of character to the rainbow of promise; but where shall we look for the underlying framework upon which are based the methods of Christian Scientists, in their systematic practice of healing and teaching for stipulated fees?

All Bible students admit, that the children of Israel in Egypt represent mankind sold into slavery to the world of carnal sense. Under this yoke, the first requirement of Justice was *then*, and is *now*, sacrifice; after which, comes deliverance from the midnight of woe. Moses, the moral law-giver, was called upon to heal their disease by calling them from their servitude to unjust taskmasters. Through sacrifices he showed them the way out into the wilderness that should become to them the vestibule of a livelier hope, and furnish an open door to a land of rest, peace and plenty. The course through the "wilderness" from Egypt to this land, like the mental course from material sense to spiritual consciousness, involves obedience to a law-giver that at times seems merciless to the footsore wayfarer: but, as Joshua became the willing and obedient servant of Moses before being chosen a spy to enter the promised land and bring a "good report;" so we must needs first serve with meekness, in order to become strong in the faith that lets go of the material; thereafter to become strong in the hand of the Mighty One that finally and fully delivers from the country of sin-bound sense.

Moses was appointed from among his brethren to interpret Wisdom's ways, and to give daily instruction during

the journey. What was his first commission to them? "I will give this people," the one who has chosen to come out and become separate, "favor in the sight of the Egyptians: and it shall come to pass, that, when ye go, ye shall not go empty: but every woman shall ask of her neighbor, and of her that sojourneth in her house," those most closely related by mere ties of flesh, "jewels of silver, and jewels of gold, and raiment," the most esteemed and treasured objects representing value to them; "and ye shall put them upon your sons, and upon your daughters; and ye shall spoil the Egyptians."

Let us see if the command here given Moses did not temporarily prove to him a stumbling-block, or temptation; and also, if it does not uncover in mortal thought the very sentiment that to-day furnishes occasion for this article. Like this deliverer, the would-be practitioner of Christian Science has been called to the noble mission of freeing his brethren from their bondage to the senses.

Moses stood before Wisdom, a trembling doubter. How were his doubts and fears dispelled? Moses, "What is that in thine hand? And he said, A rod." This figure of speech points to his mental condition. Gold and silver were in his "hand." To his sense of strength, it was a material staff and means of support, hence he said it was a rod. Wisdom bade him cast this belief to the ground; and as he did so, its claims were uncovered to him, it appearing as a serpent to be feared. He would have fled away from before this sense of evil, in hope of finding refuge from the thought of *demanding* gold, silver and clothing as a means of destroying his neighbors, the Egyptians. His instruction is not yet complete. The mortal claims of evil seem now more real than ever; he seems to see them as a veritable serpent. All false claims of life and substance and intelligence in matter, must be expelled from thought; hence, Wisdom bids him put forth his hand and "take it by the tail," by that extremity which affords no claim of intelligence. Then he grasped the spiritual instruction, "he put forth his hand, and laid hold of it,"—he seized the claims of error as com-

manded by Intelligence,—when, lo! the serpent, illusion, fled, and the rod was in his hand, as "a symbol of strength, a staff upon which to lean" (SCIENCE AND HEALTH, 216, 217).

In following this Scripture text (Ex. iv.), we discover that when Moses had conquered his own fear and material belief, he became strong in the wonder-working power of Truth; then he found his people ready to hear him gladly, and the Egyptians equally ready to sacrifice to the limit of the law's demands.

This record in the history of Moses furnishes the precedent for all ages, and teaches him who would become a deliverer from the sway of material beliefs, that true deliverance must follow the sacrifice of all sense of treasure in the realm of matter. Even Abraham, when returning with the spoils of a successful warfare against the kings, gave "tithes of all" in receiving a blessing from the "King of Peace:" likewise the Priests, the Levites, "have a commandment to take tithes of the people according to the law" (Heb. vii.). Again there comes a time under the law when the children, coming out from the wilderness and seeking the hope of the promise, are required, each one, to pay a stipulated sum into the treasury of the Lord. This was at the time of the enrollment of their respective names as children of Israel. Concerning this, we read: "The rich shall not give more, and the poor shall not give less." Every one, it will be observed, was to pay a stipulated sum,— "every man a ransom for his soul unto the Lord, when thou numberest them" (Exodus xxx).

In the spiritualization of thought, the law becomes the basis upon which to build the practice of Christianity. "Think not," says Jesus, "that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, *till* heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Till material sense shall yield to spiritual understanding, and the claims of matter disappear entirely, the law will continue to demand sacrifices. So long as in our thought materiality remains a thing of value, be it sin,

sense or money, just so long will justice demand sacrifice ; in order to re-adjust the balance of faith to the spiritual idea of Life, Truth and Love.

Our Master at one time instructs his prospective disciples, saying : " Make to yourselves friends by means of the mammon of unrighteousness ; that, when it shall fail they," the friends thus made, " may receive you into the eternal tabernacles." No Scripture has, perhaps, occasioned more perplexity among commentators, than has this one. " Strange advice," say the uninstructed ; yet the meaning is very simple. Win friends through self-sacrifice ; that when there is no longer a self-sacrifice to be made, your friends, whom you have won by this means, may receive you into the brotherly fellowship of health, harmony and holiness.

We claim to follow Jesus, to be God's messengers ; then, is not the spirit of the Lord upon us as truly as upon Paul, who was an " ambassador in Christ's stead " ? Hath not the Lord,—the spiritual understanding of Life,—verily anointed us as Christians, as CHRISTIAN SCIENTISTS, to preach good tidings unto the meek ? Hath He not sent us " to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound ; to proclaim the year of the Lord's good pleasure (Rev. Ver. Marg.) and the day of vengeance of our God ; to comfort all that mourn ; to appoint unto them that mourn in Zion," in the exalted place of hope in spiritual strength, " to give unto them a garland for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness ; that they might be called the trees of righteousness, the planting of the Lord, that He might be glorified " ?

What shall we do ? Have we yet begun to " build the old wastes," and " raise up the former desolation " ? Do we not learn from this sixty-first chapter of Isaiah, that, when we shall fulfil this prophecy, those who are " strangers " to our God shall feed our flocks, and such as are " alien " to our faith shall become our plowmen and vine-dressers,—shall serve in the cultivation and propagation of right ideas ? Shall we not take the name given to Christ's disciples,

"Priests of the Lord;" and shall we not be called "Ministers of our God"? Then, if we may, what saith this same Scripture? "Ye shall eat the wealth of the nations, and in their glory shall ye boast yourselves."

A word of admonition: "Charge them that are rich in this present world, that they be not high-minded, nor have their hope set on the uncertainty of riches, but on God, who giveth us richly *all* things to enjoy" (1 Tim. vi. 17).

WAIT FOR THE LIGHT.

F. L. THOMPSON.

IT seems to me I have been trying to get rid of mortal mind altogether, which of course is equivalent to getting rid of the mortal body, as they are one and inseparable. This cannot be done while we are on this plane of thought. Instead, Truth (Science) says to the senses: "Be ye also perfect, by putting on the glory of Spirit, so God will and can dwell among men (mortals); for all mankind shall be taught of God." In other words, we must "emerge gently from matter into Spirit," through the illumination of mortal mind by Spirit; replacing the dark phantoms of material concepts, "first, in light; second, in reflection; third, in spiritual and immortal forms of beauty and goodness."* This must come gently; and as we entertain the Light and perceive the reflection, we will manifest the immortal forms of beauty and goodness. Paul says: "As we have borne the image of the earthy, we shall also bear the image of the heavenly." "Behold I shew you a mystery; we shall not all sleep, but we shall all be changed."

Do not infer from this that I think mortal mind is something real, and a necessary prelude to immortality, or the real Mind, God. But rather, as we go into a dark room to light a lamp, we do so without one thought about the darkness that envelopes us; knowing full well that when we get the light the darkness will disappear, will go out in the

* SCIENCE AND HEALTH.

nothingness in which it came in, — proving that the seeming of darkness was only the mortal way we have to express the absence of light. So by demonstration, or lighting the spiritual lamp in the darkness of mortal thought, we find that that which in the absence of light seemed so real to our distorted fancies, is now gone. Seeing the light, we remember the darkness only as a negation, a nothing, which the Light forever dispells.

Isaiah (xxxvii. 28) says: "But I know thy abode, and thy going out, and thy coming in, and thy rage against me;" and in the thirty-fourth verse: "By the way that he came, by the same shall he return, and shall not come into this city, saith the Lord." So the true status of the case is, that mortal mind is not in reality in "the city" at all, but is simply in the darkness of belief which only needs the light of reality to be entertained to have the darkness vanish. In the light is revealed the true man, the image and likeness of the Perfect Mind, in which there is no sickness, sin, nor death. In order to obtain this true likeness we must have the light (who ever heard of getting a true reflection of anything in darkness), for in the darkness of mortal belief in the reality of matter, how can a true conception of God's pure image and likeness, which is spiritual, be obtained? That is, how can we see what this reflection is?

Suppose, on going to a photographer for a picture, we go at midnight. He tells us it is impossible to get a reflection in this darkness; that we must have light; to wait until dawn, and then we can get it. We wait. At the very first gleam, we insist on having the picture taken; but he says: "The light is very dim, and in it we cannot get a reflection that will enable you to discern the outlines." We again try to possess our hearts in patience, and wait.

A little more light, and we think: "Now, surely, my patience will be rewarded;" but the artist says: "It is impossible. This work is based on scientific principle, and the very first requisite is light." There evidently is only one thing for us to do; that is, to get all in readiness so that we can use the light when it does come, and then patiently wait.

A little longer, and we insist again that now, surely, it is light enough. The artist says: "Well, although we cannot get a good picture, we will try it in reward for your patient waiting; but this will not be a picture that we can keep, because as the rays grow stronger we will obtain very different results. However, this will show you that what I am telling you is true." He takes a negative, and shows us the result. Taking this to as strong a light as we can find, we are able to discern very dimly the outlines, but can hardly tell what it is. Therefore we must wait longer.

As the dawn advances we again become impatient, and the artist shows us another view taken in this light; assuring us as before, that this one must be thrown away, for when the light is perfect we will have no use for this. Taking this to the light, we see it is by no means perfect; still, compared with the other, it is much better. This encourages us, and brings conviction that the words of the artist are true; that when the light does become strong enough, we shall be able to gain the true reflection. As the light increases, we get other and clearer though still imperfect views.

Finally the artist tells us that the light is now right; but that, in order to have the result brought out, we must get directly into its rays. Taking the place he assigns us, the good work goes on, and we are shown the result in a negative. Looking at this closely, we are not able to discern very clearly the resemblance to the original, and still complain to the artist. He replies: "My dear sir, why do you complain? The work is not yet finished. As I told you, the very first requisite is light; the next is understanding to properly apply the principle of which I spoke. This must be done through industry. Then we must have more light, because all of our labors thus far have only resulted in the negative; but by making use of this negative under more light understandingly applied, we will arrive at the true result, the positive reflection. This, however, cannot be done to-day, as it is a process that requires time." So we patiently wait for the development of the positive reflection.

When at last our patience is rewarded, we are amply repaid for all labor spent in the process of development, as the outlines are perfect, and we can even discern the characteristics of the original in the reflection.

Making application of this illustration to the process that goes on in mortal mind, in the development of mortal belief toward the better negative, we find many points that are analogous. And when enabled by spiritual light to discern the true reflection, that is, the image and likeness of Spirit, then are the words made true in our consciousness, "Perfect love casteth out all fear," then the "Immortal forms of beauty and goodness" are made real to our mortal perception, in a degree; but as the light is not perfect so long as we are on this plane of thought (that is, we are not able to discern it perfectly), all of our labors must result only in the negative, that must finally give place to the glorious positive reflection which will then be manifested in perfect "spiritual and immortal forms of beauty and goodness."

DEATH DEFIED.

THERE dwells one bright Immortal on the earth,
Not known of all men. They who know her not
Go hence forgotten from the House of Life,
Sons of oblivion.

To her once came
That awful Shape which all men hold in dread,
And she with steadfast eyes regarded him,
With heavenly eyes half sorrowful, and then
Smiled, and passed by. *And who art thou, he cried,
That lookest on me and art not appalled,
That seem'st so fragile, yet defiest Death?
Not thus do mortals face me! What art thou?*

But she no answer made: silent she stood;
Awhile in holy meditation stood,
And then moved on thro' the enamoured air,
Silent, with luminous uplifted brows—
Time's sister, Daughter of Eternity,
Death's deathless enemy, whom men name Love.

—Thomas Bailey Aldrich, in *The Century*.

FROM JUDAISM TO CHRISTIAN SCIENCE.

PERLITA.

"And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God." — LUKE xiii. 29.

TRULY, "the things that ye fear they shall come upon you." How does it seem possible to fear a good thing! Yet, from earliest childhood, a great fear was upon me that ultimately I would accept Christianity,—not because I saw anything more worthy of emulation in the so-called Christian than in the Jew, but from sheer love of the words and deeds of the blessed Master, which it never entered my mind to doubt, although (to sense) born of strictly orthodox Jewish parents.

As young Jewish children are not supposed to read the New Testament, nor even a childish tale in which the name of Jesus is mentioned, the fact that I made myself an exception to this rule, I regard now in the light of a direct spiritual leading. "Seek and ye shall find;" but, as a renegade from Judaism is held in great abhorrence, and often mourned for as dead, it can easily be understood how any one contemplating such a step would be filled with a superstitious dread of consequences.

In course of time I formed many acquaintances amongst Christians, attended different places of worship, hoping to fill an aching void (sense), but found nothing more satisfactory than Judaism; which at least believes in God as an incorporeal Unit, an impersonal Force or first great Cause, all Wisdom, all Good, all Love. But how to reconcile this Wisdom with His apparent rule, this Goodness with the wickedness of His people, this Love with a wrath that carries destruction in its path, was a problem.

Judaism teaches the Immortality of the Soul, but claims the matter-body as an instrument thereof. This body wears out and, becoming useless, returns its occupant to its Maker who then metes out the punishment for misdeeds, which it providentially (?) escaped while inhabiting the flesh, or rewards according to merit. This Soul is supposed to be made in the image and likeness of God. How, then, account for its imperfection, since He is Perfection? Oh! if only the dark side of this picture

could be blotted out. God might then appear something more than a myth.

At last, after years of seeming physical suffering, unavailing search for God, and an unsatisfied hungry craving for Religion, all hidden under a scoffing, indifferent demeanor,—for I could neither accept Judaism in its entirety, nor so-called Christianity whose teachings seemed a jumble of Jesus as God in the flesh, and a strange concept of a bodily trinity,—the conclusion was forced upon me that chance was the only God; and that, since life was so uncertain, and too short to accomplish any great end, it might as well be shorter.

At this juncture, there came into this seemingly valueless life a light, a beautiful presence, a woman all radiant with the love of God, Good, which shone about her as a halo. "Man's extremity is God's opportunity." She spoke to me of God as Principle; of Christ as Truth; of Love fulfilling the law; of the kingdom of Heaven within us; of Jesus as a man and brother, the great Wayshower; of the triumph of Mind over matter, of Truth over error. "I was born anew." Physically healed, I fell at the feet of Christ, and gave thanks with a loud voice, exclaiming: "Whereas I was blind, now I see." To be the thing I feared, a Christian, it was not necessary to worship Jesus as God, but to acknowledge in him the Messiah, the Saviour, in a sense purely impersonal. And the beautiful word Christ, meant Truth. What a revelation!

Immediately, notwithstanding the opposition of parents sincere and loving in the old way, I became a regular attendant at the Church of Christ (Scientist), and soon after a loving student of Christian Science, under the tuition of a noble worker in the good Cause. It was a great comfort to know that Jesus had been a Jew; that he had separated the chaff from the wheat of Judaism, had taken the spiritual part as a groundwork, and dispensed with the forms and ceremonies in which the true idea was shrouded; in fact, had rejected materialism entirely; had given us a tangible religion, and a knowledge of God, "whom to know is life eternal."

The BIBLE, read in connection with the "little book," SCIENCE AND HEALTH, which reveals so clearly its grand Truth, became transformed from a book of impossible fairy tales, into a priceless treasure, a mine of gold. Truly says this 'little book': "The desire which goes forth hungering after righteousness is blessed of our Father, and does not return unto us void."

One little incident, as an early demonstration in Christian Science, and illustrative of the ever watchfulness of the Father, I will relate. As may be supposed, my acceptance of Christ as the Messiah, was a terrible blow to my parents. In the hope that a removal from the scene of my conversion would prove instrumental in turning the current of my thought, it was decided that I should go to the mountains for a while, although late in the season. Armed with the NEW TESTAMENT and SCIENCE AND HEALTH, I took my departure. I was not forgotten by the dear, new-found friends; but received many helpful, encouraging letters, in one of which was a recommendation to read the ninety-first Psalm. The only obstacle to this lay in the fact that I had no Bible, and could not succeed in borrowing one.

One morning about a week later, my sister and I went for a drive to a village ten miles distant, expecting to return by three P. M. Alas! the mortal who drove our rickety mountain-wagon, fell in with some boon companions on the way; and when we reached the village he left us in the wagon, and was gone with them about an hour, returning in an intoxicated condition. He asked if we would object to his driving to the boat-landing, three miles further, so that he might pick up any stray passengers. Too frightened to say no, we consented. Upon arriving, our driver was greeted with shouts of derisive laughter and rude joking, by the crowds of idle men who swarmed the place. I prayed for a realization of the ever-presence of God, Good, and the nothingness of evil, error. Presently one of the men, noticing our distress, came forward hat in hand, to say that the boat would not come in for three hours (it was now 2 P. M.), and offer to conduct us to the primitive hotel near by and find us a room where we would be private. Thankfully we followed him into a dingy, carpetless little room whose only furniture was a few wooden chairs, several cuspidors, and a single common deal table; but, O joy! what did my eyes behold peacefully lying on that table, but the dear old Bible, the only one I saw during my whole stay. It was quickly seized and opened at the ninety-first Psalm, and the wonderful promises therein contained soon accomplished their mission. All fear vanished. I realized for the first time the truth of the utterance of SCIENCE AND HEALTH that, "The 'divine ear' is not an auditorial nerve. It is the all-hearing and all-knowing Mind, to whom each want is always known, and by whom it will be supplied." We were driven safely home,

over a dark, precipitous road, though no longer dangerous; as the fear which made it so had been driven out of consciousness by trust in those wonderful promises of the Love that is God.

This same Love was further manifested six months later in a recall to my home, with the full permission of my parents to tread the path I had chosen; the straight and narrow path that leads to eternal salvation.

If this article appears too much in the nature of a personal reminiscence, its excuse must be the earnest, underlying hope that in this guise it may sooner reach some dear brother or sister struggling, as I was, out of dark Egyptian bondage, into the glorious light of the sons of God, the TRUE Children of Israel. "The Lord is nigh unto all them that call upon him, to all that call upon him in truth. He will fulfil the desire of them that fear him; he also will hear their cry, and will save them." Psalms cxlv. 18, 19.

"THE TRAVAIL OF MY SOUL."

J. S. EASTAMAN, C. S. D.

AFTER an interval of five years, each month of which furnished material for a chapter by itself, I started on my way home from Peru; to save, if possible, the life of my wife who for six months had been very low, and under the doctor's care. On my arrival, I found her much lower than I had supposed; and the consultation of physicians, immediately secured, only made it apparent that she could not live long. In anxiety and distress I then added my own knowledge of medicine, — of necessity quite good to have enabled me so many years properly to care for both passengers and crews. This also failing to prove of use, my extremity was reached, and God's opportunity arrived.

One evening as I was sitting hopeless at my wife's bedside, a lady friend called and asked: "Captain, why don't you get a Christian Scientist to treat your wife?" To my inquiry as to what that was, she replied that she did not know, but had heard that they healed many cases without medicine. "Anything that will heal my wife I will get, if it takes all I own in the world," I replied.

In the room, at the time, was my nephew who also was under

medical treatment. At close of the lady's call he exclaimed: "Uncle, if Christian Science is good for Manie, it must be good for me too!" I assented, and in a day or two his wife took him (he could not see his way) to a Scientist, under whose treatment he at once placed himself. His teeth, salivated by free use of mercurial remedies, had restricted him entirely to the use of spoon-diet; but on his return from the first treatment, he gritted them together and exclaimed: "There, Uncle! I can eat something now." This renewed my determination to look into the matter, in spite of my wife's protests and fears that it was spiritualism. Accordingly, I accompanied him on his next visit to the Scientist's and myself had a talk with the healer.

At this interview I learned, for the first, the existence in Boston of a College whose president and principal, the Rev. Mary B. G. Eddy, was the founder of Christian Science; also, that Christian Science was not for one or two chosen only, for other practitioners were to be found. To my nephew I said: "If this healer can do so much, his teacher must heal instantly. I will take you there; then when you are healed, Manie will see what it is, and I will get the founder to come to the house and heal her." So, like a drowning man grasping at a straw, with alternating hopes and fears besieging me on the way, I led him to the College.

In answer to my request for a personal interview, Mrs. Eddy kindly granted us an extended audience; though to my appeal for help, she made the gentle announcement that she herself did not now take patients, but had instructed students who were well qualified to heal. At this, my heart failed utterly; for I felt that none less than the founder was equal to the healing necessary in our case. As I was about to leave, she turned to me and, with much earnestness, asked: "Captain, why don't you heal your wife yourself?" I stood spellbound. Never for one moment had the possibility of *my* becoming a healer dawned upon me. I did not know what to say, or think. Finally, I stammered out: "How can I heal my wife! Have I not procured the best medical aid,—and, to leave nothing untried, added to that my own medical knowledge? What more can I do?" Gently she said: "Learn how to heal." Without hesitation, I returned to the parlor for particulars. It seemed, then, that it must require years of study to learn Christian Science, and she whom I was trying to save would not long be here; but when I heard that the entire term required but three weeks, I gathered courage, and asked

about tuition fees, which proved to be very reasonable. In twenty minutes more, I had arranged to enter the class about to open on the third day following.

My wife proved much averse to the plan; having, in addition to her fears with regard to Spiritualism, due caution on account of the already heavy financial drain occasioned by her prolonged illness. I was ready to spend every dollar to save her, however, and continued firm in my resolve to go through the class. Thus the 22nd of December 1884, ended "the travail of my soul," since it proved to be the day of my birth in Christian Science.

The class included many highly cultured people, all more or less conversant with the rudiments of Christian Science; while I, a sailor, with only a seaman's knowledge of the world, and no faintest inkling of the field to be opened up before me, felt very much out of place indeed. However, God had called me there, and I had long since been schooled to say: "Thy will be done." To that first and last and most important question, "What is God," the students replied variously, according to their own thought, or to the technicalities of SCIENCE AND HEALTH, — which I had not yet procured. When the question came to me, I stammered out: "God is all, with all and in all; everything that is good and pure, — I don't know but it is the very breath I draw." The teacher smiled encouragingly as my answers followed one after another, and I was strengthened to go on.

Every day during the term, questions were asked and answers made that puzzled me not a little; but to all of my own simple and earnest queries, the patient teacher replied clearly and satisfactorily. The many laughs enjoyed by the class at my expense did not trouble me, therefore; for evidently my teacher knew that I would not profess to understand when I did not. The simpler my questions, the more pains she took to explain clearly; and thus were brought forward and cleared up many points that otherwise might not have been touched upon. In consequence, that has been admitted to be one of the best classes, as a whole, that has ever graduated from the College. All, except one, went into active work in the Master's Cause, and the majority bid fair to remain "faithful to the end." For myself, I am sure I did not want Christian Science in part; I wanted every bit of it.

How much was due to my own changed thought, I cannot tell; but after Christian Science was recognized in our home — even before I entered the College — my wife began to recover.

Soon as I understood the rudiments, I began to treat her; and, so quickly did she respond to the treatment, that she was able to avail herself of the kind invitation of the teacher to accompany me to the final session. That one lesson dispelled her every doubt as to whether Christian Science had any kinship with Mesmerism or Spiritualism — for which she had strong antipathies. She became, then and there, a staunch friend to the Cause; eager to join the next class, that she too might become a Christian Scientist, and help to bless mankind.

As to myself, I had always been temperate as to use of both liquor and tobacco, but was not a total-abstinence man. When about to enter College, the president asked if I drank; I said, "Very seldom." Did I use tobacco? "O, yes!" I replied, "have done so from my boyhood." The next day, I was unaccountably dissatisfied with my choice brand of cigars; while the second day, found all desire for tobacco completely and forever gone. Christian Science had healed me of the abnormal appetite for tobacco.

Like most other students, I became at once very enthusiastic about Christian Science; and my naturally impulsive temperament added somewhat to it, no doubt. This impulsiveness often got me into belief of trouble; but the discipline of Christian Science has brought me safely through thus far, and will guide me all along. My first active efforts in the Cause, aside from healing my wife, were made among my personal acquaintances, ship-owners and merchants. In response to my friendly arguments some let me relieve their suffering, while others only laughed at me for enlisting in such foolishness. My first patient was a wealthy ship-owner having complicated beliefs. He was happy over the success in getting rid of his ailments; but pride made him keep the good news to himself, instead of aiding others by his experience. Next, however, he engaged me to treat his wife and daughter, who, on recovery, freely introduced me to their suffering friends. Here virtually, though I knew it not, began my practice.

In a few weeks, my wife had fully recovered; then, beginning to look about me for work, and not caring specially for marine service, I bethought me of an excellent offer made me on my way up from Peru, by the Panama R.R. Company. I accordingly engaged passage to Aspinwall, but on the last day, was reminded of a promise made my teacher. I at once wrote her of my plans, asking if wise, and received immediate counsel not to go. Packed,

and passage taken, here was a dilemma! Still, I was ready to be rightly guided, and wrote again, asking what I should do. The reply came: "Take an office."

This, certainly, was the last thing I should have thought of doing; for I could see no way to clear personal expenses, to say nothing of meeting the added rent in an essentially central location. However, the command had come, and the birthright in Christian Science required obedience,—even though to me it did look like throwing away time and means. I dimly perceived that Christian Science was a "pearl of great price," and somehow felt I had to remain in it or sink, for often a "still small voice" told me: "Your prayer for so many years is granted, only be guided by Wisdom." This "prayer" had been the unconquerable longing to find on land some occupation that would benefit not only me, but my fellow human beings. I could not disobey. Besides, since class, my former habitual despondency and forebodings had entirely passed away, and I had come to look on the bright side of things; so I set about office-hunting.

Thanks to the kindly aid of a brother Scientist, I soon found just the place needed,—and where I now have been for seven years. I at first wished to take it on trial, but a voice kept telling me that I would do better to take a lease for at least a year. I did as directed, and it is well I did; for mortal mind soon tried to drive me away, and apparently at times the obligations of the lease, only, held me firm. Christian Science at that time being comparatively a new method of healing, it is not strange that some months were required to establish a practice based upon justice as well as generosity; but, work away I did, whether or no. Before the year was out, with no advertising except what my work gave me, I had all I could do.

About this time, I began to work upon the problem of how to meet and overcome the adversary, so needful for all to know. One who expects to remain in Christian Science practice, will find it necessary to *work* out his own salvation. Unless faithfulness and energy are at the helm, there is and can be no permanent success. Each must diligently work, and watch his *own* work—not that of others—here as well as elsewhere, if he would succeed. I myself never worked so hard, even at stowing cargoes in the West India service, as during the past seven years; but I can say with equal sincerity, never did I find, in any other work, the abiding happiness that is mine in the service of suffering, sin-sick humanity.

DENIAL.

J. W. H.

Then said Jesus unto his disciples, If any man will come after me, let him deny himself, take up his cross and follow me.—MATT. xvi. 24.

THESE words of Jesus contain more of true life than is, as a rule, ascribed to them. In fact, mortal man cannot comprehend the true meaning of the thought advanced by the Master. Jesus was trying to awaken the sinner, that his dream of life might vanish, and he see the nothingness of himself; for the belief of mortal life but hides the true life. "When the wicked rise, a man is hidden." Prov. xxviii. 12. It is the revelation of Truth that shows us error. In the book of Revelation we see more of the seeming power of evil than in almost any other part of the Scriptures; but with it we see also, the destruction of its claim of power. Was it because John was farther from God that he saw so much evil, or had he seen so much Truth, and drawn so near the infinite Mind, that error appeared to him in its most terrible forms? Was he not shown, in a truly scientific way, the nothingness of its claims? Surely he had much to deny! Through scientific understanding of God, we too are able to deny even Satan, the Red Dragon, and destroy his seeming power.

We are shown in SCIENCE AND HEALTH more of error as error than it is possible for the world to see, but with it we are shown the Truth that is ever destroying it. We may seek to avoid this knowledge of evil, and think to reach heaven (harmony) without denying every claim of a belief of a material self. We may say that others may have, but we have not much to deny; that we will not see so much error in ourselves; that we will just ignore it, and slip right into the consciousness of good only. "Verily, verily, I say unto you; A servant is not greater than his lord." Can we go out of sense or self by some other way than that shown us by Jesus, and again revealed in SCIENCE AND HEALTH?

John says, "He that is born of God cannot commit sin;" and again, "He," the mortal man, "that saith he has no sin is a liar, and the truth is not in him." To material sense, these are two

contradictory statements; yet both are true. Jesus revealed the Christ, the Son "born of God" and without sin; but if he that is born of the flesh "saith that he has no sin he is a liar," for the carnal, fleshly man is sin. We are taught the same in *SCIENCE AND HEALTH*; that the man of the flesh is not born of God.

Again, Jesus said, "If ye had known me, ye had known my Father also." Did he not, in this statement, declare that what material sense saw him to be was not the Son of his Father? Yet did he have no belief of material sense to deny at that time? Did he not ask of the Father, that the cup might pass from him? At *that* moment, he had still the claims of self to deny. He saw much more of the seeming power of evil than was ever beheld before, or has been by any man beheld since; yet he denied it. "Not my will," the will of flesh "but Thy will," the will of Spirit, "be done." It was in his material consciousness that a belief of life of the flesh still protested, and, soon as uttered, had to be denied.

What can hinder our advancement from darkness into light more than to deny the need of more light, thus holding to the belief that our darkness is light? If we will not see all of the error to deny, how can we receive all of Truth — or eternal Life?

It is often asked: "When will the need of denial of error cease?" Not until its every claim to be (and its name is legion) is seen, denied; and Truth (whose name is Infinity) seen, demonstrated, understood, is put in its place. Persistently the temptation comes: "I will see no more error. I will declare that Good is all. Good being all, I have nothing to deny;" but the words of the apostle again confront us; "He that saith he hath no sin is a liar and the Truth is not in him." Jesus — in his demonstration over the last claim of error, the belief of death — in that cry of mortal agony, "My God, why hast thou forsaken me," showed how to the very last error must be seen and denied. Can we doubt that error stood before him in its most appalling seeming? Nay; but also came a clearer recognition of the omnipresence and omnipotence of Good. Truly, he was "in all points tempted like as we are, yet without sin", — without sin because he had destroyed it with Truth.

Error must be seen in its every form, and be denied, through understanding of Truth. We have not passed from death unto life until we, like our Exemplar, present to our fellow-workers in

Truth the "likeness of sinful flesh" that "condemns sin in the flesh." Although our words declare we have no belief in error (no sin), our demonstrations so far only show that we are little by little losing our belief in error. "To the pure all things are pure," but there is nothing pure but Spirit; and SCIENCE AND HEALTH teaches that Spirit does not recognize matter, neither can matter recognize Spirit. Paul says: "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be"; hence had we no belief of error to deny, error, as mortal man, would see no more of us than it sees of God as Spirit. Jesus never claimed his material form to be in heaven while he was recognized by the material senses; but he said that he was going to the Father; that is, that the last belief of error would disappear from his own consciousness. And when it was lost to him, his existence passed also from material sight and understanding. 'Twas then he had no beliefs of error to deny.

AN OPEN-AIR SERMON.

J. G. CORNELL.

HAVING occasion to take an open-air trip after a brisk shower one day last summer, the writer hailed a passing "electric," took a front end-seat, and was soon speeding some little distance out over a broad and glistening river. The smiling blue-and-white expanse above, mirrored on its tranquil surface, momentarily refreshed; but, leaving the fair scene behind, we faced the depressing prospect of an unbroken line of mud threading its way between rows of houses. Ugh, the muddiness of muddy mud! But discontent was unexpectedly routed by a query: "Some lesson must be here. What is it? Earth is needed, rain is needed; where and what is the lesson?" Along the rails sped the car, but downcast eyes saw neither road, rails nor mudpuddles — saw nothing in fact until suddenly, consciously confronted by twinkling, merry, blue and white lakelets chasing each other gleefully in the roadway.

A sermon began to preach itself to that congregation of one; opening — as usual in this particular church — with, "What can it mean?" What, to be sure, but reflection — Mind and its reflection! Mind sees either what it seeks or what it suffers itself to behold. A gross thought sees mudpuddles only; while thought

seeking, or able to appreciate *reflection from above*, is lost for the time being to all grossness, in the beauty discerned.

Puddles here became people. We cannot do away with personal puddles; but we can do away with our sense of their grossness, by letting Spirit not only move upon the surface of their waters, but *enable us to see the true reflection present*. Here and now, we can accustom ourselves to seek and find the "blue and white" reflected upon each personal puddle about us, until — sooner than we anticipate perhaps — our thought, naturally and safely detached from its own muddiness, is fitted to habituate higher, clearer regions of azure blue and glistening white.

Two personalities vividly appeared, each grievously conscious of the hopeless muddiness of the other's mentality. Diffusive amativeness in one, could be satisfied with nothing less than the approbation of all; while concentrated amativeness in the other, was content with the regard of one. The former failed to recognize the identical claim under *both* diffusiveness and concentration; while the latter, though reading aright the underlying claim, was sensitive to that tacit "I am holier than thou." In all the muddiness of these stirred up pools, *could* true blue and fleecy white of upper regions be reflected! Again, momentary oblivion; and, unwittingly as it were, the muddiness disappeared as before, leaving the two distinct forms perceptibly to embody two distinct thoughts: Universality of Love! Unity of Love!

All about us, as well as within, are muddy, mortal mind pools. If instead of gloomily and cloudily covering them over, closing our eyes to them, or stirring to greater muddiness, we seek to discern "heaven's own blue" reflected upon or by them, *and begin at once so to do*, each "blue and white lakelet" — each human heart reflecting the heaven of Truth — will preach a speedy and eloquent sermon to the waiting world.

The true reflection gained, "collection" was gratefully passed to the car-company, a psalm of thanksgiving was sung by the heart, and the "congregation" passed out under the living benediction of new-found peace.

SUCH a starved bank of moss
Till that May morn;
Blue ran the flash across —
Violets were born!

— *Selected.*

NOTES FROM THE FIELD.

FROM the *Denver Republican*, we quote as follows:

The Christian Science church on Logan avenue, between Seventeenth and Eighteenth avenues, was dedicated yesterday, services being held both morning and evening. The ceremonies were presided over by the pastor, J. F. Linscott. Stirring letters of congratulation were read by different members of the church from Christian Science churches in New York city, Boston, Scranton, Chicago, Oconto and many other cities and towns.

The following letter from Reverend Mary B. G. Eddy, the discoverer and founder of Christian Science, was read at close of both morning and evening services.

BELOVED PASTOR AND BRETHREN: "As face answers to face in water," and continents clasp hands, so the ONENESS of God includes also His presence with those whose hearts unite in the purposes of goodness. Of this we may be sure: that thoughts winged with peace and love breathe a silent benediction over all the earth,—co-operate with the Divine power, and brood unconsciously o'er the work of His hand.

I as a corporeal person, am not in your midst. I as a dictator, arbiter or ruler, am not present; but I as a mother whose heart pulsates with every throb of theirs for the welfare of her children, am present and rejoice with them that rejoice.

May meekness, mercy and love dwell forever in the hearts of those who worship in this Tabernacle. Then will they receive the heritage that God has prepared for His people, made ready for the pure in affection, the meek in spirit, the worshipper in Truth, the follower of Good.

Thus founded upon the Rock of Christ, when storm and tempest beat against this sure foundation, you, safely sheltered in the strong Tower of hope, faith and Love, are God's nestlings, and He will hide you in His feathers till the storm has passed. Into this haven of Soul enters no element of earth to cast out angels, to silence the right intuition which guides you safely home.

Exercise more faith in God and His spiritual means and methods, than in man and his material ways and means of establishing the Cause of Christian Science. If right yourself, God

will confirm His inheritance. "Be not weary in well doing." Truth is restful, and Love is triumphant.

When God went forth before His people, they were fed with manna, they marched through the wilderness, they passed through the Red Sea, untouched by the billows. At His command the rock became a fountain; and the Land of Promise, the green isles of refreshment. In the words of the Psalmist,— when "The Lord gave the word: great was the company of those that published it."

God is good to Israel,— washed in the waters of Meribah, cleansed of the flesh,— good to His Israel encompassed not with pride, hatred, self-will, and self-justification, wherein violence covereth men as a garment, and as captives are they enchained.

Christian Scientists bring forth the fruits of Spirit, not flesh; and God giveth this "new name" to no man who honors Him not by positive proof of trust-worthiness. May you be able to say: "I have not cleansed my heart in vain."

Edwin Arnold, to whom I presented a copy of my first edition of *SCIENCE AND HEALTH*, writes:

"Peace on Earth and Good-will!"
Souls that are gentle and still
Hear the first music of this
Far-off, infinite, Bliss!

So may the God of peace be and abide with this dear Church.

Affectionately yours in Christ,

MARY B. G. EDDY.

ENCLOSED please find check for \$50. That there be no delay in building the house of the Lord, there should be no lack of funds forthcoming before we fully realize the unreality of matter. When we fully realize the unreality of matter, material funds will probably become to us as unreal as matter. What can we do with money when we reach *that* time? We then shall need no house, but poor humanity that has not reached so high will need this house; hence we who are now able, ought to build it for them. Therefore I say, put me on your record for one who will assist. If the required amount is not on hand by the time you wish to begin, call on me for another \$50. Also, if ever there remains a debt on our Church, call on me for \$50 per year until such indebtedness is made unreal.— L. M.

My desire has been to contribute a hundred dollars toward the building of our Church in Boston; but my so-called material means are in possession of another who is not willing I should use for Christian Science. I live on a farm, and am paying for my Normal Course out of what poultry and eggs I can sell. I have not the privilege to go out from home to demonstrate, but some of my neighbors come for the Truth, and are healed. One lady who had been an invalid for six years, was healed with one treatment. The most interesting part with this patient, was that she was German and could not at first understand anything I said to her. I was insisting that she should take my revised SCIENCE AND HEALTH home with her, and read it. She made me understand that she did not know a letter in English; but by persuasion she finally took it, and came back the fifth day, saying she had read sixteen pages. This was last July; and she is now reading it through the fourth time.

How helpful the JOURNAL is to me! It grows purer and higher every month. In Editorial Notes of Feb. 1892, is made this statement: "He virtually said to possessions: Bring your belief of substance (possessions) to me, that I may destroy it; and I will give you knowledge of your inexhaustible inheritance. Thine is mine to destroy for thee and for me; and mine is thine to enjoy, without lack, without diminution; for as ye become acquainted with your heritage, as heirs of God and joint heirs with me, it will seem to increase forever and forever." It seemed that was written expressly for me. Our Church is not to be built with what our fathers have given us; but by demonstrating that there is but the one Mind in which are all our possessions. Christ, Truth, is without money and without price; and our Church is to be built on that Principle. The foundation that has been given us for it, is perfect, and it must be. Had my so-called possessions been at my command, I might have thought that they were mine, independently, while now I am being led to know that all things in Truth are possessed, only by the preparation of the heart; for in no other way can the Egyptians' goods be spoiled, and "the maximum of Good be met by the maximum of suppositional evil." (SCIENCE AND HEALTH 283, 14).

The JOURNAL has stated that there were over one hundred thousand Christian Scientists. Suppose each should give one dollar,—and it would seem natural that all would want to help. One who opposes Christian Science asked why it was so hard to get only

half what that small sacrifice from each would bring. To material sense it seemed to cause doubts and opposition, but the foundation of our Church and JOURNAL was bought with more than money, and they must thus be built. Please find enclosed money order for ten dollars. It is all I have now. — D. P. M.

A BROTHER'S article in a recent JOURNAL suggests these Questions and Answers: How is liberty gained; and how are we to come into possession of the Spirit of the Lord, which is liberty?

Is it not true that to possess the Spirit of the Lord is to abide consciously in Mind, Love, not partially and occasionally, but knowing no other consciousness, and consequently no lapse from it? This only can be liberty, full and complete; and it can be gained, only by beginning at the bottom of the rugged path that winds heavenward. Each step of the way being acquired permanently through demonstration, we have earned each step, made it our own.

It used to be that when I saw some new and beautiful Truth in Science, when a new day had dawned for me, I was overjoyed, and Life became to me a sweeter thing. After an interval of more or less study on some last line of thought, I was ready, as I thought, for another awakening, and wondered why these days of joy could not come oftener. But I find that another does not come until we have made the last one our very own, have been able so to utilize it as to make it practical in our every day life and demonstration. Then, we have gained the true understanding of a position or step, that cannot be lost. And with each new perception of Truth, come opportunities for demonstrating it, both with patients and in our own personal experiences; teaching us that neither patients nor experience come to us, but we grow to them.

So we advance upward into all the fullness and vastness of our Life problem; learning, through absolute demonstration, each lofty altitude and tender beatitude of Love. The sweet reflection from these heights, is what we bring into our daily lives. Thus we not only gain our own liberty by taking upon us more and more of the Spirit of the Lord, but we are reflecting the Love that neutralizes error, and melts into oblivion the limitations of those in our atmosphere. So, in Love's alchemy of time and

methods, are we each liberating and uplifting others whose lives are now running parallel with ours.— A. M. P.

THEREFORE, if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother and then come and offer thy gift.— Matt. v. 22, 23.

These words of our Master imply that in the very coming to the altar, any sense of aught against the brother is already put away,— the purified thought being the essence of the gift. But, before the gift can be accepted by infinite Love, whatsoever *there* may be remembered that a brother may have against thee, must be righted,— so absolute is Principle. Note well what is required: “first be reconciled to thy brother,”— not that any attempt be made to reconcile thy brother to thee. This demand that now obstructs the way, includes much more than is at first apprehended,— a grand step in the at-one-ment! Christ—Truth cannot be satisfied with less than “Be ye perfect as your Father in Heaven is perfect.” Neither *man's* interpretation of Scripture, nor his sincerely doing what he supposes to be “His will,” will save him from the condemnation spoken of such in Matt. vii. 21-23. Only Christian Science can explain this *complete* reconciliation. Science teaches that all discord is subjective — in one's own consciousness; therefore if one remembers — is conscious of, — inharmony in another concerning himself, this same self is in error in believing in the existence of other minds than the one all-harmonious Mind. Apply the Scientific remedy, “Man is the image and likeness of God,” and no place for discord can be found. It is simply a practical, every-day reconciliation to God, Principle. The meaning of the word translated “reconciled” (*to be thoroughly changed*, Young.) gives the word a more profound import. Try this perfect rule of our great Teacher whenever a sense of inharmony is manifest among the brethren. “We do greatly err, not understanding the Scriptures;” but let us not forget to diligently study our Key, which enables us first to remove the beam from our own eye.— B. H. E.

HAVING noticed inquiries in the JOURNAL concerning best methods of learning from SCIENCE AND HEALTH, I will venture to call attention to the final question in “Recapitulation.” It

seems to me *that* is the best method. In studying the "letter" of the book, I think it a good plan to commit to memory the leading statements in "Platform of Christian Scientists." The statements there given, will *do their own work*.—L. E. C.

WHILE visiting friends in New Hampshire, I was overtaken, one night with a physical belief. For some time I had found Truth to be an ever-present Power, which, when understood, destroys the claims of mortal sense; consequently with much confidence I began to treat myself, believing the difficulty would be readily overcome.

With surprise I noticed the claim did not yield to my declarations of Truth, but appeared to grow rapidly worse. I decided to call for aid, when an impression like unto a voice came, saying: "Trust to Truth, and it will deliver you." "Yes," I replied, "but this sickness seems so real, I must have help." Again I heard: "God is your true helper." Surely, I thought, this is the call of Truth, I will heed it.

Thus led, I continued my treatment, denying every claim of mortal mind; still, the evidence before the physical senses was that error, instead of Truth, was winning the victory, and conscious fear began to manifest itself. "Where can the difficulty be that this belief does not disappear?" I cried; for my perception of Truth as the only real power seemed clear, also error's claim appeared equally unreal and illusive. There was not the least temptation now to seek another's aid, however. Divine Principle must guide, for I could say in the language of Job: "Though he slay me, yet will I trust in him."

A feeling of impatience over my inability to rise superior to the belief, began to manifest itself, when again I heard that "still small voice," rebuking my sense of self, saying: "You lack the true sense of Love; conscious Love will make you free." Immediately my thoughts were quieted. Hope rose higher, and, turning from the denial of error, I began to assert the positive facts of Life, Truth, and Love. Gradually I gained a clearer sense of man as God's "image and likeness." Plainly I could see that there was no consciousness apart from Divine Mind, and that Love was ever reflecting and manifesting itself. My thoughts became illumined with a sense of Love's presence and power. Almost instantly I realized that I was healed, although the belief had not disappeared.

Now, came the strangest part of my experience. The physical

belief wholly separated itself from my body, and appeared to stand out alone, then gradually dissolved ; proving conclusively to me, as SCIENCE AND HEALTH teaches, that " mortal mind is the only sufferer." A spiritual sense of peace, exceeding understanding, permeated my whole consciousness. Later, I fell asleep ; and, in the morning, awoke without the slightest unpleasant memory of the severe but very helpful experience of the night before. Can I ever again question or doubt divine, omnipotent Love ! — P.

As I have been afflicted with various diseases for many years, and have at last been healed, I wish to make it known for the benefit of others. I have had corns more than fifty years, and have tried many remedies, all of which failed to cure. Thirty-nine years ago I had rheumatic fever, and have had rheumatism ever since, at times so badly that I was obliged to keep in bed. Last fall it took me in my arms. They pained me so badly I couldn't get much sleep. Six years ago a cancer commenced on my cheek. I went to several doctors. All gave me ointment which they said would heal it, but all failed. A year ago last fall I had a dizzy spell, fell out of my wagon and struck on my head, which caused my neck to be so stiff that I could not turn my head. I have been troubled a good deal with dizziness for a long time. Twelve years ago my eyes begun to trouble me ; I could see a spider swinging before them all the time, and they itched badly. Sight failed, and they became so weak that I could not bear the light of a lamp. After becoming so nearly blind that I was almost in despair, I applied to a Christian Scientist who was doing a great deal of wonderful healing, and, thanks to his understanding of Christian Science, I am healed of all the above diseases.

I am seventy-five years old to-day, hale and hearty.—R. H., Milford, N. H.

Will you please answer the question, " Who is thy neighbor ? " in the light of Christian Science ? — W. K.

Thy neighbor is, of course, first thy fellow human being. After we begin to recognize the " Principle of brotherhood,—wherein one mind is not at war with another, but all have one Mind,"—then we begin to discern that each one of the infinite ideas of infinite Mind is our neighbor and is in harmonious relation to us ; that it is also sustained in its identity and perfection, by the same Mind that holds man in his identity and harmonious relation to the universe.

EDITORIAL NOTES.

HE that hath ears to hear, let him hear." The Master seemed to have found that though some had ears that were not what an aurist would call deaf, yet they could not hear. He seemed continually to be testing the hearing of ears, by his words; and so, often proved that all "hearing ears" did not hear. To-day there are ears — and ears. The aurist will tell us of ears that are dulled, no longer sensitive to delicate vibrations. One cause or another may account for this condition. Sometimes they have listened to one sound so long and continuously that it falls and falls upon them unheeded; in fact, only cessation of the sound will rouse the ears to the fact that there has been any sound at all.

Have we not dulled ears among the students of Christian Science, to-day; those that have heard and heard the words of Truth and Life, from the lips of some patient, earnest worker who has dwelt among them? When for some reason the worker is called to another field, there arises a clamor for someone else to come and renew the sound,— so they can feel comfortable again, possibly be lulled to sleep once more. Perchance the teacher has made the mistake of permitting students to sit through class after class, and thus the habit of listening to the sound has been formed, and the students have ignorantly become "hearers of the word, and not doers." On the other hand, the teacher may have loved the sound of his own voice; the pleasant emotion of relating or detailing his "perceptions" to a slowly increasing audience, and thus may have so narcotized his hearers that they have mistaken the reflection of the teacher's self-satisfaction, for the peace of active obedience to Truth.

An aurist will tell, also, of ears having different pitch; so that the responsive vibration of one ear may return a note as G while its mate returns it as G sharp, and hence constant misapprehension or contradiction is going on. Did not Jesus find such ears? Has not every teacher of the Word of God, from his day to the present day, found such ears? How, else, account for the perversions and distortions of the teachings of Jesus and the Apostles, and of the Prophets before them? How account, to-

day, for the perversions and distortions of the teachings of SCIENCE AND HEALTH? How account for the denominations, sects and factions all calling themselves Christian Scientists? It must be that the clear, pure, resonant note of Truth fell upon ears at variance.

Ears that return conflicting, contradictory vibrations, lead their owners to seek Science for ease in sense; or, perhaps, for opportunity to exercise a tyrannical domination of their own will over the eager, hungry, ignorant ones of earth who know only that they are dissatisfied, but not what will satisfy, and hence are ready to try anything that promises help. Such ears lead their owners to suppose that words of wisdom as *they* hear and repeat them, must be correct; so, instead of looking to further proof than their own ill-attuned ears, they become presumptuous. After presumption, comes anxiety, lest a true note strike the ears of listeners, and the presumption be thus uncovered.

Possessors of ears of different pitch, are also liable to grave inaccuracy in reporting words of teacher or of friend. Were these possessors not liable to report at all, the misfortune of ears at variance would not be so far-reaching; but eagerness to report, and to go about reporting, is a characteristic of this phase of abnormal hearing. Ears that hear not at all, are greatly to be preferred to ears that hear amiss.

Then, there are itching ears; a difficult condition to reach, the specialist will tell us. All sorts of ill-smelling salves or greasy liniments are poured in to allay the uncomfortable sensation. Sometimes the pure oil of Truth is scientifically applied, and the itching of the ears is thus healed permanently. Again, though this pure oil be applied, it is unscientifically done, the vile medicines so long used have not first been cleansed away; hence, the itching remains, and behold the result! — a Christian Scientist (?) with itching ears.

The ointment of gossip, the salve of slander, the liniment of tattle are by this class demanded without stint; and the itching increases to such a degree that the gathering of these ill-smelling appliances, or mis-appliances, becomes a mania. How often, to his amazement, one accustomed to the frankness and fearlessness belonging to honesty of purpose and singleness of heart, finds some innocent word or kindly act mixed with a lie as "base," and the compound thus obtained used for the relief of some desperate case of itching ears! What must be the condition of the

heart of one having ears whose uneasiness can only be allayed by the use of these compounds of evil: misjudgment, folly, sin, untruthfulness, self-righteousness, gossip, slander, malicious tattle, envy, spite — the things out of which hell is made!

Again, there are ears that find hearing in itself painful; so pledgets of one kind or another are kept in them, to shut out sound. When it is the voice of Truth that is painful, then are used pledgets of pride, self-love or self-will; fear of the sneers of men; fear of abdicating a usurped throne, and letting the rightful ruler take his place; fear of acknowledging misapprehension of statements in SCIENCE AND HEALTH, or misinterpretation of BIBLE texts; unwillingness to admit some error of judgment, or to meet the exactions of Truth,— as to honesty in all our relations to fellow human beings, here and now; love of the things of sensuality,— as, lust of dress, social position, power, wealth, passion and appetites.

The things with which ears may be stopped to the voice of Truth are legion; but, when the things of evil are used to shut out sounds, it seems as though more sounds were shut in; — for such roarings and rushings, such whistlings and drummings follow, that to open or close the ears seems a choice of pains. When hearing the sounds of error is painful, however, the ears may be effectually stopped by the use of the one true pledget: "the *will* to do His will." Then, when the ears are closed to sense, and are becoming attuned to the harmony of Soul, Spirit, God, through the sweet stillness of heaven come the guiding words of Wisdom, — the golden speech that uplifts, regenerates, makes whole and brave and strong,— and the ears respond so correctly that their owners send forth clear, accurate, careful statements of *Truth*. From these, other "ears that hear" learn how to close to sense, to discord, to the "hearing of blood," and listen only to the "music of the spheres," the voice of angels, the Word of God.

Is there any remedy for dulled ears, ears at variance, deaf ears, itching ears, and ears filled with the things of this world? Is there a specialist able to heal us of our infirmity? Yes. When we acknowledge that we have the infirmity, and, as the Son of David passes by reach out and touch the hem of his garment, instantly our healing is begun. We will think that we are wholly healed that moment; but, as our open ears let the wonders of Divine Science find their way to the heart, it will seem that eternity is not sufficient to let our ears come to the perfection of

the hearing that is of Soul. "Hear, O Israel, the Lord our God is one!" For us then, there is one Voice, one speech; and the hearing is of the understanding heart, and "the answer of the tongue is of the Lord."

THE PROPER STYLE OF SALUTATION.

It would really be a good thing if custom would prescribe that the moral health be inquired after and the question answered as frankly as people speak of physical health. Let us imagine one asking another, "How is your moral health to-day?" and the answer, "I wronged my neighbor yesterday, and to-day I am mentally sick from its effects," or "I have done as well as I knew how, and therefore I feel mentally well." How quickly people would make an effort to reform their wrong-doings if this style of greeting were as obligatory as is the present usual inquiry after physical well-being. In this way their attention would be continually called to their moral health, and they would take means to relieve themselves of their moral ailments.

They who wrong their neighbors and they who over-eat are spiritually in the same category. In both cases the laws of being are violated, and they suffer, though in different ways. Both need pity for their weakness and ignorance.

In the New Era health will mean the moral as well as the physical state.—FROM A LATE NEW YORK DAILY.

THOSE wishing to make remittance to the Treasurer of the Church Building Fund *direct*, will please address:—ALFRED LANG, 279 Broadway, Lawrence, Mass.

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62 Boylston Street, Boston, Mass.

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WE regret to state that the very best arrangement that can be made with our printer will not permit our CHRISTIAN SCIENCE HYMNAL to be issued earlier than JULY, 1892. We confidently hoped it might be earlier, but cannot now hold out a hope that it may be.

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- CHATTANOOGA, TENN.—10.30 A. M., 100 College Street.
- CHARLES CITY, IOWA.—10.30 A. M., Room 3, Cheney Block.
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KANSAS CITY, MO.—10.30 A. M. Room 8, Bayard Building.
LANARK, ILL.—10.30 A. M., residence, Mrs. J. Woodin, East St.
LAWRENCE, MASS.—10.30 A. M., Brechen Block, Room 1.
LEAVENWORTH, KAN.—3.30 P. M., 700 South Fifth Street.
LE MARS, IA.—11.30 A. M., S. S. 10.30 A. M., cor. 3d & Wash. Sts.
LExINGTON, MO.—10.30 A. M., residence of John M. Williams.
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LOCKPORT, N. Y.—11 A. M., No. 2 Central Block.
LONG BRANCH, N. J.—11 A. M., Long Branch News Building.
LONDON, CAN.—Bible class, 11 A. M. and 7 P. M., Duffield Block.
LOS ANGELES, CAL.—Bible class 10.45 A. M., Grand Army Hall, over 612 South Spring St.
LOWELL, MASS.—10.30 A. M., and 6.30 P. M. Children's class, 12 M., Highland Hall, Branch Street.
MACON, GA.—3 P. M., C. S. Rooms, 259½ Second Street.
MANCHESTER, N. H.—6.30 P. M., 6 Odd Fellows' Building
MASON CITY, IA.—10.30 A. M., S. S. 11.30 A. M., Odd Fellows Hall.
MCGREGOR, IA.—10.30 A. M., G. A. R. Hall.
MERIDEN, CONN.—Bible Class 4 P. M., 12 Linsley Avenue.
MONTROSE, COLO.—11 A. M., S. S. 10 A. M., cor. 7th and Front Streets, Wednesday, 8 P. M.; Thursday, 3 P. M., cor. 4th and Uncompahgre Streets.
MUSCATINE, IA.—2 P. M., 504 East Third Street.
NASHUA, N. H.—Bible Class, 12.30 P. M., 237 Main Street.
NEBRASKA CITY, NEB.—3.30 P. M., 517 Central Avenue.
NEW BEDFORD, MASS.—7.30 P. M., 187 Middle Street.
NEWBURYPORT, MASS.—10.30 A. M., Room 3, Brown Sq. Hotel.
NEWBURYPORT, MASS.—2.30 P. M., Conservatory Hall.
NEW YORK CITY.—Bible Class 10.45 A. M., 281 West 4th St. (South of 11th, one door).
NORTH BEND, NEB.—10.30 A. M., C. S. Dispensary, Young's Block. Wednesday eve. 8 P. M.
OAKLAND, CAL.—11 A. M., S. S. 12 M., Hamilton Hall.
OMAHA, NEB.—10.30 A. M. and 8 P. M., S. S. 11.45 A. M. Bible Lesson 8 P. M., Thursday Room 238, Bee Building.

- ONEONTA, N. Y.—10.30 A. M., Blend Hall, 136 Main Street.
- OTTUMWA, IOWA.—3.30 P. M., No. 333 East Second St.
- PALATKA, FLA.—Bible class, 10 A. M., residence A. Merwin.
- PAOLA, KAS.—2 P. M., Christian Science Hall, Main Street.
- PASADENA, CAL.—10.45 A. M., 49 East Colorado St.
- PHILADELPHIA, PA.—3 P. M., 1633 Chestnut Street.
- PIQUA, OHIO.—10.30 A. M., Room 6, Scott-Slauson Building.
- PITTSFIELD, MASS.—No. 2 South St., 4 P. M.
- PLYMOUTH, MICH.—2.30 P. M., residence of Mrs Mary J. Kellogg.
- PORT HOPE, ONT.—11 A. M., and 7 P. M., Bible Class, Wednesday evening, 8 P. M., Christian Science Hall, Queen St.
- PORTLAND, ME.—Bible Class 2.30 P. M., Evening Service 7.30 P. M., 273 Cumberland St.
- RIVERSIDE, CAL.—10.30 A. M., Sunday School 9.30 A. M.
- ROCHESTER, N. Y.—10.30 A. M. and 7.45 P. M., S. S. 11.30 A. M. at C. S. Reading Rooms, No. 3 East Ave.
- SACRAMENTO, CAL.—11 A. M., S. S. 12.15, Granger's Building.
- SANDUSKY, OHIO.—10.30 A. M., C. S. Rooms, Odd Fellows' Bld.
- SAN DIEGO, CAL.—11 A. M., S. S. 9.30 A. M., 712 Sixth St.
- SCHENECTADY, N. Y.—Bible Study 2.30 P. M., 109 Park Place.
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- ST. JOHN, N. B.—Bible class 4 P. M., 94 Princess Street.
- ST. LOUIS, MO.—Bible Class 3 P. M., 2341 Olive Street, corner Jefferson Avenue.
- ST. LOUIS, MO.—3 P. M., 415 South Jefferson Ave.
- ST. PAUL, MINN.—10.30 A. M., S. S. 11.30, No. 19 Hotel Bateau.
- SPEARFISH, SO. DAK.—2 P. M., office of J. C. Ryan.
- SPOKANE, WASH.—11 A. M., Room 72 Granite Block.
- SPRINGFIELD, OHIO.—2.30 P. M., 22 South Shafer Street.
- ST. CATHERINES, CAN.—S. S. 2 P. M., 34 Niagara St.
- ST. JOHNSBURY, VT.—10.45 A. M., 33 Pearl Street.
- SUTHERLAND, FLA.—10 A. M., Sutherland Hall.
- SYRACUSE, N. Y.—7.30 P. M., The Durston, Cor. James and Warren Sts.
- TRAVERSE CITY, MICH.—10.30 A. M., 49 West 9th St., So. side.
- TRURO, N. S.—3 P. M. and 7 P. M., No. 27 Walker Street.
- UTICA, N. Y.—3 P. M., 11 Rutger Street.
- WASHINGTON, D. C.—4 P. M., Room 25, 1424 New York Ave.
- WASHINGTON, IA.—3 P. M. residence of Robert McGaughey.
- WEBSTER CITY, IA.—11 A. M., Odd Fellows' Hall.
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- WRIGHTSTOWN, WIS.—Bible class 3 P. M., Echo Park.
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CHRISTIAN SCIENCE JOURNAL.

"For the weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strong holds."

VOL. X.

JUNE, 1892.

No. 3.

TOLERATION.

Outline of a sermon preached in Chickering Hall, by the Pastor of the Church of Christ (Scientist) Boston.

If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed is partaker of his evil deeds. 2 JOHN I. 10, 11.

FROM many quarters comes the charge that Christian Scientists are altogether too narrow; that they are exclusive and sectarian; that they are not willing to allow those who differ from themselves a chance. It is also alleged that, with all our claims to Christlike charity and humility, we are equally as narrow and intolerant as are those in the most ultra of Orthodox churches; that with all our talk against the strait-laced opinions and views of members of these churches, we ourselves are more bitter and intolerant than it is possible for them to be. This, of course, is regarded as sheer hypocrisy, since if true, we are not putting into practice what we preach; and we are told that we should not decry exaction and intolerance in others, when we mean to be more exacting and intolerant than they are, or can be. These are grave charges which should be met. If substantiable, our course should at once be altered. Suppose we scan that course in the light of Principle, and see what are the facts concerning it.

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Three minor points, considered first, may aid us somewhat in definitely presenting the main question.

FIRST: Is it not just possible that too much may be said concerning breadth, charity and toleration, to the exclusion of other graces? Are these the only Christian virtues to be cultivated? It has become a disease, an intemperance, to prate about toleration and liberality as if these were the only requisites either to be considered or attained. It is literally become the "cant" of the age. One would fancy, on being set down in the midst of the American people, that breadth and tolerance were the principal if not the sole cardinal virtues. In this easy-going age, there lurks great danger of losing sight of the essential distinction that forever runs like a line of fire between virtue and vice, between Truth and error. Breadth, liberality, charity, are commendable qualities to possess — provided we get the genuine article, that which has the true ring in it; but the questionable sort that masquerades in borrowed clothes, is, of all cheats, the worst. One who habitually agrees with every wind of doctrine that blows, is frequently termed a broad minded, tolerant man, when he is nothing of the sort; but instead, is merely a "trimmer" trying to curry favor for popularity's sake. Genuine breadth, toleration, catholicity, is often most clearly seen in staunch and rugged adherence to Principle, the righteous courage that stands for the Truth at all hazards. Those who can thus *intelligently* stand may be called narrow and bigoted, but they will have a clear conscience and the protection of God.

SECOND: Are Christian Scientists intolerant and bigoted, harsh and unreasonable? With the emphasis of calmness let it be said at the outset, that Christian Science itself is not narrow; though it may be true that some who are endeavoring to lead the life of a Christian Scientist are, on the mortal mind plane, narrow and intolerant. There are Congregationalists who are narrow and intolerant. There are Baptists, Methodists and Presbyterians who never seem broad and liberal. There are Unitarians who are very intolerant. There are — shall I say it? — there are the so-called liberals them-

selves who are just as intolerant as are those whom it is the fashion for them to declaim against. The converse of all this is equally true. In all these Communion there are those who are very catholic minded; for breadth and liberality belong specially to no particular church, sect or party, but is a quality of mind,—the result of education. The truth is, man on the side of personality is never large hearted or catholic minded. The grace of charity (*Agapè*) is not one that belongs to mortal mind at all; so the facts indicate that, in this particular, Christian Scientists really are no more derelict than are others in the world in general. As has been stated in this pulpit on previous occasions, we all came into Christian Science with the old bias, early tendencies and lifelong habits fastened upon us—or only partially shaken off. If abnormally disposed to be exacting, bigoted, intolerant before we became Christian Scientists, this is the condition of mortal mind against which we now need to be on our guard,—just as one formerly addicted to the use of ardent spirits has to watch himself, lest he sin in that particular; just as one before given to sharp practices has to be on his guard against dishonesty; just as one impure has to see to it that his besetting sin does not carry him away. In just this way, those who are predisposed to be intolerant and harsh in their judgment of others—whether of other Christian Scientists, members of orthodox churches or of no church at all—should now be on the watch to give no occasion for just criticism in this direction. The ability to patiently, impersonally listen to all sides of a question without being disturbed by an honest difference, is a rare gift,—a gift that few possess, and one to be earnestly cultivated.

THIRD: Those who alike are in the darkness of mortal mind, should treat each other with consideration and forbearance. No other course is consistent, seeing that no one can yet say he *knows* whereof he speaks. Suppose a number of people were to waken tomorrow morning to find themselves unexpectedly in a vast and dense forest having no path leading out of it in any direction. Would it not be the height of presumption and folly for them to wrangle amongst themselves

as to the best way out! but, let one be lifted high enough above the treetops to clearly see the right direction to take, would it then be intolerance or pride that would lead that one to point out firmly and clearly to his comrades the way out of the gloom? Indeed, not to be faithful to the trust which his elevation and clear vision gives him would be cruel and criminal. It should be tacitly understood, that for all those who have not demonstrated the great facts of immortal Life and Truth, it is simply just to be tolerant and charitable toward each other, since all alike are in the darkness of mortal mind opinions and beliefs; but, should the light of Principle dawn upon us in demonstration — the only way it can dawn — then adherence to Principle, or Truth, becomes an imperative duty.

We are now prepared for the main point at issue, viz: *Truth, or Principle, has nothing to do with breadth, toleration or catholicity, but can only be true to Itself.* In other words: *Truth, or Principle, never knows aught of breadth or narrowness, never considers toleration or its opposite, has nothing to do with leniency or want of leniency; it can only know Itself.*

All that the mariner's compass can do, is to point steadily toward the pole. In like manner the Truth is steadily pointing to Itself, and knows nothing aside from Itself. Can the Truth be tolerant to a lie? What has Principle to do with that which is without Principle? Principle doesn't pare off this statement, or whittle down that vital fact to suit some belated follower who cannot keep pace with it. It never swerves one jot or tittle from its unerring course to save this or that one, but keeps steadily on its stately way, — and this is its eternal beneficence: that all may know where to find it, and, sooner or later, place themselves in legitimate and harmonious adjustment to it. Those who gradually gain a clearer understanding of Truth, or Principle, become larger minded and broader in forbearance and charity; but the Truth itself has nothing to do with breadth or kindred virtues, and has just as little to do with their opposites. As light is light, so is Truth, Truth, whatever its special statement. Truth is just as imperative in what we blindly term

secular matters, as in those of an acknowledged spiritual nature; for in truth there is no secular—nothing but the spiritual and divine.

Suppose a company of boys, sent to school to study mathematics, gather in the anteroom previous to the teacher's arrival; and, having gained from parents and elders certain notions as to what they are to be taught, begin to fall out among themselves, and to call hard names because of conflicting preconceived notions as to what they are to learn, What does it all amount to? When the teacher arrives, he does not seek to settle their differences—he doesn't even know of them—but he simply and effectively says: "Boys, this is the rule, and you must abide by it if you would gain right results." He doesn't talk to them continually about its broad applications; but he simply gives them the correct rule, and knowledge of that correct rule, of itself, renders the incorrect powerless to deceive and decoy. Again, of two music teachers, which would a sensible parent choose as instructor for his child: one perpetually descanting upon the various theories of the art, and rehearsing the opinions of different theorists concerning these theories, or one whose main object would be to thoroughly ground his child in the practice and principle of music?

Solid, practical men of affairs, be it noticed, waste little time in discussing mere theories, or in indiscriminate extolling of toleration and liberality. However much they admire sentiment in the Sunday sermon, in their daily business they insist upon getting at the fundamental principle, from which to gain correct and desirable results.—and, moreover, take pains to employ men able to arrive at logical and legitimate conclusions. Like Tennyson, they say:

"Ah, God! for a man with head, heart, hands,
Like some of the simple great ones gone
Forever and ever by;
One still, strong man in a blatant land,
Whatever they call him, what care I?
Aristocrat, autocrat, democrat,—one!
One who can rule and dare not lie."

There is such a thing as real breadth of vision. It is never to be found on the material or mortal mind plane how-

ever, but is to be gained only as we leave the lower and reach the higher point of view. Real breadth is not born of ignorance nor sentiment, but of extended knowledge — of understanding. Do we discover that there is not one among the students of Christian Science who has yet gone high enough to be broad minded and comprehensive in the true sense of the word? There is a fact not yet fully recognized by us, viz: At our present stage of growth, the main requisite is not comprehensiveness or breadth of vision, so much as a right start from a foundation in Principle. We have not yet gotten enough dust out of these material eyes, to enable us to make use of Truth's most powerful telescopes in our survey of the heavens. Ours, at present, is the position of the neophyte, the learner on the lowest form in the school-room. Does the teacher of Greek attempt at the outset to make his pupil broad and comprehensive, or does he begin with the alphabet of the language?

Some come to us with much of this world's wisdom and culture, who bitterly resent the intimation that they also are but learners in this school of Christian Science; that they cannot comprehend it all, but, like the simplest ones among us, must enter the preparatory class. It wounds their pride of religious attainment, that we do not at once recognize the superior wisdom of which they feel themselves to be possessed. Ah, indeed! have we not each one much to unlearn in order to enter into this heavenly way? — all the old habits and moods and manners which cling to and about us, even while striving toward the pure and the spiritual? Instead of diversified views and comprehensive outlooks, the real need, then, is for that humble and teachable spirit which enables us to be meek and willing to learn by unlearning the falsities of the prison house in which, by mortal mind education, we have been environed.

Were an American to decide that he would go to China, and acquire the language and habits of the race that inhabits that flowery kingdom, to wisely facilitate his work he would, as nearly as possible, cut loose from every reminder of America. What folly it would be to engage a half dozen

teachers — a German, a Spaniard, a Frenchman, and so on — to impart to him their knowledge of *their* countries, to enable him to know more of China! Instead, he confines himself exclusively to that which pertains directly to the Chinese nation; and thus he becomes broad and comprehensive in his knowledge of it. This breadth never can precede, but is the legitimate result of much systematic effort in the one direction — not of sitting at the feet of many teachers of the languages and customs of other countries.

It is impossible for us to adhere to Christian Science, and at the same time bid welcome to all the opposing theories which make clamorous claim either to be Christian Science, or to be as good, if not better. If Christian Science is demonstrably based upon Principle, we must strictly adhere to it and not to something else, even though it claims to be Christian Science. The closer counterfeit this something else not demonstrably founded on Principle is, the more misleading it is, and the more we need to detect and avoid it. The statements presented in *SCIENCE AND HEALTH* are not mere untested theories, but have, time and again, been successfully demonstrated.

To bid some form of error God speed, however plausible and beautiful it appears *per se*, is to become partaker with it in its evil deeds. The teacher who permits his pupils to imbibe the pernicious notion that any *theory* in music or mathematics will bring him correct and desirable results does nothing more subversive of truth, than the pretended teacher of Christian Science who fosters the idea that countenancing everything that passes under the name of Christian Science is serving the cause of humanity in Truth. The true and honest Christian Scientist is no more tolerant toward the error he sees in himself or in his brethren, than toward that which he sees in people of the world. We are not to be intolerant towards people themselves, but are to attack error in its every guise in behalf of humanity. Adherence to Principle makes one firm against error in whomsoever seen.

In making practical application of this sermon, we find the lesson to be this: that Christian Science implies and demands

strict adherence to demonstrable Principle, and one important step in this direction is to discountenance everything opposed to Truth. We may and should have toleration for those who seem out of the way, but never for the error that blinds them.

In closing, there seems a word of caution needed, viz: In opposing error, wherever found, it should be done with the greatest love and forbearance toward individuals. It is more than possible that many have been driven away — not because we have bravely stood upon Principle; for the most open and violent opposer of Truth will respect and love one who steadfastly adheres to Principle — but because we have allowed anger or personal intolerance to gain the mastery, and *thus* have wounded and repelled where we might have healed and won. Possibly, ere long, there may be some new departure in regard to receiving to our Communion those who should be of us. I have at present no idea what it will be. Still, I am strongly convinced that it will be coupled with rare tenderness and grace, so that all present will see for themselves that it is not men we antagonize, but error; that it will be manifest in such a way that we shall unconsciously, steadily and lovingly draw all men to the Truth.

"I. H. S."

ONE gaze at that calm, radiant face,
 Hath made me feel the deep disgrace
 Of weakness;
 And earthly errors have been crowned
 With Heavenly exaltation found
 In meekness.
 Tho' pain had power, and mental woe,
 To bow the soul; an after-glow
 Of sweetness,
 With spiritual inspiration, lends
 Perceptive grace which comprehends
 Completeness;
 For Science's purifying flame hath sent
 The light of Heaven's glory and content,—
 TRUTH'S greatness!

HEALING.

D. A. EASTON.

IS there anything in the BIBLE or SCIENCE AND HEALTH to justify the idea that healing is a lower thought in Science, which Scientists outgrow? Is there anything in the example of the Apostles or Jesus that warrants it? As to the example of Jesus, examining Robinson's Harmony of the Gospels, in which the events are chronologically arranged, we find that Jesus healed almost up to the last month of his ministry.

This adverse thought may have been occasioned by the fact that healing is one of the first steps to take in demonstrating Christian Science; also by the fact that a smaller degree of spiritual realization suffices, at first, to heal than to teach; but it does not follow from this that the advanced Christian Scientist outgrows healing sickness, any more than the astronomer outgrows arithmetic. The author of SCIENCE AND HEALTH says, in the JOURNAL of Dec. '89, that "less teaching and good healing is to-day the acme of well done"; also, "without the cross and healing, Christianity has no central emblem, no history"; again, "the students who heal by teaching, and teach by healing, will graduate under divine honors which are the only appropriate seals of Christian Science."

Healing is a most wholesome corrective of an abnormal and inflated growth. It prevents the Scientist from degenerating into a self-conceited theorist; from wandering off into theosophical vagaries; from substituting dilutions of mortal thought for the teachings of SCIENCE AND HEALTH; from seeking originality at the expense of humility and truth. Is it not noticeable that Scientists who excuse themselves from healing, on the ground that their time is all taken up with other work in Science, not long after, either fall into errors that subject them to severe rebuke, or cease to be loyal Scientists?

Just now, Scientists everywhere are interested in church work. The formation of new churches, or the extension and support of churches already formed, take much time. The churches are doing a grand work and deserve much thought; but is there not danger that Scientists may rest content with ordinary church work, and neglect healing? What kind of a Christian Science church would that be where healing was neglected, or relegated to the care of those on a lower (?) plane of thought? Teaching and preaching can no more be divorced from healing, than the head can work without the body. Every preacher should heal and teach, every healer preach and teach. What object lesson more striking in a community, what sermon more eloquent, than the sight of a man once crippled by disease and sin, restored to health by the Truth!

I meet not infrequently loyal graduates from our College who rarely heal outside the circle of their own immediate family. Some of them say they can not find any patients to heal. When one looks around, and sees on every hand men and women suffering from all forms of belief in sickness, one asks, How can it be possible that a Christian Scientist can not find cases to heal? Is there not something wrong in the Christian Scientist who can not find any patients to treat? If the Truth were uplifted, would not something of that quality appear which enabled Jesus "to draw all men unto him"?

The fact that in *SCIENCE AND HEALTH* notice is given that its author will not receive patients for treatment, is sometimes alleged as a reason why Scientists may outgrow the work of healing the sick. To this I reply, We may dispense with healing, first: when we have healed as many cases of sickness, and second: when we have written a book like *SCIENCE AND HEALTH* — the mere reading of which has healed thousands.

But are there not some workers in Science, whose work is of such a character that they can find no time to heal? There are, undoubtedly, workers whose duties are such that they can not do the work of a regular practitioner; but I

should fear that the quality of their work would insensibly deteriorate if they never found time and occasion to heal. When Jesus issued the great command, "Preach the Gospel, Heal the sick," he may have had in mind not only the benefit that his followers would thereby confer, but the benefit they would thereby receive. Is there not a spiritually educational quality about the work of healing, that Scientists can not afford to dispense with, at any stage of their growth?

In closing, I raise the question whether the fact that most Scientists come into Christian Science through being healed, does not put a peculiar obligation upon them to heal others. Many have been rescued from lives of helpless invalidism by Christian Science. Others, but for Christian Science, would long since have passed through what mortals call the gate of death. Do not all Scientists feel that to Christian Science they owe a debt of gratitude that words can never express? What better way can we take to show our thankfulness, than to freely give even as we have freely received. If we do not do this, is there not imminent danger that our understanding will become clouded with thoughts of disease and sin? Is it not more than possible that many cases of lapses from Science can be explained by the fact that the lighted candle was put under a bushel, that the cleansed leper did not return to give thanks? If we would keep our heart sweet and wholesome, must not the cleansing breezes of healing thought sweep freely through it? Otherwise, will not the noxious vapors of mortal thought accumulate, and we finally become poisoned and enfeebled?

When the evil spirit that had been cast out, discovered that the place from which he had been expelled was not only swept and garnished, but empty, he at once returned. If nature abhors a vacuum, is not a vacuum in the heart an impossibility? As fast as the phantoms of sin, sickness and death are expelled, the realization of Life, Truth and Love must enter and stand guard, if the captured fort is to be held against the enemy.

The electric fluid flows freely over the conducting wire only when the wire is free from all obstructions. Every

morning test messages are sent over the line. If the wire works imperfectly, the line-men are promptly sent out, to find where the obstructions are and remove them. Demonstrations of healing are the test messages which determine whether we are open wires — whether we are free from obstructions which may impede the free passage of the healing power of Love. Are you sending these test messages?

I shall not soon forget the earnest advice, given when I had finished the primary class, to lose no time in commencing the work of healing. The penalty that I paid for neglecting this admonition, was a heavy one, and has lent emphasis to the words of this article.

ONE.

E. M. BUSWELL.

THIS may seem a small word to talk about, yet it appears to me, there is no word in the human language that means more to the Christian Scientist. The whole effort of evil seems aimed against it. Animal magnetism (and when we employ this term let us think of it as a *supposed* power) appears very wily. Its arguments seem plausible to the unwatchful; and, before we know it, we are beginning to believe there is but one, truly, but that one is *self*.

Another of the arguments of this subtle foe is this: Christian Science teaches that God is all, and if that be so, why talk about matter and material things? It argues also, that it is so sweet always to hear God talked about, and so confusing to attempt to find out the false claims of evil; and that this is proof that we should let the claims of evil alone. This serpent will even come up and charge us with making evil real if we speak to it, or about it.

It is true there is but One; but that One is Spirit, Life; not matter and death. Were we proving this in the fullest sense, the tempter could not so easily delude us. Are we, as Christian Scientists, doing all there is for us to do? Are

we demonstrating to ourselves, and thus to the world, that we recognize the oneness of the Father and His children when called upon to cast down some of our material gods, that *that* oneness may appear for the drawing of men to Christ? Do we prove that we are nearing the upper rounds of the ladder, unless we are giving and receiving needed correction in kindness and humility? Are we proving that all is Love, God, and that there is no hate, evil, while anger appears often to have the mastery over us? Are we proving to ourselves that Truth is supreme with us, when self-interest seems to warp our conclusions? These are serious questions which we as Scientists must ask ourselves. If we cannot honestly answer them in the affirmative, we must awaken to the fact that there is a claim of evidence of another power, and one opposed to Good, and that it must be met quickly and destroyed. The light of Truth must be thrown upon it until its utter falsity, its nothingness, appears.

There is but one Mind, one Power; yet, to the human sense, it seems necessary to be proving this constantly. How are we to do it? There is but one way. We must *abide* in the recognition of the One Mind; for constancy, faithfulness, unity are all expressed in that divine word, One. We will not spend time in arguing over who is greatest, because the nothingness of self and the allness, oneness of Love and its idea, appear at the same time.

As Christian Science becomes more and more understood by the world, there seems greater need for its followers to watch for the schemes of the enemy. Especially is this watchfulness necessary for those who stand as leaders and teachers. That their advice, and explanations of the teachings of Jesus — Christian Science — are looked upon (too often) as authoritative, is in itself a snare set by the foe of Truth; to lead many to lose sight of the fact that all questions are answered, all puzzles explained, in SCIENCE AND HEALTH. It is those who have had great opportunities for acquiring an understanding of Christian Science, whom evil seems most determined to overthrow, and whom it will overthrow if it can. It aims first to bring about division, separation.

Need of division, has been the chief argument of error, the evil one, ever since the world began. The tempter used it with the followers of the Great Teacher, over eighteen hundred years ago; and every community of his followers in turn, in some form, has had the same arguments to meet. Wherever man has approached the Good through a sense of unity, oneness, the same serpent has appeared. We all remember, perhaps with sadness, how this evil tried to divide our nation in 1861. Now, when the voice of divine Love is beginning to be recognized all over our land, this same evil would come in and, by its subtle arguments, cause the people to believe in necessity for following after many false theories, if they would be considered intellectual and free. It would to-day break the bond of oneness that unites the followers of Christian Science in the One Mind. If we are true Scientists — faithful followers of Christ — this can never be done. "Our watchword," says SCIENCE AND HEALTH, "is, 'Let the wicked forsake his ways, and the unrighteous man his thoughts.'" In order to forsake the ways and thoughts of unrighteousness, we must dwell in the oneness of Truth; and, abiding there, no thought or desire but that which divine Love imparts can find place. Let us, as Christian Scientists, have less concern about the number of *our* followers, and show more earnestness in following the true Leader: Jesus, the Christ.

The health, the happiness, the joy, the satisfaction, the harmony — these *true* riches — that Christian Science brings to us, are infinitely more than the wealth of the whole world. They can only be ours as we part with selfishness. They can be found only in the one treasury, divine Love. Is it not strange that so little effort to obtain them is made by those to whom the place of this treasury has been revealed? If we are willing to lose all, we shall find All, we say; but, how slow we appear to be to prove our sincerity by parting with just a little of the worthless things of sense. This indolence is the open door for the adversary to enter, and whisper in our ear suggestions that blind us to the true One; that present the claim of evil, error, sense, self, as

the only one. "Awake, thou that sleepest!" "Rise in the strength of Spirit," the eternal, living One, and meet the false supposition of the slimy serpent that would charm but to destroy.

BEFORE THE ALTAR.

J. C. C.

"And thou shalt offer every day a bullock, for a sin offering." — Exodus xxix. 36.

SWEET fire of Love, consume the sacrifice!
 Long labored I to bring the bullock here.
 Stiff-necked self-will, that reared so proudly up,
 And ever broke his chain, to trample free
 O'er all the tender flow'rs of budding Spring!
 Dear Lord, and e'en at last, when strong in hand
 I held the chain, and toward the altar-foot
 Dragged on the roaring animality;—
 Once more — hoof down upon my breast,
 Upreared he, furious, and then again
 Was loosed to trample all the fragrant flowers.

As I lay there, too weak to even weep,
 There paused a radiant Angel near;—
 Blazing upon her breast a dazzling Word;—
 'Twas SCIENCE!

Surely before, I never saw,
 That glorious form! Yet it seemed as 'twere
 The one and only form I ever knew;
 The filling full of all the empty forms
 Of Truth and Beauty man had ever dreamed.

Divinely natural it was that She
 Should stoop and say: "My child, His servant, I,
 And thou art His. What shall I do for thee?"
 "Self-will," I cried, "The altar standeth here,
 But where the sacrifice? Oh, Science slay,—
 Slay him! — the bullock strong! She went her way.
 Meanwhile I lay upon the ground,— somehow
 Relieved to know my utter nothingness.
 Slowly there came a sense of blessing, born
 Of freedom child-like, and the dear content

That is desireless. . . .

Then o'er the green the shining Angel came,—
 The bullock following — nor chained, nor dragged,
 But following that form as willingly
 As ever lamb behind a mother-sleep.

God of Science, God of Jesus, here
 I kneel; the bullock on the altar;
 Send thy fire!

FROM TRINITARIANISM TO CHRISTIAN SCIENCE.

S. E. A.

"And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God." — **LUKE** xiii, 29.

HUMAN belief goes through many phases of illusion ; struggling in the darkness of sense, striking against the walls of materiality which shut it in an atmosphere of error, striving with itself for freedom — only to fall at last at the feet of Truth, and cry out : " Oh ! wretched man that I am, who shall deliver me from the body of this death ? "

In its beginning, the belief which held me was nourished by the human love of devoted parents trained to believe in a personal God. Taught to lisp the infant prayer, " Now I lay me down to sleep," frequent repetition of its termination, " If I should die before I wake," became to sense a dark shadow. There was developed a pronounced and restless fear, lest before dawn God might call me away from home and mother.

As I grew older, I was given the Trinitarian faith to digest : Three persons in one God cognizant of both good and evil, together with divine wrath, original sin, Adam as the first and real man made of dust. Sin was esteemed a terrible and inevitable reality ; sickness, a dispensation of Providence ; death, the gateway of Life, through which all must pass to gain a heaven regarded as a locality where the departed are to find God. Taught by those older in belief, moulded and biased entirely by others, at the age of fourteen I yielded to the force of education and joined the church which had thrown its influence over me during the years of childhood, and remained a member until I became a Christian Scientist.

As time went on I began to reason for myself. I heard both members and pastor pray to a personal Deity, apparently regarded as afar off ; while I read that God was everpresent. I heard them petition Him for supply of the necessities of this temporal existence, enumerating their various needs ; while I read that He was a loving Father, ever ready to bestow His bounty upon His children. I found earthly parents anticipating and providing for

every need, and naturally questioned why, if God was omnipotent, omniscient and omnipresent, it was necessary either to advise or importune Him. These spiritual guides affirmed that God was their refuge, a very present help in time of trouble ; while I beheld them experiencing the same troubles,— as helpless to avert sickness and sorrow, as those who made no claim to Christianity. I observed them taking much thought of the body, to sustain it with food, to protect it from the elements, and to deliver it from disease ; disregarding the injunction of the Master, "Take no thought of the body." I read in the sacred Word : "Because thou hast made the Lord . . . thy habitation, there shall no evil befall thee, neither shall any plague come nigh thy dwelling."

Taught to ask God, who would answer, I cried out for light to reveal the meaning of promises which never seemed fulfilled. Still continuing to ask, they received not ; ever seeking they did not find ; and persistently knocking, the door was not opened. Sin, sickness and death prevailed. They had not found the Truth which Jesus and his disciples had proved to be effectual in healing the sick, casting out evils, and raising the dead. I questioned if this could be the Way to eternal Life. The words of the Master sounded frequently, "He that believeth on me shall never see death." Either his professing disciples did not believe his words, or they could not demonstrate the truth of them. Some one had blundered. Some one had lost the "Way," and had lead us in a way that brought us into sickness and death ; and we all like sheep had gone astray.

One desire was paramount : that God would, some time and in some way, manifest Himself to me as Love and Life which would free me from fear and bondage, as He had promised. Weary sense longed for rest, and could not be happy while everywhere were apparent suffering and discord. Human sympathy availed nothing toward relieving the suffering and sorrow-stricken ; for, though human hands could wipe away the tears, they could not arrest the flow. Jesus and his disciples understood the power of the Word, and demonstrated it ; while I, baffled and tossed in a fruitless search for God, helplessly listened to the piteous cry of professing believers as waves of sickness and grief swept over them, and finally gave up pleading with a personal God.

Then, with others who could not prove the promises, I tried to believe that He was chastening for a purpose ; that He was compelling His children to "pass under the rod" ; that some day,

when all these salutary lessons were learned, I would win a home beyond this world of chance and change. I was bursting the shell of a fruitless faith and a doubtful theology.

The faith of my beloved parents, human love would not allow me to denounce, though unable to accept. Heaven was their goal, and I must win it; but, where was it? I remember, as a child, asking my Sunday school teacher if there were horses and pianos in heaven. She answered, "Oh! no"; but portrayed with enthusiasm a picture of harps and palm trees, of golden streets and pearly gates — all of which offered neither incentive to attain, nor equivalent for my highly prized horse and piano.

Years unfolded nothing more than a vision of rest, a realm peopled with spiritual beings which finite sense conceived to be shadows rather than substance. I loved the green earth, and pearly clouds floating in the azure blue; the beautiful sea, the hills and vales, the mountains towering to the skies; the cattle grazing on the hillside, or peacefully resting in the shade of the trees. Babbling brooks and many-tinted flowers whispered, "God is Love," and "God is Good." I ceased pursuing a phantom hope, and tried to realize the words of another: "They also serve, who only stand and wait." I stood waiting, hoping, watching, praying, listening; talking to God, in silent communion on land and sea; worshipping at times with Mohammedans in their mosques and temples, because they looked to a higher power as sincerely and longingly as I, and because their faith was as demonstrable as mine; feeling ever the clasp of an invisible hand, until belief, mortal sense, gradually lost its tenacity, and offered little resistance to Truth.

The long night was passing away; the faint rays of the morning dawn were appearing. At this hour the call came: "Ho! every one that thirsteth. Come ye to the waters." It was a voice I had never before heard. I listened. Again it seemed to say: "Come and drink." Long time I hesitated to follow this Voice, lest I should be drawn into a labyrinth of false teachings, or lose the little hold I had upon faith. In the extremity of despair at my inability to relieve the continued suffering and helplessness of a dear one, I determined to drink from the fountain of Christian Science, whose waters could not be more bitter than those already drunk from the ancestral well. Again the Voice called: "Come and drink. Thirsty one, stoop down and drink freely." Love was calling the wanderer home, and Love

was the victor. I turned from husks of creed and dogma, looked up, and the Way appeared. The dear hand that held the cup to my parched lips, bade me freely partake of this water of Life. I drank, and was refreshed.

As I felt the quickening of Spirit, and listened to the sublime teachings of Christian Science; as I felt the touch of infinite Love; as Truth revealed the Science of Being, God's Allness, and the nothingness of mortal sense and its embodiment; joy and gladness filled my heart, and I left forever the old paths, to walk in the new, wherein was the solution of life's mystery. I had been in the Adam dream of life, substance and intelligence in matter; and now, I had awakened to the understanding of Life, Substance and Intelligence in Mind. The joy of apprehending the possibilities of my birthright, dominion over all error, was unspeakable; and I determined to strive to solve the problem, and win the crown of immortality, through the destruction of my false sense of sin and self.

The Christ discerned, I left my material net, and cast my lot with the disciples of Christ. Years have passed, and the light grows brighter as I come into clearer understanding of the Science of Being. Though able to reflect but a feeble light, yet even that has illumined many a home, opened the doors to many a sin-bound, suffering captive to-day rejoicing in immunity from helplessness before sickness and suffering.

The BIBLE and the "little book," SCIENCE AND HEALTH, lead us to the secret place of the Most High, unveil the mysteries of heaven, and reveal the smile of our Father and Mother, God. Unspeakable gratitude and love to her who bade us "Flee as a bird to your mountain," and unveiled to us the blessed Truth; who reflected Love which casts out fear; who taught us to pray, understandingly, "Thy kingdom come . . . on earth as it is in heaven."

SO let it be. In God's own might
 We gird us for the coming fight,
 And strong in Him whose Cause is ours
 In conflict with unholy powers,
 We grasp the weapons He has given,—
 The Light, and Truth, and Love of Heaven.
 —Whittier.

OUR RESURRECTION.

JENNIE WALBRIDGE BRIGGS.

OUT of the sordid, the base, the untrue,
Into the noble, the pure and the new ;
Out of the darkness of fear and sin,
Spiritual harmonies to win ;
This is our Resurrection.

Out of the bondage of sickness and pain,
Out of poverty's galling chain ;
Into the freedom of perfect health,
Into the blessing of fadeless wealth ;
This is our Resurrection.

Out of discord and toil and strife,
Into a calm and peaceful life : —
Out of hatred and jealous fear,
Into love's cloudless atmosphere ;
This is our Resurrection.

Out of narrow and cramping creeds,
Into a service of loving deeds : —
Out of a separate, limited plan,
Into the brotherhood of man ;
This is our Resurrection.

Out of weakness, to conscious power,
Wisdom and strength for every hour ;
Out of our doubt and sore dismay,
Into the faith for which we pray ;
This is our Resurrection.

Out of our false beliefs to rise
Into the clear and cloudless skies ;
Out of sorrow and wrong and fear,
Into the sunlight of Truth, so clear ;
This is our Resurrection.

Out of the valley and shadow of death,
Out of this fleeting, mortal breath ;
Into the freedom of endless day,
Into the light of the perfect way ;
This is our Resurrection.

Out of the limits of time and space,
Into the boundless life of the race ;
Out of the finite sense of things
Into the joy the infinite brings ;
This is our Resurrection.

Out of all personal loss or gain,
Into Spirit's impersonal reign ;
Wending the pathway our Master trod,
Up to the perfect Life of God ;
This is our Resurrection.

FROM
AGNOSTICISM TO CHRISTIAN SCIENCE.

W. S. DAY.

ABOUT a year ago I heard a woman preach a sermon on Idolatry, in a town about fifty miles from here. The ideas expressed seemed to me the most reasonable of any I had ever heard on that subject, and I concluded right away to go some time during the summer and hear her again; but, being very busy with the affairs of the material world, I neglected it. However, as I was going to Canada on a three months' visit, and meantime had occasion to stay in the same place a short time, one afternoon I dropped into a Christian Science reading room to read two or three hours. As I entered, the same woman whom I had heard preach met me, and asked if I came in to read. I replied in the affirmative, and proceeded to read one of the daily papers. Disagreeing with every sentence the editor wrote, I laid it down, and took up a little Christian Science tract and read it. I thought to myself: "Quite a contrast in the literature of this establishment."

At this juncture, the woman above referred to came near, and began talking Christian Science to me; stating its advantages over other systems of knowledge, — of which I was full, or nearly so. I of course opposed a good deal of what was said; but felt that, somehow, it was the truth in a higher form than any I was acquainted with. I also felt that this person understood my disposition in a way that no other person ever had, up to this time. She prevailed on me to purchase a strange book entitled *SCIENCE AND HEALTH*, with *Key to the SCRIPTURES*. I did this reluctantly, as I did not know what I was buying, nor did I find out for about three weeks. I packed it in my valise, and went on my journey. I did not look at the book again till about New Years.

On this particular day, I had done an extra amount of mischief of a very deplorable kind; and soon after, was going through what long ere this had become a chronic, old-fashioned, repenting spell. I went to see a Christian Scientist whose address had been given me, but did not see her. I then thought of something in the strange book, about repent and *reform*; and I at

once concluded that the two particular sins that were causing this trouble, would never again be indulged in by me, — and they haven't been.

Soon after this, I began at the first of the book, fully resolved upon a fair and impartial investigation. I read probably over one hundred pages before seeing much in it. Gradually, a conviction began to steal over me, that there had been placed in my hands the most profound book ever written, — Alshah Siddartha's Book of Life not excepted, which had absorbed my attention more than any other. As I began to understand a mere iota of the strange book, I became more and more dissatisfied with myself and my surroundings. It was impossible longer to get satisfaction out of the opera, dance, or amusement of any kind; and, toward the last, it was apparent that either the society I was in must be given up, or else the book, — which by this time was not quite so strange. To think of leaving my friends and relatives was hard; but I did it, and am glad I did.

I went and hunted up that same Christian Scientist, this time with success. I explained my mission to her, but was a trifle annoyed at first by the two or three, to me, very *material* questions she propounded, for I was after the *spiritual only*. (A wonder for me to be after that, certainly! but nevertheless I truly was.) A few moments' reflection however, revealed the fact that this woman, too, understood me.

About this time, I was in terrible agony. No mortal knows the mental suffering endured. The last night I spent in company with my sinful friends, lacking the courage to rebuke sin, feeling it utterly useless, I happened to see myself in a mirror — and what a sight! I was pale as death. My face looked stiff and inanimate as a piece of white marble. I had held out against Infinite Love as long as it was possible. These awful feelings began to vanish as soon as the Christian Scientist broke the Bread of Life to me.

Up to this time I had not known who or what God was, and used to pray alternately to Jesus, his mother Mary, and to the Unknown God. I was neither a Protestant, a Catholic, a Jew, nor an Infidel. Did not know how to pray, how to be happy, how I came here, or what I was here for; yet I was what the world considers a learned person. I had made many attempts ere this to find God, and on one occasion joined the Methodist church. It need hardly be said that I there found blind leaders of the blind.

From this I went to Agnosticism, and believed that system as near right as any, for about five years. Then I read Siddhartha's Book of Life, mind cure, with oligies, isms, etc., too numerous to mention.

In this search for God through Christian Science I made up my mind to give up *everything* for Truth. After I supposed everything had been given up, the question came: "How about this ten-year-old tobacco habit? Will you give this up, too?" "Yes." I fired my tobacco into the gutter, and have never touched any since. From this time I received light very rapidly, and soon began to be able to demonstrate over small things; also to understand what the good people, with whom I had become acquainted, said when speaking on the subject of Christian Science.

Sunday morning, I went to the Church of Christ (Scientist); and, while singing Nearer My God to Thee, for the first time in my life I became conscious of God's Presence. It was a bright, sunny morning; but all at once a most beautiful brightness, far exceeding that of the sun, shone in the room. I was positive that these were God's people, and that even I had been raised from death unto life,—yes Life! I looked at the speaker, and her countenance was changed by being bathed in the light. I understood all she said, but words cannot express all this part of my experience. I was indeed thankful for the light, and went to Church again at night, when I saw the same light, and experienced the same quickened understanding. The speaker's countenance looked the same as in the morning, and so did many others.

Once, while the speaker was in the pulpit, I knew her thoughts; this was when she knew I saw the light. I have never before mentioned this to any one. I read SCIENCE AND HEALTH that night till midnight, and when I retired, it was not because I felt tired,—for I had only slept from one to perhaps three hours for a good while,—but because I had been used to lying in bed from eight to twelve hours in the winter (I'm a farmer), and then getting up tired.

For a long time I have been under the impression that in some way or other God would reveal Himself to me. He has done so. I have only related a very small part of what has occurred; but I have learned enough to know that God's Science cannot be contained in natural science.

FAITH.

SARAH J. CLARK.

PAUL tells us in Hebrews xi. 10: "For he looketh for a city which hath foundations, whose builder and maker is God."

Divine Science is the true educator of mankind; hence, there must be individual recognition of the Principle which underlies all superstructure. Without fundamental truth, there can be no growth worthy of earnest effort; for growth which springs from a false basis cannot sustain itself, except for a short period. Imperfections soon begin to appear; and, although we may temporarily drown the discord by another belief of this false claimant, imperfection again presents itself. However strong our determination to hold fast to that which is about us, we gradually lose our confidence in it, and intuitively reach out for something more enduring. Since the time of Abraham, there has been a search for the basis or foundation of true character building.

The Patriarch 'looked for a city which hath foundations,'—faith in the eternal Principle, Good. A city is filled with all sorts of people. Some are happy, others sorrowful. Some are strong and helpful, and do much toward untangling the snarls of the intemperate, disorderly ones. Many are cultured and delightful, and one desires to spend much time in their company; while others, we hurry past, trying to forget the sight.

Have we ever thought that the heart is our city full of thoughts, which are realities to each individual consciousness, and which dwell with us day and night,—are, in fact, our constant companions? All of these thoughts are not seen at a glance. Some seem so large and important that they apparently take possession of us and command us as they choose, not even intimating to us what their purpose is; and it is with astonishment that we find ourselves in unexpected places, conditions of thought, as in anger or pride, jealousy or disappointment.

The question, then, comes: How can I have dominion over intruding thoughts that take possession of me, and cause me to commit the act I would not, and prevent my doing that which I should accomplish? All this loss is the result of belief that has

no actual foundation; therefore, the superstructure cannot be enduring or satisfying beyond a limited sense. Man has capabilities which lead him to look for understanding which hath foundations.

Upon close analysis, we find that faith is the anchor of consciousness in the eternal Good; that faith in divine Good, the reality and actuality of Good, is the first stone in the foundation of true character building. All good must of necessity be of God, for He is the source and circumference of all. As we cherish the true ideal, our idols — which are our beliefs of goodness — will crumble and disappear; for they are the houses built on sand, the structures reared on belief instead of understanding.

The time comes, irrespective of other people's opinions, when we individually must satisfy ourselves in regard to our own problem of Life; must become obedient to a higher law, and devote our time and opportunities to the service of Christ. Paul said, "*I know* whereof I speak"; then each, like him, can obtain the understanding of Life, here and now. The march of Truth is ever onward; and it is far easier to press forward than to yield to the temptation of inaction, and to be at ease in error; which means, harder struggles and greater suffering. And, too, we must remember that we cannot force Science; but must, through patient working, wait for Science to unfold the way before us. We must do our work faithfully, and leave results with God. We have lighted the lamp of Truth and Love in our consciousness. If there is sufficient consecration to keep this lamp burning, the Church of Christ (Scientist) will be a beacon light growing clearer and stronger unto the one eternal day.

Becoming a member of this Church, does not free one from a single individual responsibility. The valleys of fear and depression are to be filled with joy and gladness, and the mountains of envy and pride laid low; that the whisperings, criticisms, and strife for the chief places cease, and humility and charity bud and blossom like the rose.

In the material organization two results are aimed at, namely: the letter and the spirit. Of the former, personal instruction of members in the Truth, and their demonstrations of its power, must be essentially first. Toward this result, the privilege and duty of maintaining the organization, — which mean mutual watchcare and fellowship, — point continually. But even these benefits are designed to have a much deeper bearing: to prepare its members, as individuals, for their work of character building. The growth

of Christian character, developed by careful, persistent discipline, is by "line upon line, and precept upon precept."

To establish a church which demonstrates the healing power over sickness as well as sin, is new in the Christian denominations of to-day; and each member of the congregation has taken a step forward in universal progression. But the question is: Have we taken this step because of the mental and physical development alone, forgetting the foundation and basis, from which all right action must proceed,—that is, man's obligation to God, to himself, and to his neighbor?

The foundation of true ethical Christianity is given in the Sermon on the Mount. This only needs to be lived, to reveal to each individual consciousness the kingdom of God, the reign of Good, in the affections,—which supplants the evil imagination of the heart and mind.

In a recent sermon preached by Bishop John H. Vincent, in Buffalo, we find these stirring words: "All men true to the commonwealth, are interested in all that pertains to the commonwealth. Whatever diverts a man's first thought from the welfare of the Nation, whether it be personal ease, gain, glory, commercial or ecclesiastical success, savors of disloyalty. Apathy concerning a trust is infidelity to that trust. An indifferentist in politics is an enemy to the government that protects him." It is not difficult to make the application, for each member of this Church has a trust that demands absolute loyalty, and an indifference to this trust makes one an enemy to the cause that protects him.

NOTICE.

THERE has been a long-felt want among Christian Science Churches for "The Lord's Prayer and its Spiritual Interpretation," as contained in *SCIENCE AND HEALTH*, printed in a convenient form for use in their services. To meet this want, our honored Teacher, Rev. Mary B. G. Eddy, has had them neatly printed on Bristol Board of suitable size. These cards are placed on sale at the office of the Christian Science Publishing Society, and are designed both for use in the churches and for general circulation.

CALVIN A. FRYE.

EIGHTEEN HUNDRED YEARS OF GOOD THINKING.

M. E. S.

MISS FRANCES E. WILLARD says that "the best way to bring up a boy, is to begin one hundred years, at least, before his advent." This is an advanced mortal-mind view of the law of heredity; for this pseudo creator and lawgiver is ever seeking, through education, physical training, mating and selection, to improve and beautify its so-called creations.

For ages, the painters and sculptors of the world have been busy at perfecting designs for the ideal, model, man; while the more material or "practical" of the race are hoping, through college culture, athletic sports, or mechanical art, to develop a higher type of manhood. The civilizations and creeds of the world have regarded man as a fallen creature who, by human or superhuman agency, was to be raised and restored to his lost estate.

Though having the same end in view (*making man perfect*), the Hebrews — or Jews, as outsiders called them — ignored the methods of other nations, and sought in a mental rather than material way to develop, or make manifest, the True Man. But it looks as though, in this process, the Jews were unconscious of their own mortal mind agency; for they attributed all the work to God. They were commanded to prepare the way and make straight the path of the Perfect Man; and they *did* prepare the way for the noble scion of the House of David, by beginning to think of him over eighteen hundred years prior to his advent on the plains of Bethlehem. By limiting his line of descent to the most spiritual families and individuals, they kept it pure for over forty generations. Judah, for instance, was chosen instead of Reuben; and thus the survival of the fittest was maintained. On his deathbed, Jacob prophesied his coming as Shiloh, (which being interpreted is, the "Rest Giver; the Man of Rest; Rich in Peace,") who should draw — gather, not drive — all nations unto him.

Without reciting the many prophecies concerning the coming One, suffice it to say, they all invest him with God-like excellencies and powers. "His name shall be called Wonderful, Counsellor, Prince of Peace," for he shall redeem the world from sin.

The Advent of this Son of Man, this perfect man, this God-man, this pure and holy One, this Messiah, was known to other nations than the Jews; as, witness the coming of the seers, or wise men, from the East. Leaving out the miraculous character of his birth and mission, considering merely the power of the same thought and belief persistently held and reiterated in the countless homes of a large and mighty nation — not for a few years only, but for centuries — might we not naturally expect some grand unfolding and development of the race, the tribe, the family, the individual to which the prophecy applied?

No wonder then, that concentration of the blessings and good thoughts of millions on the line of Judah culminated, when the mother of Jesus was filled with the Holy Ghost, whose flower and fruit was the Anointed One.

THE RIGHT, AND THE WRONG WAY.

J. E. BRIERLY.

TO say there is no evil, or animal magnetism, because God is Love and there is nothing beside Him, is scientific. But to say there is no such claim to meet and reduce to its native nothingness, is unscientific; for this is equivalent to saying we have reached absolute Harmony, hence have overcome all error. This spiritual state of bliss is only reached by following in the footsteps of our Master, who overcame sin, sickness and death, the world, the flesh and the devil,—not through a mesmeric belief that he had overcome them, but, through practical demonstrations which often brought forth "groanings which cannot be uttered."

We may think we have found a more easy way, but this is only a temporary illusion; for there is no other way "under heaven given among men, whereby we must be saved," but by following in the footsteps of our Master. We read: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

Because wonderful works seem to be done by those who say there is no evil, it does not follow that they are demonstrating Christian Science; for mesmerism has had its wonder-workers ever since the days of Moses. Jesus says, "there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. . . . Enter ye in at the straight gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because straight is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. . . . Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven" [the reign of harmony in Divine Science, SCIENCE AND HEALTH]; "but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I" [Christ, Truth or Principle] "profess unto them, I never knew you: depart from me, ye that work iniquity." But "these signs shall follow them that believe" and "are baptized" into the understanding of Divine Science: "They shall cast out devils," evil, "they shall speak with new tongues . . . and the sick shall recover," and "the works that I do shall he do also."

If there is no claim of evil or animal magnetism to overcome, then why does Paul say: "Be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places"?

"Ye do err, not knowing the Scriptures, nor the power of God." Christian Science is "knowledge of the Scriptures," which gives us power to detect, uncover and overcome the "wiles of the devil." There is a wrong way, and a right way. The wrong way is self-mesmerism, accepting blindness for peace, whose end is darkness and wailings. The right way is Divine Science; a way of open-eyed energy and fearlessness, victorious life and gladness, that leads to endless peace.

INSTANTANEOUS HEALING.

C. S.

THE recent remark of a lady, now a living picture of health, has left a deep impression on my mind. She said, it almost made her tremble to think how near she came to giving up Christian Science treatment, simply because she had not been healed at once.

Although an invalid for many years, she was vexed — after three long weeks — that hers was not one of those speedy, or instantaneous, cures of which she had read so much. In despair, she told a friend that she had given Science a fair trial, but it evidently could not reach her case. With confidence, the real friend replied: "It was over a year before I was healed, so don't count the days, weeks and months; but keep right on, clinging to Science at least one half as faithfully as you did, for years, to drugs and M.D.'s, and you will be healed — for he that endureth to the end, shall be saved." And so it proved.

The thought occurs to me: All healers have some instantaneous cures; but if we only mention these, does it not imply that we have no lingering cases? Would not such exclusive reports of quick cures, naturally discourage a patient who is not enabled at once to take up his bed and walk?

I also call to mind a lady Scientist who wanted to make an impression in a new field, where she hoped to get business. After talking of the many wonderful cures she had effected where she then was, she added that she herself was cured, in three treatments, of a life-long malady. Now, while that was substantially correct, the shadows of her belief were not wholly effaced for over two years, and this was known to others in Science; but her reported quick cure sufficed to discourage some who were not healed so quickly. Would it not have been better had the Scientist qualified her statement as to the time required?

Another point: Do not Scientists make a mistake in conveying an impression — or, what is the same thing, letting such impression go uncorrected — that those in Science are never sick; that they never have any ailments or troubles to contend with?

Why not admit the truth? that, while a knowledge of Christian

Science enables one more easily to prevent, lessen and overcome the ills of life, there is no Scientist who is wholly exempt, at all times, from aches and pains, or from trials of some kind. Neither the pride of knowledge, nor practice, nor "the good of the Cause," requires that Scientists disguise, or withhold, these facts. "You Scientists are never sick—never expect to die!" scoffs the scorner, who may have seen a want of frankness on the part of some Scientist who "never has any beliefs." Better acknowledge some—though less intense beliefs,—than to say one has none at all.

Instantaneous healing is the standard of excellence and efficiency, the goal to which the thoughts of all Scientists are directed; but there is danger lest some may defeat this laudable desire by the impatient zeal which partakes of will power, or by sinking into that state of despair (sackcloth and ashes) which is more than the demand of true humility. Rapid cures will not be effected by emotional zeal or frenzied determination (heaven is not taken by force) but by fasting from error, and waiting. No amount of planning, in belief, will give us—or others through us—the victory over sin, sickness and death. When we think we have given the poorest treatment, it is often the best in results, and *vice versa*.

BUT we have sore misused, to all men's loss,
 The great word "God," speaking the Unspeakable
 With daily lips, and doing nowise well
 To give thereby parts, passions, qualities
 To the ALL-BEING, who hath none of these;
 Mingling weak mortal thoughts of "Sire" and "King"
 In "God the Father"; and so worshipping
 An idol, served with muttered spell and moan,
 Baser than brass, and duller than dead stone;
 A graven image of that Glorious All
 Who hath no form, and Whom His Angels call
 By never uttered names, and Whom to see
 Not once hath been, and never once shall be;
 Who doth, in universal rule, possess
 Majesty, beauty, love, delightfulness;
 The omnipresent, conscious, Joy. 'Twere well, —
 If name must be — with Mary's Son to spell
 This unspoiled Word, mystical, free of dread,
 Ancient and hallowed; and by those lips said
 Which knew its meaning most, and called "God" so,
 "ELOI" in the Highest.

— Sir Edwin Arnold.

NOTES FROM THE FIELD.

LET me call attention to the necessity for Scientists, on changing residence or leaving town, to have their card changed as soon as possible. I am a traveling man; and, whenever I am over Sunday in a town where Scientists reside I would like to call and attend Services if any are held. For myself, I am pretty well posted as to where to find them; but one newly coming into Science, would have difficulty in finding many of them. Recently I had such an experience in two towns in Wisconsin — both Scientists having been removed several months. Had it been the first attempt of a stranger, particularly one in need of immediate help, the double failure might have proved discouraging.

Christian Science is now being accepted and inquired into by many, and we should remove all possible obstructions. When we hand to a stranger a JOURNAL containing a list of resident Scientists, he should have no trouble to find them. Neither should he have any difficulty in buying a little literature if he require it. I know that it is convenient for me to replenish my stock often.

In my annual travels over the Western States, stopping at the larger towns, I have made the acquaintance of many business men. When opportunity has been afforded, I have told them of the Star again appearing in the East; of the Christ-Truth again preached by the wayside; and of the establishing of God's kingdom in every heart. I find on my return the following year, that as soon as propriety on their part will permit, the question is asked: "How do you stand now in regard to Christian Science? Have you discovered a field of diamonds? If so, others will look where your discovery was made." We can only answer our inquiring brother, that our daily rich experiences in every phase of business life is a new unfolding — a new demonstration; that our position last year seems one outgrown, and one to which we can never return; that what is not done in Love, is not done at all; that our work is worthless without *its* expression — whether it be in transacting business with business men, talking Christian Science, or healing the sick. — D. J. W., CASSOPOLIS, MICH.

IN Denver recently, the Scientists were asked to bring to the weekly students' meeting five reasons each for being a Christian Scientist. The following, from M. J. B., one of many able responses to the request, came into the possession of a correspondent who sends it to the JOURNAL, in the hope that its publication may lead us all seriously to consider afresh the "reason for the hope that is in us."

FIVE REASONS WHY I AM A CHRISTIAN SCIENTIST.

FIRST. Because, to my apprehension, Christian Science is a reasonable and satisfactory, explanation of God and man, and the relation each bears to the other.

SECOND. Because the seeming burdens of mortal sense are lightened, — liberation from the chains of matter, and material affairs experienced, — by the acceptance of its demonstrable statement that Mind alone is real and omnipotent, and matter, unreal and powerless.

THIRD. Because it requires absolute purity and honesty of thought; and, since "right thought is the basis of right action," the effect must be to purify and elevate man and, thereby, hasten to him the full realization of his true being.

FOURTH. Because Christian Science is in perfect accord with the teachings of Jesus, and re-announces the Truth of Being. Jesus said, "God is a Spirit, and they that worship him must worship him in spirit and in truth. He also said, "It is the spirit that quickeneth, the flesh profiteth nothing; the words I speak unto you, they are spirit, and they are Life." Christian Science, too, teaches that God is Spirit and man is spiritual, and that God must be discerned (worshipped) as Spirit and in spirit.

FIFTH. Because Jesus, in his meekness and purity, himself demonstrated this premise to be Truth; and, recognizing man's true being as the idea of Mind, — spirit, not matter, — gave to man the inspiring promise, "He that believeth on me, the works that I do shall he do also." This positive promise is from one who demonstrated His understanding of Principle, God, to the ultimate of all demonstration to the flesh. He it was who, in the fulness of understanding stilled the tempest, called Lazarus from the grave, and himself entered the "shadow of death" to come forth a living witness of its absolute nothingness.

The premise of Christian Science offers to man joy unspeakable. In it, is that which inspires him with an earnest, ardent desire to know this Truth as Jesus knew it, and to emulate his grand and glorious example.

IN regard to the best method of studying SCIENCE AND HEALTH, possibly I can suggest a helpful thought in return for the many I have received in reading the JOURNAL. The following plan, I have used during the year since I was healed by Christian Science. I have not as yet had the privilege of going through a class, and have neither Oxford Bible nor Dictionary — both of

which valuable aids I hope to procure soon. I look up, each day, one or more verses of the Bible lesson for the following Sunday, as given in the Christian Science Quarterly. Thus I get both the reference in the BIBLE and SCIENCE AND HEALTH, and the latter explains the former as I could not if left to my own understanding in taking by course from the beginning. I study much besides; but this Bible study alone aids one's progress very much indeed. I do all my own housework now, for the first time in eight years, all the dressmaking and millinery for my own family of four, besides considerable outside work in dressmaking and millinery; but I find this no hindrance to study. I take the first half hour after breakfast each morning, often getting the children — a girl of thirteen and boy of fifteen years — to look up the references with me; while I explain, as best I can, the meaning of words and how to apply the passages to our *daily living*. Days when this is neglected, are the days when the enemy takes us unawares. In seeking Truth *first*, I accomplish more work with less fatigue, than were I to do the work first and study afterwards.

NEARLY two years ago, after years of suffering with many beliefs, I was condemned to "pass on." The doctors could do nothing more for me, but I know now, that the hand of Love was leading me all those years; that when mortal means had failed, it led me to a dear and faithful Scientist through whose understanding of Truth I was healed. Afterwards, I was taught the blessed Truth as it is revealed in SCIENCE AND HEALTH, and then I returned to my home in the mountains. I found it a new world to me; one in which pain or sickness or "the blues" had no part. Although I have since done all the work for a family of five, including the washing, every moment of leisure has been taken up with this grand and beautiful work.

Many have been healed, which has caused the usual opposition. In an unguarded moment, when error seemed to talk more loudly than usual, I looked — not at the error, nor to the Principle of all Good as I should have done — but at the personalities through which it was expressed. This so darkened my thought that when a severe claim of *la grippe*, with symptoms of pneumonia, presented itself to my little girl, after many hours I was forced to admit that I could not rout the claim. Then a telegram was sent over seven hundred miles, to the same Scientist who had healed me. The healing came in one and one half hours. The raging

fever left; the lips, to mortal sense parched and black, took on their natural color, and my child was well.

A few days after this, I was taken with acute inflammation of the bowels. After three hours of mortal agony, as in the case of my little girl I had to have another telegram sent for help. It came within four hours, and I was free! The lesson had been learned by me. May it help some other on the way. Let us be faithful in standing "porter at the door of thought" always.

The interest in Christian Science is increasing here. Fifty of the April JOURNALS were placed in the hands of the people, many Tracts have been given away, and to-day I can gratefully say that no longer—even to mortal sense—do I stand here alone as I seemed to one year ago. — C. C., IDAHO.

SOME eighteen months ago a lady came to see if I thought Christian Science could do anything for her. The consultation revealed the fact that this extremity was God's opportunity; and a few weeks' treatment proved that Christian Science was equal to the case. After I had dropped the treatment, she called my attention to one of her fingers; stating that about twenty years before she met with an accident that removed the entire nail. Instead of a new nail, there came a gristly substance filled with little blue veins, very troublesome because very sensitive to heat and cold. It had been examined by a physician who said that nothing could be done for it. What she then wished was, to show me that it looked as if a new nail were starting, and to ask if I thought it possible for a new nail to appear. I said: "Certainly it is possible; for as you grow in the understanding of Christian Science, it will 'restore all things.'" A few weeks ago she called again, and showed me the finger having a perfect nail. Is this not the lesser demonstration proving the greater? What other sensible conclusion can be reached than that if even a small portion could be replaced by Science, unlimited Principle, any or *all* could be replaced? — K. E. R., PEORIA, ILLS.

I AM glad to say that I am entirely healed of dyspepsia, by Christian Science. I could eat scarcely anything that did not give me pain; but now I feel like a new man, and I thank the good Lord for what he has done for me. I am reading SCIENCE AND HEALTH; and the more I read, the more I want to read. I hope I may gain understanding of the power of Truth to heal,

and be able to bless others as I have been blessed.—D. N. H.
HUNTINGDON, PA.

Is it well to read any Christian Science literature but that written by the author of SCIENCE AND HEALTH? My teacher says she never reads anything, even in the CHRISTIAN SCIENCE JOURNAL unless written by that author. She does not *prohibit* her pupils from reading other genuine Christian Science literature, yet she leaves it to be inferred that they would do better not to read anything else. Is this in accordance with Principle? I confess that I enjoy the articles in our JOURNAL, and the Tracts and Series issued by the Publishing Society. Am I wrong in reading these writings?—P. L.

Christian Scientists know that there are almost innumerable publications called Christian Science, which have no right to that name. It is plain that the above question does not refer to those. In regard to the true, an unwarranted thought is being entertained by some, that they have reached a plane so high, so far out of sight of mortal vision, that they would be "darkened" if they permitted themselves to read anything in the line even of true Christian Science, except the writings of the Author of SCIENCE AND HEALTH and *their own*. We all know that *only* to SCIENCE AND HEALTH, and other works by the same author, can we go to learn Christian Science, and for guidance in our daily walk; yet, it is a duty owed by all advanced in understanding sufficiently to judge of the Scientific worth of writings that appear in the JOURNAL, to read carefully and critically throughout and kindly submit their criticisms, in order to prevent a continuation of such articles, and protect those who are seeking, from that which might lead them astray.

Remember that the JOURNAL, when founded, was to "bear aloft the standard of genuine Christian Science"; that it is made up of the experiences, demonstrations, and results of discipline of Science borne to some purpose, of the students of SCIENCE AND HEALTH. It is a wish that lies very near to a loving heart, that the JOURNAL and all writings of disciplined students of Christian Science should be welcomed, read and wisely used for the up-building of the Cause of Christian Science, which is the Gospel of peace and health to the world.

IF a Christist Scientist applied to for treatment, sends the applicant to a physician, (saying that Homœopathy can work with Christian Science as the mind is largely taken into account), when

the cure is effected, who is the healer, the doctor or the Scientist? And how are the uninstructed, to distinguish for themselves? — M.

There must be some misapprehension. How can a Christian Scientist say, that "Homœopathy can work with Christian Science as the mind is largely taken into account?" It is true that physicians generally are recognizing that cheerful surroundings, cheerful attendants, and faith in the doctor and his medicine, are most necessary auxiliaries, because the mental state of the patient has much to do with recovery; but is that the mind that Christian Scientists take 'largely into account?' Jesus said: "Even so let your light shine *before men*, that they may see your good works and glorify your Father which is in heaven." "*Glorify your Father*" — not the Scientist, the Doctor, Homœopathy, or the "mind that is largely taken into account." Does SCIENCE AND HEALTH teach that Christian Science can mix or be mixed with material remedies or appliances of any kind? Surely, in the light of the teachings of our textbook, one who sends a patient *desiring* Christian Science treatment to a "matter-physician" of any school — instead of himself treating the patient — cannot be considered truly Scientific.

UGHT one to say that another Scientist is *not* a Scientist, because he has not always discerned clearly where duty to a patient begins and ends? For instance, a patient comes who does not obey the rules the healer gives him as his part. The healer, fearing to err on the side of unkindness, bears with the disobedience, but does not see the healing that Truth promises to its willing worker. Now is anyone justified in saying that the healer is not a Scientist, because he did not insist upon obedience from the first?

No. That would be hard and unjust, in nine cases out of ten. In fact, we are none of us more than *students* of Christian Science, — for a Scientist is one who knows because he has proven, not one who is learning, — yet the learners are called Christian Scientists. While that is the fact, no one should be denied the honored name who is honestly doing the best that he knows, and is seeking to know more each day. It may be said of such a mistake that it is not Scientific, but, if one or many mistakes ruled one out of the ranks of Christian Science, the "remnant of her seed" would be a remnant indeed!

DID Rev. Mary B. G. Eddy say anything in the August JOURNAL of last year, or any other number of Vol. IX, about, or against, writing out the references in the Quarterly Bible Lessons? — L. M. W.

We have carefully examined Vol. IX, and find nothing "about or against writing out the references in the Quarterly Bible Lessons" from the pen of Rev. Mary B. G. Eddy.

EDITORIAL NOTES.

CAST thy burden upon the Lord." As we discern more and more the Love that is God, we see not only the privilege but the necessity of laying all our burdens on Him; and we are learning, little by little, how to do it. We have thought we were able to carry our own burdens, have boasted of our independence; yet the most independent one of us is not independent in the least thing, even of his fellowmen. Man *must* lean, for he is not self-existent. He must lay his burdens upon someone or something besides himself; for, with all his boasted power, he so often comes face to face with his own impotence, that even in his hours of seeming security fear is his constant companion.

Paul admonished the Galatians to "bear one another's burdens, and so fulfil the law of Christ." This would seem to conflict with Peter's words about "casting all your care on him, for he careth for you." Study of the context, however,—accompanied by demonstration,—shows us that Paul's words, even taken literally, mean that in fulfilling the "law of Christ" we do lift burdens from other's shoulders, by simply casting our own on Him. Your burdens have been mine, and mine have been yours so long, that when each begins to put his own where they belong, is it any wonder that the weary heart's gratitude leaps to eye and lip in the glad cry: "Brother, I thank thee!"

Let us enumerate some of the burdens that man, while in ignorance of God, thinks he must carry. He has the burden of sustenance, clothing, shelter, health, friendship, affection, intelligence, peace, justice, honor, strength, power,—salvation. Christian Science is teaching many how to cast their burdens *all* on the Lord. Many are learning to cast on Him the burden of sustenance, clothing, shelter and health. It is being shown us that, in Truth, God has provided all things for us; because each of His ideas is eternally sustained in its identity, individuality, perfection and harmonious relation to every other idea. This much we are gaining, but let us look farther.

Do we cast the burden of friendship and affection upon Him? "Thou fillest the famished affections." Wonderful words! When shall we sound their depths? So far, they are but a faint

echo from the "hills of God." For the sweets of friendship and affection, we lean on this one and on that one, when the command is, "Thou shalt have no other gods before me." Do we realize that when we lean upon any human being for that which God alone can give, we are laying upon that one burdens that we are powerless to bear? Have we any right to demand from one another the happiness of friendship and affection? What a burden we put upon our brother when we look to him and say; "Fill *thou* my 'famished affections.'" "I am a jealous God,"—to none may you look for *my* gifts, but to me."

Do we lay the burden of intelligence upon Him? What are our schools of learning—supported by taxation, endowment and special gift—but the attempt of our fellow-men to bear the burden of human claims of intelligence; and what are the sacrifices made to gain the advantages of these schools, but our own effort to bear this burden? Now do not let us rush to the extreme of saying that Christian Science does away with all education* except the study of the BIBLE and SCIENCE AND HEALTH; or go to the ultra extreme that some have reached, and claim that it is *error* to *study* even these books, because that is gaining a knowledge of them intellectually. It must not be forgotten that the call to-day is, "Come let us reason to-gether;" and that Truth, through the claim of human ability to reason logically from cause to effect or from effect to cause, compels the error of the claim of human intelligence "to praise Him." When we can enter even these schools of "human learning" to make them a "*rod*," through our acknowledgment of God "in *all* our ways," instead of rushing to either extreme,—casting the burden of proof of human intelligence upon them, or fleeing from them under the equal delusion that they are serpents,—we shall in this have come to the Mediator, who reconciles† man to God in all things.

The burden of our peace; upon whom do we lay that? We lay it upon our kin, our servants, our friends, our neighbors; upon the city, the state, the government. This is, one of the burdens we never want to carry, because of an instinctive feeling that we ourselves are at fault if we have it not; so, since no peace can come to mortal man unless he be self-justified, this burden is put upon all that environs us. What a slave man becomes when his peace is given into the hands of mortal men and things! Think of it: A strong man thrown out of equilibrium for a whole day, because the cook failed to bring his

*SCIENCE AND HEALTH 91: 10 to 27 inclusive. †New RETRO. and INTRO. 10: 16.

morning steak "broiled to a turn;" a gentle, lovable woman thrown into a storm of anger or tears, just because one whose friendship or favor she desired passed her without recognition; a government roused to war, or threats of war, because of a single act of discourtesy on the part of a citizen or subject of another! What an exacting, insatiable thing our "peace" becomes, when we ignorantly or wilfully cast it upon someone or something besides God! "My peace I give unto you, not as the world giveth." How did he give his peace, except by pointing to the Source of his peace — God, the Father?

Of whom seek we justice? "Be not deceived, God is not mocked." Justice is of Him; then, is it not gross selfishness to demand it at the hands of our fellow-men? What is ever the result, but that "Man's inhumanity to man makes countless thousands mourn"? Why upbraid mortal man for not yielding us what he does not possess? What is required in order to be just? Think a moment. The judge should *know all* the circumstances; that means omniscience. There should be no self-interest to bias judgment; that means, he must possess *all things*. He must have power to enforce his decisions; that means omnipotence. In view of all this, can mortal man of himself be just? Only God is just, and from Him alone can justice come to us. When we turn to Him for this blessing also, and so lift the burden from our fellow-men, justice flows to us from all sides,— so freely and surely that fear is slain, and the peace "not as the world giveth" begins to be ours.

To whom do we look for honor? "How can ye believe, which receive honour one of another, and seek not the honour which cometh from God only?" "Woe unto you when all men shall speak well of you." Honor "cometh from God *only*;" yet we put the burden of our honor upon wife, husband, parents, children, kindred, friends, country. And, because it is a burden that only the Lord can bear, man has had to coin a word to express his own utter failure to bear it, viz:—disgrace. O, selfishness, selfishness! When we think we have sounded your depths, deeper gulfs yawn at our feet. What authority have we, to demand that another shall sustain our honor? In proportion to our making honor from fellow-men our god, is the weight of the burden that we lay upon those near us. "Cæsar's wife must be above suspicion." Why? Because Cæsar laid his wife upon the altar of his god, and thus magnified the thing he feared. Why

does your child "bring your gray hairs in sorrow to the grave?" Because upon his young shoulders you laid the burden of your honor, when you yourself were not able to transmit the virtues needful to sustain it. You could not transmit the necessary virtues, because *you* did not possess them,—not because some remote ancestor did not have them. Ministers of the gospel, who should know better, are so prone to lay the burden of their ministerial honor upon their children instead of on God, that the expression "minister's sons, and deacon's daughters" is become proverbial for miadeeds. "Blessed are ye when men shall revile you, . . . and shall say all manner of evil against you *falsely* for my sake." When we know that honor and approval can come only from God, then fear of disgrace and pain from human disapproval cannot come nigh us. Only omnipotence can carry the burden of honor. The united strength of millions of mortals, can not bear up the weight of one little measure of the honor that is true because it is divine.

What of the burden of our strength — our power? What are the human sources of strength? Food, air, exercise, medicine, for the physical; education in matter and its laws, reading, study, travel, etc., for the mental; money, position, politics, for dominion over our fellow-men. Christian Science has succeeded in teaching many to look to God for physical and mental might; but man has not yet heard with the "hearing ear," that God has reserved dominion over man for Himself alone. "Man is properly self-governed only when he is guided by no other mind than his Maker's" (SCIENCE AND HEALTH). When man has really heard these words, the petty strifes for place and power among men will cease. What did the Master answer when the "mother of Zebedee's children" asked for *place* for his sons? Hear: "To sit on my right hand, or on my left is not mine to give, but it shall be given to them for whom it is prepared of my Father." Is it not enough for men to know that when "properly self-governed" they are sons of God? What greater honor than this? Why scheme, and plan, and spy; why wag the head in ambiguous (cowardly) silence that damns the innocent; why mime, and fawn and flatter; why bend the servile knee to those in the "chief seats" who claim to hold the gift of power in their hands,—when power comes only of God! Has He not said, that to His son He has given all power in heaven and on earth? Then, since "He is no respecter of persons," can one

son have more than another? What sinful folly to lay the burden of power on the things of this world, and on mortal man! What disasters, wars, crimes, cruelties have come, because man has not heard that all power is of God; and that because it is of Him, it is ever Good! Only impotence can claim the power that has evil in its train. Blessed Christian Science! that reveals anew, the Fatherhood of God and the Sonship of man.

The stupendous burden of our salvation; upon whom have we placed *that*? Who is a "stumbling block" to us, but one who has failed to bear the burden of our salvation? Why did the disciples "go a fishing"? Was it not because they had put the burden of their salvation upon their wonderful, patient, human friend—Jesus? Had he not for that reason become to them, for the time being, the prophesied "stone of stumbling"? When *he* was laid in the tomb, they thought they had missed their promised salvation. They loved the Master, but something had failed. At last, the Christ rose: and they saw that above personality, where he had faithfully pointed them, was God; that upon Principle, the Father, rested the burden of their salvation. "Salvation belongeth unto the Lord"; yet the world is still looking to man instead of Christ (Truth) for it. A leader in any work of reformation, is looked upon as the one upon whom rests salvation for all. The true leader ever points to God, divine Principle, for the wisdom, and understanding that guides and saves. Now, surely, we to whom SCIENCE AND HEALTH has revealed its treasures, have reached the deepest pit of selfishness, when we say: "If such an one fails, or turns away from Christian Science, I shall know there is nothing in it." By what authority do we lay the burden of our salvation upon any one? What right have we to lay it even upon our own mortal bodies? We hear often: "If I am just healed of this one thing!" or, "I have studied Christian Science, have read the book, have treated and been treated, and I can't see why I am not healed,—if Christian Science is what it claims to be." Has not SCIENCE AND HEALTH told us, as also the sacred SCRIPTURES, that salvation is of God? Why have so many who seemed clear in understanding, turned away from personality only to become enemies of Christian Science? God is a "jealous God," and will let no one see salvation except through knowledge of and trust in Himself. Whoever is not able to discern the Principle beyond the person, as Jesus ever bade his disciples to do; is not willing to

obey the divine, eternal One revealed in SCIENCE AND HEALTH; to him person must become a "stone of stumbling. It is a "rock of offence" to all who would lay upon it any burden that belongs only to the omnipotent Father. Said Jesus: "Blessed is he, who-soever shall not be offended in me"; that is, who shall not fail to look to the One who sent him to preach the Gospel of the salvation of God.

Fellow Scientists: Are we lifting *all* our burdens from material supports; from kindred, friends, healer, and teacher? Are we casting them all on the LORD, thus to "fulfil the law of Christ" in its wholeness?

WHENEVER a word comes to us fresh from the pen of the author of SCIENCE AND HEALTH, the founder of Christian Science, it thrills with joy every heart open to the influx of Light and Spirit which it brings. The revised RETROSPECTION AND INTROSPECTION which has just come to us, is a gem indeed. How truly are we being taught, day by day, the Gospel of Justice that is Love, and Love that is Justice by that inspired pen. The new chapter, "Human Concept," is surely a Way-shower. It rebukes folly, presumption, dishonesty, and gives courage, patience and forbearance to the meek and the strong, the honest and the faithful.

ON Wednesday, June 1st, will occur the next tri-yearly meeting of the alumni of the Massachusetts Metaphysical College. It is hoped that a large number will be in attendance.

THOSE wishing to make remittance to the Treasurer of the Church Building Fund *direct*, will please address:—ALFRED LANG, 279 Broadway, Lawrence, Mass.

MANUSCRIPT sent to the JOURNAL without signature and address is not accepted. In preparing manuscript for publication, if contributors will invariably *write with ink, and on one side of the paper only*, it will be greatly appreciated. The articles for our JOURNAL should be written with the same care that we give a patient, or teach a student, to bring out our best demonstration of Christian Science. Also, manuscript should reach this office by the first of each month, addressed:—EDITORIAL DEPARTMENT, CHRISTIAN SCIENCE PUBLISHING SOCIETY, 62 Boylston Street, Boston, Mass.

PUBLISHER'S DEPARTMENT.

RETROSPECTION AND INTROSPECTION as revised is now ready for delivery.

WE regret to state that the very best arrangement that can be made with our printer will not permit our **CHRISTIAN SCIENCE HYMNAL** to be issued earlier than **JULY, 1892**. We confidently hoped it might be earlier, but cannot now hold out a hope that it may be.

SOME copies of **SCIENCE AND HEALTH**, printed on American Bible paper, bound in either half calf, or half morocco, and of the 58th edition (in this edition the more notable changes were made including the spiritual interpretation of the Lord's Prayer) can be had at the following reduced prices: —

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CHURCHES OF CHRIST (SCIENTIST) SUNDAY SERVICES:

ALBANY, N. Y.—10.30 A. M. and 7.30 P. M., at "Church Home," 179 Clinton Ave. Bible Class at 12 M., also services Tuesday evenings at 7.30 P. M.

AUSTIN, TEX.—Service 10.45 A. M., Sunday School 11.45 A. M., at Fireman's Hall, West Eighth Street.

BEATRICE, NEBRASKA.—10.30 A. M., 510 Court Street. Pastor, E. M. Buswell. Sabbath school 11.30 A. M.

BELOIT, WIS.—10.30 A. M., S. S. 12 M., Carpenter's Block.

BLOOMINGTON, ILL.—10.30 A. M., Sunday School 9.30 A. M., Cor. Grove and Center Sts.

BLUE SPRINGS, NEB.—10 A. M., Church of Christ (Scientist).

BOSTON.—10.30 o'clock A. M., Chickering Hall, Tremont Street. Sunday school 12 M. Rev. L. P. Norcross, pastor.

BUFFALO, N. Y.—In the Church of Christ (Scientist), 10.45 A. M. and 7.45 P. M. Sunday school 12 M. Fridays, public Conference Meetings at 8 P. M., corner Prospect Ave. and Jersey Street. Rev. Edmund R. Hardy, pastor.

BUFFALO, N. Y.—10.45 A. M.; S. S. 12 M., 916 Main Street.

BROOKLYN, N. Y.—Church of Christ (Scientist), 12 Hanover Place, Services at 10.30 A. M., Sunday school following morning service. Also, public meeting Thursday evening at 8 o'clock. Mrs. P. J. Leonard, speaker.

CHICAGO, ILL.—10.45 A. M.; Sunday School, 11.45; New Kimball Hall, 243 and 253 Wabash Avenue, near Jackson Street.

CINCINNATI, O.—10.30 A. M.; Sunday School 9.30 A. M.; 62 West Ninth St. Mrs. Arabella S. Burdge, pastor.

CLEVELAND, O.—Sunday School, 10.30 A. M.; 11.30 A. M. Kendall Block, 106 Euclid Ave. Erastus N. Bates, Pastor.

DENVER, COLO.—Church of Christ (Scientist) on Logan Ave., between 17th and 18th Avenues. Regular services, 10.30 A. M., Bible class at 12 M. Jno. F. Linscott, pastor.

DETROIT, MICH.—10.30 A. M., S. S., 11.30 A. M., Schwankovsky's Hall, 240 Woodward Ave. Mrs. A. M. Knott, pastor.

DULUTH, MINN.—3 P. M., at Unitarian Church, corner Second St. and First Ave., east.

FAIRMONT, MINN.—10.30 A. M.; S. S. 11.30 A. M., Occidental B'k.

FORT HOWARD AND GREEN BAY, WIS.—Royal Arcanum Hall, Fort Howard, 10.30 A. M.

GALESBURG, ILL.—Services 11.30 A. M.; S. S., 10.30 A. M., corner Main and Cherry Streets, over Second National Bank.

INDIANAPOLIS, IND.—10.30 A. M. and 7.30 P. M.; S. S. 2.30 P. M., Propylaeum Building, Rev. G. Haines, pastor.

INDIANAPOLIS, IND.—Corner North and Alabama Streets, Service 10.30 A. M., Sabbath School 11.30 A. M.

JAMESTOWN, N. Y.—Services at 10.45 A. M.; S. S. and Bible class at 12 M., corner Third and Spring Sts., Horton Block.

JUNCTION CITY, KAN.—10.30 A. M., S. S. 12 M., Clough Building.

KANSAS CITY, MO.—10.30 A. M., 28 and 30 Gibraltar Building.

KEARNEY, NEB.—11 A. M. and 8 P. M., S. S. 10 A. M., 2212 Central Ave. Mrs. Hattie E. St. John, Pastor.

LINCOLN, NEB.—10.45 A. M., and 7.30 P. M., 1124 N St. Bible School following morning service. Bible Study Thursday 7.30 P. M. Nellie B. Eaton, Pastor.

- MARINETTE, WIS.**—10.30 A. M., and 7.30 P. M., Johnstone's Hall.
- MAQUON, ILL.**—10.30 A. M., K. of P. Hall.
- MILWAUKEE, WIS.**—10.30 A. M., S. S. 11.45 A. M., Wednesday 2.30 P. M., Friday 8 P. M., 222 Wisconsin Street, Mrs. J. G. Clarke, Speaker.
- MILWAUKEE, WIS.**—10.30 A. M., Severance Hall, 421 Milwaukee Street. Speaker, S. J. Sawyer, C.S.D. S. S. 11.45 A. M.
- MINNEAPOLIS, MINN.**—11 A. M. S. S. 12 M. Public Conversation on Science and Health Fridays 4 P. M. Study of S. S. lesson Saturdays 4 P. M., 824 Nicollet Ave.
- MONTREAL, CAN.**—11 A. M. and 4 P. M., 2456 St. Catherine St.
- MT. PLEASANT, MICH.**—10.30 A. M., Sunday School 12 M.
- NEW YORK CITY.**—Service at 10.30 A. M., at Hardman Hall, corner of Fifth Avenue and Nineteenth St. Bible class at 12 M. every Sunday. Services every Sunday and Tuesday evenings at Reading Rooms No. 96 Fifth Avenue at 8 P. M. Rev. Augusta E. Stetson, pastor.
- NEW YORK CITY.**—Service every Sunday at 10.45 A. M., followed by Bible Class, at 545 Fifth Ave., entrance on 45th St. Also service every Tuesday evening at 8 o'clock at No. 117 West 42d Street. Mrs. Laura Lathrop, Pastor.
- OCONTO, WIS.**—10.30 A. M. S. S., 11.45 A. M.
- PEORIA, ILL.**—Sunday Service 10.30 A. M., Church of Christ (Scientist), North Monroe Street. Bible Class and Children's Class 11.30 A. M.
- PHILADELPHIA, PA.**—10.45 A. M., followed by Bible Class, at Earley Hall, 1321 Arch St. M. Anna Osgood, speaker.
- PUEBLO, COL.**—110 West 6th St. Sunday School 2.30 P. M. Bible Class Wednesday 2.30 P. M. Students' Meeting Friday eve. 7.30.
- QUINCY, ILL.**—Sunday Service 11 A. M., Sunday School, 9.30 A. M., Newcomb Block, Room No. 2, Maine Street.
- SALT LAKE CITY, UTAH.**—11 A. M., S. S. 10 A. M. Wednesday, 10.30 A. M., Odd Fellows' Hall, Market Street. Mrs. M. A. Bagley, C. S. D., Speaker.
- SIOUX CITY, IA.**—10 A. M., G. A. R. Hall, bet. Douglas and Pierce Sts.
- SCRANTON, PA.**—Spencer Building, 519 Adams Ave. Bible Class at 10.30 A. M. Regular Services at 7.30 P. M. S. J. Hanna, Speaker.
- St. Joseph, Mo.**—Ballinger Building, 7th and Edmond Sts. Regular services 10.30 A. M., S. S. 3 P. M., Evening service, 7.30. Enquiry meeting, Tuesday 3 P. M. C. M. Howe, Pastor.
- SYRACUSE, N. Y.**—10.30 A. M., Sunday School at 12 M., 704 East Fayette Street.
- TOLEDO, O.**—Christian Science Chapel, 321 Tenth St. Services every Sunday at 10.45 A. M., Sunday School 12 M. Also services every Friday evening at 7.30. Miss Sarah J. Clark, Pastor.
- TOPEKA, KAS.**—11 A. M., S. S. 10 A. M., 210 W. 6th Street.
- TORONTO, CANADA.**—11 A. M. and 7 P. M., Beaver Hall, S. E. corner Yonge and Gerrard Streets.
- TORONTO, CANADA.**—11 A. M., and 7 P. M., S. S. 12 M., corner College and Brunswick Aves. Mrs. J. H. Stewart, Pastor.
- TROY, N. Y.**—10.30 A. M., Sunday School 11.30 A. M., 63 Seventh Street.
- WICHITA, KAS.**—11 A. M., S. S. 10 A. M., 213 S. Water St.

Regular Sunday services of Scientists are as follows :

AMSTERDAM, N. Y.—10.30 A. M., Bible Class at 12 M.
Friday evening meeting, 7.30 P. M., at 18 Mohawk Place.

APPLETON, WIS.—10 A. M., Pardee Block, Room 29, 3rd floor.

ATLANTA, GA.—Sunday School 10 A. M., Christian Science Room, 42½ N. Broad St.

BAKER CITY, OREGON.—Bible reading, and study of Science and Health every Sunday morning at 10.30, at residence of Mrs. L. W. Nelson, Washington Ave.

BELLEVILLE, KAN.—3 P. M., residence of J. C. Reily.

BINGHAMTON, N. Y.—10.30 A. M., Rooms 14, 15, Ross Block,
C. A. Jacques, Speaker.

CALAIS, ME.—Bible class 3.30 P. M., at C. S. Room, King Bk.

CANON CITY, COLO.—7 P. M., Sunday School 10.30 A. M.
Friday 7 P. M., Hardings Block.

CHATTANOOGA, TENN.—10.30 A. M., 100 College Street.

CHARLES CITY, IOWA.—10.30 A. M., Room 3, Cheney Block.

CHILLICOTHE, ILL.—10 A. M., residence Mrs. Louisa A. Rogers.

CINCINNATI, O.—Bible study, 11 A. M., C. S. Institute, Suite 9.
Lombardy Flats. Science study, 2.30 P. M., every Wednesday.
224 W. 4th Street.

CINCINNATI, O.—10.30 A. M., S. S. 10 A. M. Bible class Wed's,
2 P. M. SCIENCE AND HEALTH Reading Saturdays 8 P. M. Lincoln
Inn Hall, 227 Main St., 2nd floor.

CLAY CENTER, KAS.—11 A. M., Lincoln Avenue.

COLORADO SPRINGS, COLO.—11 A. M., Bible class 10 A. M.; also
Thursday, 3 P. M., at K. of P. Hall, Durkee Block, Pike's Peak Ave.
Mrs. E. P. Sweet, speaker.

DAVENPORT, IA.—10.30 A. M., S. S. 11.15, Masonic Temple.

DECATUR, ILL.—Sunday School 3 P. M.; Science Study,
Tuesday, 7.45 P. M.; Rooms 14 and 15 Fenton Block, C. Lulu
Blackman, Leader.

DE FUNIAK SPRINGS, FLA.—10 A. M., residence, G. A. Walther.

DES MOINES, IA.—Sunday School 10.30 A. M.; Preaching Service
7.30 P. M.; Bible Study, Tuesday, 8 P. M., at High Street
Baptist Church, 12th and High Sts.

EAU CLAIRE, WIS.—2 P. M., S. S. 3 P. M. at Dispensary.

ELMIRA, N. Y.—Bible study, 3.30 P. M., 668 Park Place.

ELROY, WIS.—2 P. M., over E. N. Loveland's Agricultural House.

ERIE, PA.—11 A. M., S. S., 10 A. M., cor. Sixth and French Sts.

EUREKA, CAL.—2.30 P. M., residence, Mrs. H. S. Hannah.

EXETER, NEB.—10.30 A. M., residence, Mrs. W. N. Babcock.

FALL RIVER, MASS.—2 P. M., 39 S. Main Street, Room 5.

FORT DODGE, IA.—10.30 A. M., residence D. K. Lincoln.

GALVESTON, TEX.—4.30 P. M., S. S. 10 A. M., P. O. St., bet. 18th
and 19th Sts.

GLOUCESTER, MASS.—7 P. M., Harmony Hall, 17 Elm Street.

GRAND ISLAND, NEB.—3 P. M., S. S. 10 A. M., 403 East 5th St.

GRAND JUNCTION, COL.—City Hall, Sunday School 2 P. M. Bible
class, Thursday 2 P. M., Mrs. W. T. Carpenter, Speaker.

GRAND RAPIDS, MICH.—10.30 A. M., Good Templars' Hall.

- GRAND FORKS, NO. DAK. — 3.30 and 7.30 P. M., 406 Demers Ave.
 GROVETON, N. H. — Bible Class 12 M., 1 Rich St.
 HALIFAX, NOVA SCOTIA. — 3 P. M., 106 Granville Street.
 HAMILTON, CANADA. — 11 A. M., and 7 P. M., 229 James St., So.
 HARTFORD, CONN. — 10.30 A. M., City Mission, 234 Pearl Street.
 HODGE, MICH. — 10.30 A. M., residence Mrs. Gertie Hodges.
 HULL, IA. — Sunday School 2.30 P. M., parlor Masonic Hall.
 JACKSONVILLE, ILL., 7.30 P. M., 202 South Prairie St.
 JEFFERSON CITY, MO. — 10 A. M., Odd Fellows' Hall.
 KANSAS CITY, MO. — 10.30 A. M. Room 8, Bayard Building.
 LANARK, ILL. — 10.30 A. M., residence, Mrs. J. Woodin, East St.
 LAWRENCE, MASS. — 10.30 A. M., Brechen Block, Room 1.
 LEAVENWORTH, KAN. — 3.30 P. M., 700 South Fifth Street.
 LE MARS, IA. — 11.30 A. M., S. S. 10.30 A. M., cor. 3d & Wash. Sts.
 LEXINGTON, MO. — 10.30 A. M., residence of John M. Williams.
 LIMA, O. — 4 P. M., W. C. T. U. Hall. Wednesday, 7.30 P. M.
 LITTLETON, N. H. — 10.45 A. M., Opera Block, Main Street.
 LOCKPORT, N. Y. — 11 A. M., No. 2 Central Block.
 LONG BRANCH, N. J. — 11 A. M., Long Branch News Building.
 LONDON, CAN. — Bible class, 11 A. M. and 7 P. M., Duffield Block.
 LOS ANGELES, CAL. — Bible class 10.45 A. M., Grand Army Hall,
 over 612 South Spring St.
 LOWELL, MASS. — 10.30 A. M., and 6.30 P. M. Children's
 class, 12 M., Highland Hall, Branch Street.
 MACON, GA. — 3 P. M., C. S. Rooms, 259½ Second Street.
 MADISON, WIS. — 3.30 P. M., S. S. following over 109 King St.
 MANCHESTER, N. H. — 6.30 P. M., 6 Odd Fellows' Building.
 MASON CITY, IA. — 10.30 A. M., S. S. 11.30 A. M., Odd Fellows
 Hall.
 MCGREGOR, IA. — 10.30 A. M., G. A. R. Hall.
 MERIDEN, CONN. — Bible Class 4 P. M., 12 Linsley Avenue.
 MONTROSE, COLO. — 11 A. M., S. S. 10 A. M., cor. 7th and Front
 Streets, Wednesday, 8 P. M.; Thursday, 3 P. M., cor. 4th and Un-
 compahgre Streets.
 MUSCATINE, IA. — 2 P. M., 504 East Third Street.
 MILFORD, N. H. — 10.45 A. M., Golden Cross Hall.
 NASHUA, N. H. — Bible Class, 12.30 P. M., 237 Main Street.
 NEBRASKA CITY, NEB. — 3.30 P. M., 517 Central Avenue.
 NEW BEDFORD, MASS. — 7.30 P. M., 187 Middle Street.
 NEWBURYPORT, MASS. — 10.30 A. M., Room 3, Brown Sq. Hotel.
 NEWBURYPORT, MASS. — 2.30 P. M., Conservatory Hall.
 NEW YORK CITY. — Bible Class 10.45 A. M., 105 West 103rd St.
 NORTH BEND, NEB. — 10.30 A. M., C. S. Dispensary, Young's
 Block. Wednesday eve. 8 P. M.
 OAKLAND, CAL. — 11 A. M., S. S. 12 M., Hamilton Hall.
 OMAHA, NEB. — 10.30 A. M. and 8 P. M., S. S. 11.45 A. M. Bible
 Lesson 8 P. M., Thursday Room 238, Bee Building.

- ONEONTA, N. Y.—10.30 A. M., Blend Hall, 136 Main Street.
 OTTUMWA, IOWA.—3.30 P. M., No. 333 East Second St.
 PALATKA, FLA.—Bible class, 10 A. M., residence A. Merwin.
 PAOLA, KAS.—2 P. M., Christian Science Hall, Main Street.
 PASADENA, CAL.—10.45 A. M., 49 East Colorado St.
 PIQUA, OHIO.—10.30 A. M., Room 6, Scott-Slauson Building.
 PITTSFIELD, MASS.—No. 2 South St., 4 P. M.
 PLYMOUTH, MICH.—2.30 P. M., residence of Mrs Mary J. Kellogg.
 PORT HOPE, ONT.—11 A. M., and 7 P. M., Bible Class, Wednesday evening, 8 P. M., Christian Science Hall, Queen St.
 PORTLAND, ME.—Bible Class 2.30 P. M., Evening Service 7.30 P. M., 273 Cumberland St.
 RIVERSIDE, CAL.—10.30 A. M., Sunday School 9.30 A. M.
 ROCHESTER, N. Y.—10.30 A. M. and 7.45 P. M., S. S. 11.30 A. M. at C. S. Reading Rooms, No. 3 East Ave.
 SACRAMENTO, CAL.—11 A. M., S. S. 12.15, Granger's Building.
 SANDUSKY, OHIO.—10.30 A. M., C. S. Rooms, Odd Fellows' Bld.
 SAN DIEGO, CAL.—11 A. M., S. S. 9.30 A. M., 712 Sixth St.
 SCHENECTADY, N. Y.—Bible Study 2.30 P. M., 109 Park Place.
 SHELDON, IA.—10.30 A. M., residence of F. E. Wade.
 SHERBURNE, N. Y.—Bible class 10.30 A. M., Chapel Street.
 ST. JOHN, N. B.—Bible class 4 P. M., 94 Princess Street.
 ST. LOUIS, MO.—Bible Class 3 P. M., 2341 Olive Street, corner Jefferson Avenue.
 ST. LOUIS, MO.—11 A. M., 415 South Jefferson Ave.
 ST. PAUL, MINN.—10.30 A. M., S. S. 11.30, No. 19 Hotel Barteau.
 SPEARFISH, SO. DAK.—2 P. M., office of J. C. Ryan.
 SPOKANE, WASH.—11 A. M., Room 72 Granite Block.
 SPRINGFIELD, OHIO.—2.30 P. M., 22 South Shafer Street.
 ST. CATHERINES, CAN.—S. S. 2 P. M., 34 Niagara St.
 ST. JOHNSBURY, VT.—10.45 A. M., 33 Pearl Street.
 SUTHERLAND, FLA.—10 A. M., Sutherland Hall.
 SYRACUSE, N. Y.—7.30 P. M., The Durston, Cor. James and Warren Sts.
 TRAVERSE CITY, MICH.—10.30 A. M., 49 West 9th St., So. side.
 TRURO, N. S.—3 P. M. and 7 P. M., No. 27 Walker Street.
 UTICA, N. Y.—3 P. M., 11 Rutger Street.
 WASHINGTON, D. C.—4 P. M., Room 25, 1424 New York Ave.
 WASHINGTON, IA.—3 P. M. residence of Robert McGaughey.
 WEBSTER CITY, IA.—11 A. M., Odd Fellows' Hall.
 WILKESBARRE, PA.—10.30 A. M. and 7.30 P. M., 119 Davis Pl.
 WILMINGTON, DEL.—10.30 A. M. and 7.30 P. M., 111 W. 9th St.
 WRIGHTSTOWN, WIS.—Bible class 3 P. M., Echo Park.
 YATES CENTER, KAS.—3 P. M., G. A. R. Hall.

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CHRISTIAN SCIENCE JOURNAL.

"For the weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strong holds."

VOL. X.

JULY, 1892.

No. 4.

HINTS FOR HISTORY.

MARY BAKER G. EDDY.

"(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 bringing into captivity every thought to the obedience of Christ." 2 Cor. x. 4, 5.

IN April 1883, I started the JOURNAL of Christian Science, with a portion of the above Scripture for its motto.

In December 10, 1889, I gave a lot of land,— in Boston, situated near the beautiful Back Bay Park, now valued at \$20,000 and rising in value — for the purpose of having erected thereon a Church edifice to be called the Church of Christ, Scientist.

I had this desirable site transferred in a circuitous, novel way, the wisdom whereof a few persons have since scrupled ; but, to my spiritual perception, like all true wisdom, this transaction will in future be regarded as greatly wise, and it will be found that the acts of Christian Scientists were in advance of the erring mind's apprehension.

As with all former efforts in the interest of Christian Science, I took care that the provisions for the land and building were such as error could not control. I knew that to God's gift, foundation and superstructure, no one could hold a wholly material title. The land and the Church

standing on it must be conveyed through a type representing the true nature of the gift; a type morally and spiritually inalienable, but materially questionable—even after the manner that all spiritual good comes to Christian Scientists to the end of taxing their faith in God, and their adherence to the superiority of the claims of Spirit over matter or merely legal titles.

No one could buy, sell or mortgage my gift as I had it conveyed. Thus the thing rested, and I supposed the trustee deed was legal; but this was God's business, not mine. Our Church was prospered by the right hand of His righteousness, and contributions to the Building Fund generously poured into the treasury. Unity prevailed, till mortal man sought to know who owned God's temple, and adopted and urged only the material side of this question.

- Note this: The lot of land which I donated, I had to redeem from under mortgage. The foundation on which our Church was to be built had to be rescued from the grasp of legal power, and now it must be put back into the arms of Love if we would not be found fighting against God.

The diviner claim and means for upbuilding the Church of Christ were prospered. Our title to God's acres here, will be safe and sound—when “we can read our title clear” to heavenly mansions. Built on the rock, our Church would stand the storm; the material superstructure might crumble into dust, but the fittest would survive,—the spiritual idea would live a perpetual type of the divine Principle it reflects.

Our Church of Christ, our prayer in brick, should be a prophecy and monument of Christian Science. Then would it speak to you of the Mother Church that you built for her through whom was revealed to you God's all-power, all-presence, and all-Science. This building begun, would have gone up and no one could suffer from it, for no one could resist the power that was behind it, and against this Church and temple “the gates of hell could not prevail.”

All loyal Christian Scientists hailed with joy this type of universal Love. Not so with error which hates the bonds and methods of Truth, and shudders at the freedom, might

and majesty of Spirit, even the annihilating law of Love.

I vindicate both the law of God, and the laws of our land. I do believe, yea, I understand that with the spirit of Christ actuating all the parties concerned about this legal quibble, that it would be easily corrected to the satisfaction of all. Let this be speedily done. Do not, I implore you, stain the early history of Christian Science by the impulses of human will and pride; but let the divine will and the nobility of human meekness, rule this business transaction in obedience to the law of God, and the laws of our land.

As the ambassador of Jesus' teachings, I admonish you, Delay not to build our Church in Boston; or else, return every dollar that you yourselves declare you have had no legal authority for obtaining — to the several contributors, and let them, not you, say what shall be done with their money.

Of my first Church in Boston, oh! recording angel, write: God is in the midst of her, how beautiful are her feet, how beautiful are her garments, how hath He enlarged her borders, how hath He made her wildernesses to bud and blossom as the rose.

It is the great achievement of modern times that men have acquired something like a definite knowledge of the material world about them. Accurate knowledge has supplanted vague speculation. Science has exorcised superstition. But while we have thus advanced in positive knowledge of nature we have lost ground in our consciousness of the nearness of that unseen world which we call the supernatural. The world of matter has become more real to us, but the world of spirit which seemed so near and so real to those of former ages seems to have become remote and of uncertain existence to us. How to bring back this lost consciousness of the presence and reality of the unseen spiritual universe is the great problem of the time. How to reconcile the exactions of positive knowledge and definite measurements, with that attitude of spirit that lays hold of the realities of the unseen world in a living faith is the *urgent need of this day.*—*Methodist Recorder, Pa.*

THE SAVIOUR'S JOY.

Outline of a sermon preached in Chickering Hall, by the Pastor of the Church of Christ (Scientist) Boston.

His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.—MATTHEW xxv. 21.

THIS passage contains many lessons which, in the usual order of exposition, should be brought out. Usually a Scripture text should be treated as a whole, that no one thought in it receive attention to the exclusion of other lessons present; but this verse contains a single clause which has such practical and spiritual meaning for us all, that I think we shall be justified in devoting our time and thought chiefly to its elucidation. I refer to the last clause: "Enter thou into the joy of thy lord." Moreover, dwelling upon this will throw light upon the entire passage.

Consider, for a moment, the parable in which these words occur. The servants of a certain rich lord enter upon a stewardship. Apparently all are not equally gifted, and have not the same tasks and duties assigned. They are not equal in influence, power and responsibility—to some is given more, and to others less—but all alike owe allegiance to the same lord, and to no other. Their entire time, labor and ability belong to him; hence, none of the three may render a divided service. Not one has a right to serve his own personal ends, or to set up some counter claim.

Let it be observed that the goods entrusted to each are his lord's, and not his own. This is just as true of the steward having ten talents, as of him who received but one. They are simply stewards; not proprietors, or owners, in the slightest degree.

Also, each is to receive a reward proportionate to his faithfulness; but this promised reward is to be bestowed in a way not at all consistent with our earthly modes of meting out compensation for service rendered. In dealings with our fellow men, what the laborer receives is to become his own;

thus, in the complicated relations between capital and labor, it occurs that the wages that labor receives for its services, in turn become capital ; enabling the laborer, sooner or later, to become himself an owner or capitalist. There is nothing of this in the parable under consideration. The faithful steward is to be rewarded, but not in a way to constitute him a proprietor or owner at the end of his stewardship. His reward, or compensation, is the becoming fitted to be entrusted with a larger stewardship. The best use of ten, makes it possible for him eventually to be entrusted with twenty talents ; while wise care of five talents, will render that care-taker competent to enter upon a proportionately larger and more responsible service. There is to be growth, enlargement, found and demonstrated in the present service. Ability to do one thing well, utilized, increases one's capabilities for the successful undertaking of greater tasks ; but it is never hinted that these stewards, by means of this faithful service, will reach a point where they will be set at liberty to become owners and lords themselves. True, they are to become rulers over many things instead of a few ; but the many things belong to this same lord, no less than the few. In other words, each is to continue in the honorable service of the rightful lord to whom he devoted his time and ability at the outset. This is so different from all modes of compensating earthly service, except slavery, that it becomes necessary to dwell on the distinctions between them.

We do not study this passage long, before we discover that it is a parable entire ; that the "lord" alluded to is not human, but represents the Infinite, in whom are all things, by whom are all things, — Lord of all. Beside Him and His infinite Ideas, there is, there can be, nothing. Service of Him becomes boundless joy, everlasting delight. In this high stewardship, faithful performance of duty opens up diviner and more glorious opportunities in which to enlarge consciousness of Light, Love and Truth. The being faithful over a few things so enlarges our capacities, our sense of divine things, that we become conscious of a higher sense of God, and of the relations we sustain to Him.

As this text begins to open to us its vast meaning, we discover that on the side of personality there is and can be no reward. The personal man undertakes service simply to fit himself to be served in turn. Strictly speaking, he only seeks to serve himself all the way through. There is nothing for him in the parable on the side of personality; for, not until he has learned to surrender the things which belong, or rather which he claims to belong to the personal man, is it possible for him to receive a reward. Nothing really does belong to the personal senses, but they arrogantly set up their claim of ownership. Now, service or stewardship on the side of personality is irksome and distasteful. It is a means to an end; that end, the gratification of self. The material man has no thought of forever serving another. If he does engage to serve another, it is that he may gain ability whereby to serve himself more completely in the end. Power to use for the many is not his desire, but power employed to serve his personal and material ends. A perpetual service which is to promote the happiness of others, is, to selfishness, of all things extremely hateful. "The carnal mind is at enmity with God, for it is not subject to the law of God, neither indeed can be."

Notice the current conceptions of heaven which the man of the material senses entertains, and we cannot help seeing that a service of perpetual stewardship would be to that man a hell. Mortal mind dreams of a heaven which is to be a continuation of earthly and material relationships — mine and thine, with the emphasis placed on the mine — and in which the sense of ownership remains forever intact, the same as in this dream of the senses. See how completely all this is swept away by that expression, Joy of the Lord. The reward which these faithful stewards were eternally to possess, was to be the complete surrender of personal rights and proprietorships, that they might *enter into the joy of their Lord*. Were they, then, to be merged into nonentities? Was their individuality to be destroyed? Surely not; but it was never to be theirs in the material sense of ownership or proprietorship that has turned this world into a hell. Their reward

was, to gain that infinitely higher sense of divine Individuality which causes all things to exist for the sake of one harmonious whole. The human sense of mine and thine, which has so cursed the world, was forever to disappear in this higher and diviner reward, the joy of the LORD.

What is this joy of the Lord? What elements not of earth enter into its composition? May it not be just possible that several things which we have considered essential to happiness do not at all enter into the joy of the Lord?

In the first place, does it not sound strange to mortal ears to hear of the Saviour's possessing any joy? Was he not "a man of sorrows, and acquainted with grief"? The evangelistic prophet declares: "When we see him, there is no beauty that we should desire him." He was a wanderer in our sense. Is this a condition likely to contribute greatly to one's enjoyment? "Foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay his head." He had neither wife nor child. He was comparatively without friends. Even the few he did have never appeared to fully appreciate or understand him; while he was continually surrounded by intriguing, plotting enemies. His scant following was not of the class from which any capable and aspiring young man would care to select advocates and adherents. According to the standards of this world, it would appear that there had never been a man so despised and forsaken as the humble Nazarene. If he had any joy at all, it seemed it must have been in his contemplation of the future world; not a joy *in esse*, but one *in futuro*. To the personal man it seems farcical to speak of this man of lifelong humiliation and sorrow as possessing the slightest element of joy; for, where is to be found one who could extract real joy from the hard condition manifestly that of the Lord Jesus during his pilgrimage in the senses?

Ah! do we not see deeper than the material senses permit us to look? Can we not look behind this thin disguise of the flesh, and perceive that, all the time, there abides with him the consciousness of a joy more divine, more awe inspiring than mortal man ever dreamed could exist? Mark you,

it is an everpresent, ever living joy ; one which he possessed as a perpetual benediction. Do we not catch the exalted strain of it ? It is not a dirge or wail of sorrow which weighs him down to the earth ; as little is it the strain of some lost hymn or chant of joy once possessed, but which has eluded him and which he is trying to regain. It is an ever-present, exuberant joy welling up and inspiring the whole tenor of his life, while tabernacling here in our belief of material sense. Listen to its divine music which, like a sweet-voiced hymn, like the chanting of the heavenly choirs, is borne to our ears. It is the deep and abiding joy that he had with the Father before the world was, and which never left him for a moment, even in those dark hours which human sense calls hours of bitter grief and pain. Listen to its deep undertone of infinite peace : — “ My joy it is which I had from the foundation of the world.” “ Who, for the joy set before him, endured the cross, despising the shame.”

He invites his followers to become sharers of his joy,—not the joy that should be his at the end of the age, but the joy actually possessed during his pilgrimage. Again, he bids them enter his joy ; that is, the joy that is continually swelling his great, loving heart. Does he not remind his disciples that he has meat to eat that they know not of ? Throughout the whole career of the Master, there were sounding these strange, sweet notes of happiness and joy—strange to their mortal ears, because in their experiences in life, they had nothing by which to measure or comprehend them. How one who “ had not where to lay his head ” could be happy, even blessed, passed their comprehension. How could it be possible for one to be without friends, and yet live in an atmosphere of perennial peace ! That he could pass upon some lofty mountain top long, sleepless nights in holy joy and sublime meditation and prayer, was wholly inexplicable to the carnal senses. Measured by the standards of this world, the lot of this man would appear to have been as miserable as it well could be ; yet, never was there a man who had such abiding peace and happiness as this man possessed.

This leads us to discover, if we can, why it was that this joy of the Lord was an everpresent possession, for it is and should be ours here and now, no less than his. "The Kingdom of God is within" us. We will do well to consider in what consists this heavenly state. By this is not meant the future or post-mundane existence, but the life that now is and forever is to be. Unable as we are as yet to take a complete inventory of its belongings, we still have caught, through the teachings of Christian Science, a glimpse of some of its characteristics which insure our own deep and blessed peace.

First, we have in history the spectacle of a human being actually at rest; one whom nothing could disturb or annoy; one perfectly poised and self-centered. Nothing could disturb this serenity which gave an atmosphere of calm content felt by all about him. Men have endeavored to attain to this equipoise, but none are recorded as having succeeded. It was far removed from stoicism — apathy produced by the deadly grip of human will. Stoicism must, sooner or later, result in disastrous failure; for its only source is in matter, which abideth not. Socrates, the stoic tired of the false peace afforded by human will, the man who sought death, furnishes a startling contrast to Jesus, the man of genuine and abiding peace, the man who rose triumphant over death.

Some claim that it was natural for Jesus to be all that he was, he being divine; but this fails to express it. He was to be the Exemplar, the one to show that his condition is divinely natural — that it is the inheritance of all God's children. Anywhere, everywhere, he possessed this calmness. In the presence of the Pharisees and scribes, before Herod and Pilate, in the trial hall and at the Sanhedrin, it shone forth with matchless beauty and grace. Where other men have failed, he maintained this perfect self-possession. What is the secret of this calm self-poise? There is really no secret, save as it appears phenomenal to mortal mind.

The truth is, Jesus realized continually that he had all there is in the universe as an everpresent possession, and that there could be no bankruptcy. He realized the full

Truth of Being, and could demonstrate it; so, to him, there was no lack. The reason that mortal man is never at rest, the reason he frets and chafes, is because mortal sense does not perceive that the true Man possesses all that is. Jesus understood that he and the Father were one and inseparable, and this was the secret of his perennial joy. It is the orphan who sighs and grows despondent because he feels that he is homeless and must seek affection, shelter, food and rest. It is he who lacks joyousness, health and activity. Jesus, never feeling this sense of orphanage and poverty, did not lack the divine peace and joy beyond expression in human speech. He had the divine consciousness of completeness in which there is no sense of need.

A second element in the Saviour's joy, is to be found in the fact that he had no resentments and animosities to overcome. I will not say that, entering into our experiences in order that he might successfully show us the way out of these finite and sinning senses, he did not know what we experience in this respect, or that momentary temptations might not have assailed him as they do us. I hardly see how he could be "tempted in all points as we are, yet without sin," unless he did have to meet and overcome the claims of mortal sense; but it is certain that he never was thrown out of his calm equipoise. He might feel the temptation to ambition, for instance, or to envy or anger, but it came and went as the passing cloud. Or, if it remained as a constant thought — as possibly it did during the forty days in the wilderness — he was conscious that it had no real power; so, there was ever with him the higher and diviner sense of Spirit, which enabled him to deny and destroy its every claim of power. It was in this way that he tasted death for every man; for what is death, but the shadow of belief that such a temptation has power? The Saviour's abiding recognition of Principle, kept his consciousness above the mists of earth.

It should not be omitted, in our cursory inventory of the elements of the Saviour's joy, to note that the kingdom, the fortress within, was his utter lack of desire for earthly reputation and honor. "He made himself of no reputation."

He knew perfectly well that reputation among mortal men was not worth the having. It was not that he was heedless, or stupidly indifferent; but, he recognized the fact that the world could neither give nor take away the "glory," character, which he "had before the world was." This glory is a reputation higher than any that the world can confer or the senses apprehend. Being conscious that his reputation was secure in God, he could calmly go about his Father's business, without a thought or misgiving as to what the vain world of flesh and blood might think or say.

Let this, also, be set down as something which helped to swell the Saviour's joy: He never manifested any desire to rule or hold sway — not the slightest. He did not come to establish a throne, or set up some personal claim to leadership. Always, everywhere, he let Principle rule. Even where he seemed to direct and hold sway he did it in such sweet guise, in such unaffected humility, that the man Jesus did not at all appear in it; but the Father, divine Principle shone forth continually. I do not need to dwell upon the desirability of this element of the Saviour's joy; for, do we not know full well that the opposite of this is the occasion of untold discord and misery in the world? Who shall be greatest, is the question ever uppermost in mortal mind. Personal sense is totally unfitted, utterly incapacitated to rule; but Principle ever rules in ways higher, sweeter, more effectual, than the material senses can conceive.

Lastly: The joy of the Lord is to be found in the realization and demonstration of perfect Love, Life and Intelligence which are expressed by the divine Spirit alone. I will not dwell on this point. We do not yet quite know what divine Love, Life and Intelligence are; so we will not attempt to define them. But, in closing, this must be said: While we tarry in these beliefs of sense and matter, while we invest material forces with intelligence and power, we cannot rise into conscious possession of the joy of Jesus; but, losing all desire for the finite and fleeting, we gradually and gently come into the supernal consciousness of being ourselves eternal partakers of the Saviour's joy.

JUDGING.

S. J. HANNA.

HOW prone is mortal mind, *alias* human nature, *alias* human wisdom, to judge! Ever since the serpent whispered its subtle error into the listening ear of Eve, and led her to fancy she had a knowledge of good and evil, human wisdom has been striving to assert itself and demonstrate its assumed superiority. Human wisdom would long since have driven Divine Wisdom out of the world, if it could have done so. And, notwithstanding its repeated and signal failures in this direction, how vigorously it is still exerting its puny might to do so! It seems to forget that history repeats itself as well along spiritual, as along material lines. That greatest of all histories, the Bible, is replete with accounts of its failures; yet, human wisdom has gone right on judging Divine Wisdom, with as much assurance and self-complacency as though it had long since driven God and His kingdom completely out of existence.

It is painful to observe the wrestlings of some to tear down God's kingdom, and set up their own. The thought that there should be any power higher than their own will and their own conceptions, seems repugnant to them. There is hate as veritable and positive against God, as there is hate between men on human planes. This antagonism may be the result of misapprehension of what God is; it may be the result of erroneous teaching; but it is more likely, and more often, the inherent conflict between the carnal and the Divine. It is the old, old conflict between Satan and Christ; between error and Truth; between flesh and Spirit; between the material and the spiritual. This element of mortal mind, manifesting itself in open and almost violent opposition to Truth, is harsh, unyielding and severe in its judgments; but, it is an open enemy. Its forces are out in the open field. They may always be seen and recognized.

The most insidious foe is that which wraps itself about with the cloak of a false religion; and it is the more dangerous because, oftentimes, its very subtlety consists in its fancied conscientiousness. Is this assertion too radical? Let me ask, what led to the persecution of the early Christians by the Pagans? It was in part their fear that a new religion would interfere with their preconceived and traditional system of religion, as well as, in a measure, with their system of government. It was, therefore, in part fear, in part selfishness, and in part conscientiousness that incited the persecutions.

Does any one suppose that the Pagans of those days were not as sincerely wedded to their religion, and to their established and long existent conditions, as other peoples and other religionists were and are to theirs? It is a mistake to suppose that the Pagans of the present time are not sincere, earnest, conscientious, even zealous in their religious convictions. The ancient Pagans were conscientious in defending their long cherished faith and belief, against what they very naturally thought to be the wrongful and unwarranted encroachments of a system contrary and hostile to their customs and beliefs. So, no doubt, was Roman Catholicism, in its subsequent persecutions of heretics. It is difficult to conceive that tortures such as were inflicted by the Roman Inquisition, were the outgrowth of purely religious conviction, or enthusiasm; yet they were measurably so. This we may truthfully say of all subsequent persecutions on account of religious convictions; and the world has been full of them.

These differences, these persecutions, these bloody episodes, have been largely the result of judging. One nation has judged another nation, in its religious beliefs and practices. One system of religion has judged another religious system; one religious sect, another religious sect; one religious denomination, another religious denomination; one church association, another church association; one member of the church, another member of the church; and so, all along the avenues of time, the judging has been going on.

Shall we say that the judgment has always been righteous judgment? I fear not. On the contrary, it looks much as if the judging had been done, and is still being done, in entire disregard of the declaration of the Master; "With what judgment ye judge, ye shall be judged, and with what measure ye mete it shall be measured unto you?"

These reflections are suggested, in part, by the perusal of an article appearing in a leading religious newspaper. The author says: "From a comparison between God's word and a Christian Science text-book, we see that Christian Science is falsely so called, being neither Christian nor scientific." Then follows what is evidently intended to be an analysis of Christian Science. A selected statement from *SCIENCE AND HEALTH*, is placed over against a biblical quotation conceived to be in opposition to it.

"Christian Science says: 'That Spirit created matter, is an erroneous premise.' God says: 'In the beginning, God created the heavens and the earth.'" If the sense in which the term creation is used in *SCIENCE AND HEALTH* were understood, it would at once be recognized that this passage means precisely what the *BIBLE* says it does. The writer made the same mistake made by millions of others to whom I referred, viz: judging without knowing whereof they judge. In the light in which the more advanced thinkers even among the clergy now read it, the first chapter of *Genesis* contains an account of the spiritual creation. When we awake to the fact that only the spiritual is the real, the eternal, and that God's creation is the real, the eternal, therefore spiritual, we begin to be in position to judge of the statement under criticism, and not before.

It is likely this author did not realize that in placing those two short lines in juxtaposition, as the result of blind interpretation of each, there were placed side by side the whole question of time and eternity, of Life and death, of God and man, of Christ and anti-Christ, of Real and unreal, of Truth and error, of Good and evil, of Spirituality and materiality, of Love and hate, of Heaven and hell. Criticism based upon ignorance, or total misapprehension, is not criticism

in any true sense. It is simply judging — and precisely the kind of judging against which the Master spoke when he said: "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again."

I have devoted much time to this point, because it is the foundation point of Christian Science, and the difference here suggested lies at the base of the whole inquiry. In addition to which, the judging in this case is typical of all the judging of which Christian Science is the subject.

The next attempt of our friend at judging, is this: "Christian Science says: 'Mortals are not immortal, created in God's image. Adam is a product of nothing; an unreality.' God says: 'So God created man in his own image.'" If our good critic only knew how ridiculous this statement sounds to persons having only a slight inkling of Christian Science, I feel sure it would have been left unsaid. Of course God made man in his own image. This is a fundamental position of Christian Science. But, what is man? Is man a compound of flesh and blood and bones? If so, when this body goes to the worms, where is man? If so, why does Paul speak of it as corrupt, a thing to be put off, and a new and incorrupt and spiritual body to be put on in its stead? Why does Jesus tell us to take no thought for the body? Does He anywhere say not to take thought of the image and likeness of God? Do not all his teachings instruct us to become Godlike? Is decaying, becoming Godlike? Does the Eternal decay? Does Infinity become finite? Is the Creator of heaven and earth and all things therein, subject to decomposition? If our mortal bodies are like Him, if they are made in His image and likeness, this must be so.

The next statement of our critic which I shall notice is this: "Christian Science says: 'Death is an illusion, for there is no death!'" Had the entire clause been quoted, a much fairer idea of the Christian Science conception of death would have been given. I will take the liberty to supply the omission. "Death: An illusion, for there is no death;

the unreal and untrue; the opposite of God, or Life." Over against the quotation are placed the following: From 1 Corinthians, "The last enemy is death;". also from James, "Sin bringeth forth death;" and Hebrews, "He tasted death;" and 2 Corinthians, "Who delivered us from so great a death." I don't know why a full quotation of 1 Cor. xv. 26 was not made. Let us make it: "The last enemy that shall be destroyed is death;" or, as the revised version gives it: "The last enemy that shall be abolished is death." Now this is a vastly different statement from that given by our critic. "The last enemy is death," is surely not equivalent to saying: "The last enemy that shall be abolished is death." The first would imply the eternity of death; would make it the final conqueror; would give it the power to destroy Life, instead of giving Life the power to destroy it; and it would therefore follow that death is the eternal and indestructible, and Life the temporal and destructible. Did our critic see this inevitable deduction from the whole verse; that the part omitted would inevitably defeat the point to be made? I do not judge; I simply ask the question.

We will take the liberty to supply the omissions in the next quotation also; James i. 15. The whole verse is this: "Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished bringeth forth death." What a world of difference there is in the meaning of this verse as a whole, and the meaning of the words selected from it by our critic? "Sin bringeth forth death," taken alone and unexplained, might lead the superficial investigator to suppose it here again referred to as a finality; but when we take the whole verse, how every possibility of such a construction vanishes! Sin is here clearly defined as the child of lust, and death is as clearly defined as the child of sin; hence, it follows that death is the child of lust. I would like to call especial attention to the exact language of the apostle. "And sin, when it is finished, bringeth forth death." Sin, therefore, is to be finished. Sin, the apostle says, is the cause of death; and lust, the cause of sin. If death as the result of sin, is real and eternal, then surely sin, its cause,

must also be real and eternal. If sin, as the result of lust, is real and eternal, then surely lust, the cause of sin, must also be real and eternal! Can our critic escape from these very plain and simple conclusions? If these conclusions are correct, I ask, can it be maintained that lust and sin are eternal?

Understand, once for all, that Christian Science speaks of death as being unreal, only in the sense that it is not eternal, and is therefore subject to destruction. If it was supposed that the author of *SCIENCE AND HEALTH* meant that there was no such thing as death to human belief, then we shall again have to charge with hasty and unwarranted judging. If, on the other hand, with this understanding of the author's meaning it is still maintained that death is real, and that *SCIENCE AND HEALTH* is wrong in calling it unreal, then we shall have to conclude that our critic fails utterly to understand the plain meaning of the Bible. It places one in the position of adhering to the reality, and therefore the eternity, of lust and sin, as well as death.

Does a Christian wish to occupy this position? Surely not unless driven thereto by the unmistakable meaning of the Bible. If lust is eternal, if sin is eternal, if death is eternal, — if these cannot be overcome and destroyed by God, or Truth, — it then follows that lust, sin and death are more powerful than God, or Divine Truth. If this be true, what was the purpose of the birth, work, crucifixion, resurrection and ascension of Jesus? Why the necessity of a scheme of redemption? Why the necessity of a redeemer? Why the necessity of a Bible? Why the necessity of any religion at all? If God cannot abolish lust, sin and death, if they are real and eternal, then we might as well acknowledge that the Atheists are right; and that they have in fact, as well as in fancy, driven God and His Kingdom out of the world. If this position is correct, how much better off is one than the Atheists? How much more consistent is his position than theirs? How much less an unbeliever in the Bible is he than they? The only possible difference is that he is unintentionally so, while they are intentionally so.

The next quotation is from Hebrews, "He tasted death." We shall again have to take the liberty of supplying the missing links. The full verse is as follows: "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man." Here surely is a wiping out of death by the Saviour, otherwise he had not been a Saviour.

The next quotation, even as given, plainly establishes our position that death is unreal. 2 Cor. i. 10. "Who delivered us from so great a death." If death were real and eternal there would be no delivery from it. So, after all, when we come to understand each other, it becomes apparent that we are not very far apart on the subject of death; for our critic cannot believe it more powerful than God. The very passages of Scripture selected to annihilate us have plainly made out our case.

I find nearly all of the quotations as peculiar as those to which I have alluded. I have time to notice one more. This is even more "peculiar" than the others. "Christian Science says: 'As death finds mortal man, so shall he be after death, until probation effects the needful change.' God says: 'The son of man has power on earth to forgive sins. No power in hell to forgive them.'" This entire passage is in quotation marks, and the reader would very naturally conclude that the writer intended to have it understood as being a quotation from the Bible. It may have been a mistake of the printer. I should dislike to believe it was not. Let us hear the correct quotation of this verse. "But that ye may know that the Son of man has power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go into thine house." Yes, beyond question, the Son of Man has power on earth to forgive sin. By this passage we see that he forgave the sin, since he healed the sickness;—precisely what Christian Science claims he did. Its claim is that sickness is the result of sin; and, that in curing sin, sickness is necessarily cured.

The article concludes thus: "Beloved, is your name associated in any way with the words Christian Science? Have you realized that you are yoked with those who do not believe any of the sacred doctrines that are dear to your heart? Do you appreciate that your influence is on the side of those who deny the existence of a personal God and a personal devil and a final judgment and the atonement of Christ?" I will first notice this pathetic appeal by asking a question or two. Does our critic claim to believe in a personal God? If so, as a Methodist, where is obtained the authority for so doing? Is it in the "Articles of Faith?" They thus define God: "There is but one living and true God, everlasting, without body or parts, of infinite Goodness, the Maker and preserver of all things visible and invisible." This is a very accurate definition of God from the Christian Science standpoint. If these "Articles of Faith" mean what they say, and if Methodists believe them, there is no essential difference between their conception of God and ours. Then why are we judged unworthy of association because of our views concerning God?

It does not misrepresent us to say, that we do not believe in a personal devil. We no more do this than do Methodists believe in a personal God,—if they believe their "Articles of Faith." We do, however, believe in the devils of mortal mind; in such devils as Jesus exorcised; such devils as still exist in mortal sense. We believe that they must be driven out therefrom, before humanity can come into at-one-ment with Christ; and we are gradually proving that we have learned the way to do this.

We are wholly misunderstood and misrepresented in the statement that we do not believe in the atonement of Christ. We believe fully and absolutely in His atonement. Notwithstanding unjust criticism,—made, we know, only through ignorance of what Christian Science really is,—our prayer is, that all yet groping in material blindness may soon come into the radiant effulgence of the Christ-Light, individual at-one-ment with God; that thenceforth they may judge only righteous judgment, and reap its untold blessings.

UNCOVERED.

REV. MARY B. G. EDDY.

THE following extract copied from a letter to me recently received from a wellknown Christian Scientist, may at least amuse the readers of our JOURNAL.

After doing justice to this subject I had dropped it, as we naturally turn away from a fossilized falsehood. But evidence and testimony on the side of truth are always in order, and proverbially better late than never.

"It might be of interest for you to know that Mr. A. J. Swartz of Chicago went to see the late Doctor P. P. Quimby's son, and procured his father's writings for the purpose of having them published in order to show the world that your ideas were borrowed from Quimby. After having examined them, to their utter disappointment it was found there was nothing that would compare in any way to SCIENCE AND HEALTH; and he, Swartz, concluded that it would aid you too much to publish them, so they were returned to the owner.

"Mrs. Swartz saw and read these MSS. and she gave me this information."

Austin, May 18, 1892.

MARY H. PHILBRICK.

NOTICE.

REV. MARY B. G. EDDY.

MY son, Dr. E. J. Foster Eddy, will resume the teaching of Christian Science. He will begin by instructing the Primary class. Those desiring to study with him will please send their applications to him. He is now prepared, so far as it is possible at this time for a student to be, to teach what I teach, and will be governed by the previous rules of the Massachusetts Metaphysical College.

Also, I hereby notify all those dear ones who desire to enter a Normal class taught by me, that my next Normal class will fulfill all previous agreements, and afterwards, no student can enter the class with me for a teacher, who has not first been prepared in the Primary, either by myself or by my son, Dr. Eddy, for entering the Normal class. Severe experience has shown me the importance of adopting this rule for the benefit of my students.—Concord, N. H., June, 6, 1892.

EARLY LESSONS IN DEMONSTRATION.

J. S. EASTAMAN, C. S. D.

Continuation of "The Travail of my Soul."

UP to this time, I have once or twice alluded to the Bible as my Schoolmaster. This it literally was, as I early learned to read from it with the help of the sailors. I have to say more than this,—that I loved my schoolmaster. The fact that my last Bible still bears early and profuse pencil marks at those passages upon which I loved most to dwell, in a measure indicates my profound regard and veneration for this Word of God. Even so, I still understood its real meaning but little, for I saw the literal meaning only. This taught me, as it teaches thousands to-day, that God gives us all things; but, when He sees fit, He takes away from us the very ones we love best. When *SCIENCE AND HEALTH with Key to the Scriptures* came to my hands seven years ago, I began to realize that I had not rightly understood my Schoolmaster, and that I must begin my schooling afresh if I would become useful to humanity in the work of Christian Science. This message of God to man, throws a great light upon those portions of the Bible that before seemed shrouded in total darkness. The dear old Schoolmaster still retains its first place in my affection, but is loved much more because the key that opened the door of my understanding of it enabled me to see that, while I had believed the universe to be a combination of Spirit and matter, in reality all is Spirit and "there is no matter." To me now, therefore, these two blessed books are as inseparable as God and Man.

In regard to the different editions: I have read various translations of the Bible, and find the Revised Version clearer to my apprehension than others; yet, I cling to the dear old King James, or Authorized Version. I may say the same for *SCIENCE AND HEALTH*. The later editions are clearer to my sense, the sixty-third being clearest and best of all I have; yet the two-volume edition, of 1884, is still so precious that I cannot help taking it up in spare minutes, to refresh my memory with the instructions received in the last primary class of that year. These spare minutes are not now so very plentiful, for I am fully occupied in the service of sin-sick humanity; my office being

open to all who wish to get help in Christian Science, without respect to color, nationality, possessions or lack of possessions.

At close of the May article, I had gained quite a practice. My work had been faithfully done, and the Rewarder of the faithful, divine Principle, bore witness to it, and many were healed; but, I was facing an emergency. My patients thus far had been those whose funds had been exhausted by heavy doctor-bills, and who could only promise future payment when able to earn more; while the little balance I yet had in bank would not last long, if I continued drawing upon it to meet added current expenses.

Do Christian Scientists talk with God? Yes, and often! else how could we be wisely guided, as we always are if we but listen to the "still small voice." For this reason, there occurs among us the common expression, "It came to me", to indicate that the "still small voice" directed what to do. So, "it came to me" one day, like a voice from the stillness, to make it a day of fasting from regular duties, and waiting on the Lord for wisdom to guide me aright in the face of this present emergency. The clear and correct instructions received at the College, even though temporarily "forgotten," were stored away in the divine storehouse, Mind, to come forth in response to earnest and scientific effort. So then, as I always have done, I drew upon that storehouse, and brought to memory as much as the occasion demanded. Like Jacob, I had to wrestle for my blessing; but it came as usual, a measure "pressed down and running over," in full proportion to the struggle and surrender made for it.

Before the day was over, I saw clearly wherein I had not been quite right in my course thus far. Patients were plenty, and cures were both speedy and effectual; but those receiving help, having sacrificed nothing for it, went their way carelessly without glorifying God for what they received. The help gained for nothing, was valued as nothing; hence, my leniency would not result in their lasting benefit. I must complete my work, must fulfil my mission, by teaching them the lesson of good to *all* of God's children, — myself included. The cloud of discouragement began to break away. As beginners usually are, I had been enthusiastic in the work; but, like every one else, had to gradually acquire the solidity that can only accompany one's own scientific demonstrations. None but truly scientific work can be permanently successful, and this benefits *all* involved in it. This is *why* "the laborer is worthy of his hire."

More and more the light poured in upon me, and faster and faster came to my aid those precious pearls in the divine Storehouse awaiting the hour of need; until, next morning, I resumed my work with fresh courage, confident that now I was on the right tack. I vigorously affirmed the truth and harmony of Being, denying all error and discord that claims power, as fast as it came up. After about three hours' hard work and several new applications from poor patients, in response to a businesslike rap, I opened the door to find a gentleman who asked if I was Captain Eastaman. I replied: "This is he." Said he, "My wife is suffering very much, and has heard that you can help her." "God can help her through me, in Christian Science," I answered. "Well," said he, "you know all about that. I know nothing of it. Please go and see what you can do for her; and, as she may have to be under your treatment for some little time, here is a bill to begin with." I assured him I would go as soon as my office hours expired; but, I almost staggered at beholding in my hands the very first ten dollar bill that had come into my office since starting! The gentleman went out, and I went in, to work with more energy since I saw the fruit of my labor. Before night, three office patients able and willing to pay the regular fees, came in and engaged treatment. That I was now on the right track was more than a conviction. It was demonstrated, "made visible to the senses." I was delighted to find that the word of the Lord uttered by me had not returned void.

As I had successfully met the king of this world, error, I had a sharp struggle with NOTHING that night; but, the vigorous and persistent declarations of Truth left me master of the situation, and with more vivid assurance of the ever-presence of God than ever before. In about two years I had gained the solidity needful to carry one safely through all manner of emergencies; and to-day I still have the same solid assurance, that *whatever* is needful will be supplied by Him whom I serve.

I have proven beyond all doubt that errors of every sort, whether foolish or malicious, are cowards. An incident that occurred years ago, when I was ordinary seaman on shipboard, and before I had ever heard of such a thing as mesmerism, shows the cowardliness of these claims so clearly, that I venture to give it.

A few days out on a trip from Havana to London, it was generally admitted by passengers and crew that our ship was haunted.

Strange noises had been heard; and, though we had none on board, a large black dog had distinctly been seen running about the deck at a certain hour in the evening, frightening some very badly. I saw it, with the rest; and resolved to kill it, and so rid the ship of the disturbance. Two chums joined me in my watch, sitting in the passage where he was wont to pass before disappearing. After about four evenings fruitless waiting, the dog again appeared at the usual hour, and walked calmly over our legs; but, when we each grabbed him, there was nothing in our arms! After an evening or two the same thing was repeated, but this time I ran aft to catch it. The dog disappeared, as before, at the booby hatch; but one of the passengers, with elbows on the rail and face between his hands, stood laughing ready to burst. With no thought of the consequences or of what I was doing, I ran to him, put my large sailor's knife to his temple, and exclaimed: "If you don't stop these monkey tricks, I'll put this into you!" Astonished at the fearlessness of so young a lad, the man drew back and, without a word, entered the cabin, — but that was the last of the dog and the noises.

It afterwards proved that he was a mesmerist experimenting for his own amusement; being of the sort to have a good laugh *at* the fears of others, instead of saving them *from* their fears, as Christian Scientists are taught and have enlisted to do. Of all my early experiences, this one most clearly represents the nothingness of error's claims, whatever their seeming magnitude. I have seen cancers, tumors and insanity disappear before the sword of Truth, as effectually and permanently as both the dog and the man before the sailor-lad's knife.

During my early labors, a lady having five tumors around her neck, after having taken nitrate of silver till she was the color of a mulatto, came to me for treatment. Also, the throat was so swelled inside that she could only take liquid food, and her physicians agreed that she must soon die in great agony. In a few weeks the tumors all disappeared, leaving only the trace of the instrument where one had been lanced; and her complexion was restored to its natural hue. After many weeks, all trace of the wound also disappeared, and she returned home a happy woman. About ten days ago this same lady, bright and healthy as one could wish, called at my office and assured me she had been perfectly well from that time to the present. Only a practitioner in the same line of work, can tell the happiness that such testi-

mony after so many years brings me. This lady and one other at that time successfully treated for the same claim, have sent me many, many others, who in turn have sent their friends for healing.

It would be useless to give healing experiences in detail. I merely allude to one or two extreme cases, as above, to show the correctness and efficiency of Christian Science work as presented in our text book, *SCIENCE AND HEALTH*. If the practitioner is daily becoming more and more free from sinful thoughts, and if he honestly gives the help needed without making the dollars and cents his first consideration, the blessing is *sure* to come. As to this last, let it be remembered that, as indicated at the outset of this article, here is a chance for error to creep in unless unerring Wisdom guides. Divine Truth is just as efficient to heal the poor as the rich; and, as a rule, I have found the poor to respond to treatment more quickly of the two: yet, that the healing may be justly valued, and hence permanent, I have been obliged to require payment even from the very poorest. This of course has been done with great leniency, always considering the means and highest welfare of the patient, before my own pocketbook.

For instance: A poor, hard-working, old man, totally blind from belief of cataract, was led into my office by a boy. On entering, he said: "Captain, I'm blind; and a doctor near Boston sent me to you, telling me you would heal me. I spent what I had on doctors, until I could earn no more. Now I have nothing; but you heal me, and I promise to pay you if I have to work my fingers off." I replied: "All right! I take you at your word." In five weeks, he recovered sufficiently to read very large print, and to work a little. His work had been cleaning and white-washing cellars. He now dismissed his boy, and cleaned a cellar for a dollar and a half. As soon as he got his money, he made his way to my office, bearing the happiest face I ever saw on a man. Proud of his ability to pay, he exclaimed, as he laid the money on the table: "There, Captain! That's the first work I've done for months. I've earned a dollar-fifty. That's to begin to pay you." I took the money and slipped it into his own pocket, saying: "Now! Go and earn, and bring here what you get. Be honest, and pay your debts. What I do with the money afterwards, is *my* business." So he continued under treatment; and brought me his earnings, if only twenty-five cents, until I told him, "I am all paid now. Go in peace." I lost track of him for

some time, until about eighteen months ago he wrote me from Maine, asking help for a severe attack of heart trouble. I went to work promptly, and in a week he was in Boston again, quite well, — and gave me permission to write this.

All can pay something, if only twenty-five cents per week, or can do something useful perhaps. So, while it would be far easier and pleasanter for a soft-hearted practitioner to take nothing from the needy, and make it up on the rich, I have to counsel the opposite course to be taken always in great wisdom and kindness. The chief need, even of the neediest one, is to serve divine Principle in *all* his ways. That he is needy to mortal sense, is simple evidence of his belief in lack of spiritual understanding as to *how* to serve and *what* to serve. Then, the true healer's most sacred trust is to teach him what, above all else, he most needs to know, viz: How to serve God aright — to acknowledge divine Principle in *all* his ways. When he learns to do this correctly, scientifically, no lack whatever can remain apparent — even to that "father of lies," mortal sense. Neither rich nor poor should be cheated out of the knowledge that it is the blessed privilege of man to reflect always divine justice, power, plenteousness, not human niggardliness, — or any other form of weakness. Try it, my brothers and sisters, and God bless you all.

He told how we should seek; not thrusting in
 As if Heaven heard the loudest cry; as though
 The gateway of the Kingdom must be forced,
 And a path pushed over the fallen ones:
 But foremost by Renunciation, first
 By good-will to be last; by help, not haste;
 By eagerness not to be saved, but save.
 'Judge not, that ye, too, be not judged, He said,
 'For, as ye judge, ye must be judged.' And, then,
 Proclaimed how none seek vainly: soon or late
 The seeker finds, the asker hath, the knock
 Makes the latch lift, whosoever be the hand.

At this — as who well knew what idle things
 Children will ask — and men — he drew, in gold,
 Plain as the Sun's long line across the lake,
 Out word to follow: 'WHAT YE WOULD THAT MEN
 SHOULD DO TO YOU, DO YE LIKEWISE TO THEM!
 THE LAW IS THIS. THE PROPHETS THIS!'

— Sir Edwin Arnold.

HARMONY.

BETTIE BELL.

WHEN our Temple stands erected in Mind, all will have fallen into their own places. It is not for any one to say where he or she belongs. Some are not willing to take quiet, unobtrusive places in the Temple of Mind. Many want to be big doors, big windows, and occupy otherwise conspicuous positions; forgetting that the big doors and windows could not stand in their places a moment but for the many unseen nails, screws and small fixtures. For my part, I am willing to be the tiniest nail or screw, or the most unpretentious bolt, if *only* I have the great privilege to be actually a part of Christ's Temple. It may be that many who have sought to occupy the chief places, will be assigned some unseen corner in the Temple; and that those who have been most modest and retired, will be placed as doors and windows; but all should know that every spot in the Temple is seen by God, and that each Idea of His is a shining light.

"I am the vine." The vine has many branches; the branches, many leaves. As the branches receive nutriment from the one vine, it is harmonious and scientific for the leaves to derive verdure from their own branches. But suppose some branches get very much twisted and whirled by every wind and wave of subtle argument; then, the branches steadily drawing nutriment from the vine, should support and steady the leaves of the shaky, twisty branches.

It has seemed that the brothers and sisters of the one fold have not yet worked out of material sense sufficiently to reap the fruits of spiritual consciousness; to trust one another, "in honor preferring one another." I know of students who have gone out of Christian Science ranks, because one law of our National Association was made to enforce upon them obedience to teachers who could not furnish them nutriment to grow on, because they themselves were accepting arguments and teaching doctrines not to be found in the leaves of SCIENCE AND HEALTH, in the teachings of Jesus. I do not see how we can ever demonstrate the visible temple, until freedom and privileges are accorded in the

household of faith. Of all people, Christian Scientists should come into the sweet fields of liberty; that Principle, not person, be honored.

Nothing is ever lost by serving Principle. Given liberty, honest students have no desire to roam; while bound and fettered, they chafe against the selfishness of "other minds" that hide behind the "law of the Association." While my students feel that Principle is their Teacher, and that they are free to do as seems to them best, they do not want to go; but, I have given students over to dear sister Scientists. Knowing that the demonstration of certain teachers suited these students' needs better than mine, I gave them in blessing and love, to my sisters, for wise and beautiful dealings with them. Thus, these notes were arranged in their places, and harmony prevailed. We should find gentleness, as well as firmness, in Love; and this is a trustful courtesy that the children of one Mother can extend to one another.

I do not approve of indiscriminate running about among teachers — the evil that this law was enacted to obviate — but, in active practice, there do arise circumstances that seriously require a change of teachers; that require the change made immediately, not one to three years hence. Moreover, these "circumstances" are the most urgent, as a rule, when the first teacher is most tenacious of his or her "ultimate priority"; when he or she withholds the consent without which no other Normal teacher can instruct the student. Let us work in unity and love. Let us join hands from north to south, from east to west, and demonstrate over self-exaltation, pride, envy and jealousy. Let us look higher, be willing and obedient children; then we will be courteous and just to one another, — knowing that Principle doeth all things well, arranges all, orders all for the welfare and usefulness of each individuality. If we have in our flock those who prefer or feel the need of another Christian Scientist's line of demonstration, brother or sister, let us be courteous and refined; let us lose self in the thought of securing others' good, and bid them "God speed."

Further, although to well-taught, loyal Scientists the caution seems needless, I would warn all to guard against the temptation of misguided zeal that would prompt the giving of treatments unsought. The strict rules of Christian Science should be observed on this as well as on other points — viz., that each confine himself and herself to the legitimate work of doing exclu-

sively for those who openly appeal for help — if we would know the “liberty of the Sons of God” to do His will acceptably, beneficially, joyously. “Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.” Revelation 22, 14.

If all will persistently search, and demonstrate from, the BIBLE and SCIENCE AND HEALTH, which give us the “leaves of the tree for the healing of the nations,” they will have ever at hand the “friend in need,” and cannot go astray. We will find peace, not in searching for it in the opinions of others, but in the silent “alone with God”; and, putting into practice what these books teach, will safely guide our boat over the waves of material sense. Demonstration is the “strait and narrow way” that leads to Life eternal. As children of one Mother, we shall all come into the unity of the bond of peace; enter the sanctity of charity; be willing to establish the law of love, the rights of freedom; and let our chambers of thought beam with the sunshine of victory. Let us be faithful combatants for the “liberty of the Sons of God,” until our Temple is cleaned of all that is offensive, and our title clear to the land of spiritual Consciousness.

THE SACRED TEMPLE.

The following lines credited to Harriet Beecher Stowe, are full of the beneficent spirit of peace to be found only in the secret place of the Most High.

WHEN winds are raging o'er the upper ocean,
And billows wild contend with angry roar,
'Tis said, far down beneath the wild commotion,
That peaceful stillness reigneth evermore.

Far, far beneath, the noise of tempests dieth,
And silver waves chime ever peacefully;
And no rude storm, how fierce soe'er it fieth,
Disturbs the Sabbath of that deeper sea.

So to the heart that knows Thy love, O Purest !
There is a temple, sacred — evermore,
And all the babble of life's angry voices,
Dies in hushed stillness at its peaceful door.

Far, far away, the roar of passion dieth,
And loving thoughts rise calm and peacefully;
And no rude storm, how fierce soe'er it fieth,
Disturbs the soul that dwells. O Lord, in Thee !

FROM UNITARIANISM TO CHRISTIAN SCIENCE.

CAROL NORTON.

"And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God."—
LUKE xiii. 29.

FOR years one passage of Scripture has been to me a beacon light, towering high above the rocks and waves of human existence. It is this: "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths." Prov. iii. 5, 6. From a child the one cardinal question of Life to me was, Where and What is God? Carefully reared by loving parents in the sturdy atmosphere of New England, brought up as a Unitarian of the old or Channing school, my religious education was one of liberality of thought, freedom from dogma and creed, and one in which rationality and character were of far greater importance than profession and mysticism.

Growing up under such teachings, life's outlook promised to be bright indeed; until boyhood's unquestioning acceptance of the spiritual instruction given by my parents began to be outgrown, and I found myself most naturally questioning many points of doctrine heretofore seemingly above all reach of doubt. At this time, notwithstanding my sincere efforts to live a life worthy of emulation, physical ills rushed in upon me, and most of my time was spent in the doctor's care or in vain efforts to ward off approaching prostration. All this suffering made me more anxious than ever to know God, yet I could not help wondering why I was thus afflicted while making such honest efforts to be a Christian.

Two events of my life I look upon as divine way-marks. The first was an early experience which, when it occurred, I little thought would prove "a strong tower" in the future years, of doubt, fear and misgivings through which I was to pass. To me it was such a direct answer to prayer, that it convinced me I had but to ask God for all reasonable things, and He would surely grant them.

One cold autumn afternoon I was, with a boy playmate, in a cave on the rocky coast of Eastern Maine. We had some potatoes which we purposed roasting on a fire we had built of the drift-wood in the cave. The sharp November wind blew the smoke of the fire back upon us, instead of allowing it to pass out of the mouth of the cave. Thus, we were forced from our shelter and exposed to the wind blowing in from the Atlantic. Worse than this, to two hungry boys, was the losing of those longed-for hot potatoes. Must we go home, and give up all the afternoon's good time? Suddenly it occurred to me, why not pray to have the smoke removed? I knelt on the rough rocks, and did so. To our delight, the wind soon changed and the smoke ceased to trouble us. We were agreed that God had answered my prayer. This event so strengthened my trust in the Father's loving care, that it stood as a bulwark of faith to me, — until some three years after, when another event seemed to bring an outweighing doubt in my mind as to God's answer of my prayers.

My beloved father became ill, and gradually grew worse. Month after month I saw him fail in health, vigor and appearance. All this time, with the trust of boyhood, I prayed that he might be spared to us. There seemed no good reason why, just at a time when his young son most needed him, he should be taken; but, one evening after I had climbed down out of his loving arms, he slipped away from his loved ones, and I awoke to two awful facts. I was fatherless; and, God had not answered my prayers which had ascended in unquestioning sincerity and earnestness to Him. Was all chance? Had God deserted me? To my regret, my religion threw no light on the question as to why this great sorrow should enter my young life.

During this period of mental suffering, one great — and what to me seemed self-evident truth always remained firmly in my consciousness, namely: that ultimately, purity, good and love would triumph over and destroy impurity, evil, fear and death. This hope, which I now see was the voice of the impersonal Christ, held me. Unitarianism and Trinitarianism might be wrong, but moral ethics would hold me till Truth's appearance.

In the meantime, the pastor known in my youth left us, and another minister, a more radical Unitarian succeeded him. I lost no time in meeting him; and, before I was aware of it, an involuntary friendship grew between us. For three years or more, or until Christian Science "filled the famished affections," we worked

in one reform and another, shared doubts and hopes, victories and defeats, walking hand in hand the rocky road of theology.

I look back upon the influence of this loved friend with many thankful and loving thoughts. Unitarianism as presented by him, taught as the essentials of Religion: that God is a Divine Unit, a loving Father; that Jesus was the one Wayshower and Elder Brother; that character, ethics and rationality are to be preferred to abstract profession, dogma, mysticism, and ceremony; that the true significance of the Communion is not so much in partaking of the elements, as in the emulation of the Master's sinless life; that heaven and hell are states of mind; that the teaching of a vicarious atonement is not in accord with the Word of God, but that, in the words of Isaiah, every man suffers for his "own iniquity." This teaching was to a great extent satisfying to me, for it appeared to be in harmony with the Bible's teaching. But, on the other hand, the pronounced inability of Unitarianism to satisfactorily explain such vital questions as, the Immaculate Conception of Jesus; his precise relationship to the Father and to man; his Atonement, Resurrection and Ascension; the presence of evil in the world; the so-called miracles or marvels recorded throughout the Bible, created a great longing for a Religion that would logically and demonstrably settle all these points which constitute the very core of divine theology.

I could get no light from Orthodox doctrinal teachings; for these plunged me still further into mystery and vain materialistic speculation. The adoption, by many Unitarians, of the Darwinian theory of man's evolution from an animal to a spiritual being, gave me much unrest of thought. Gradually, doubt and indifference seemed to obtain the balance of power; and, almost helpless, I grew skeptical of most doctrinal teaching. But, throughout these dark days, one truth never left me. Lowell's lines, slightly changed express it:—

"Within the shadow stood the Father
Keeping watch above his own."

About this time I heard a little of Christian Science, but saw no writings on the subject. What I heard seemed vague, and of no special value to one in my condition. I now see that I was not then ready to receive the spiritual baptism that was to free me from all mental and physical ills. Through suffering, I was to be purged more fully of personal sense, faith in drugs, human will and ambition.

Soon after, my mother passed away; and a few months later, I went to one of our large cities, underwent various kinds of medical treatment, put myself under the care of four physicians, but without a restoration of health. As a last resort, I turned to Christian Science. The first treatment given me by the Scientist, healed me of the ills of years' standing. I was well. I could hardly realize it; but better than this, yes infinitely better, I had at last found Truth, the ever present Christ, for which I had so long searched.

Life to me now had a new meaning. I was fairly drunk with the new wine of spiritual Illumination. The revelation was indescribable. I found God to be Life, the only Ego; that the brotherhood of man was not a fable, but a divine fact; that God neither created nor knew evil, which, though it seemed real to material sense, was unreal to spiritual sense; that the Ego of Being, Divine Mind or Love, had never caused me one hour's pain or one moment's doubt; but that personal sense, the devil, or the belief of life, substance and intelligence in matter, which the Master said was a "lie from the beginning," had caused me years of both; that God had not torn my parents from me, but through this same false sense of life in matter I had lost them.

The Bible, with the spiritual interpretation thereof as given in *SCIENCE AND HEALTH*, was a new book glowing with celestial beauty; Jesus the Christ, as the son of Mary, was still the Elder Brother of Unitarian Theology; but, was also the Son of God, because of the Immaculate Conception. The so-called miracles of the Master, his atonement, Resurrection and Ascension were now explained in the light of Science, and logically understood.

I found the Truth of the Unity* of God, in the right understanding of the "Triune Principle, Life, Truth, and Love"; and that the Truth of the Trinity, is in the proper recognition of the Unity, namely: that God, as the Creator and Father, is essentially one as Divine Mind, Principle or Love. Thus Unitarianism and Trinitarianism, in their true significance, became one; and the meaning of Jeremiah's words came into my heart, creating that peace which passeth all human understanding "They shall all know me, from the least unto the greatest."

I am now privileged to give my whole time to aid in the establishment of this blessed and demonstrable Christianity which is even now revealing "one fold and one shepherd." The Redeemed constitute this fold, and Christ is that one Shepherd.

* *SCIENCE AND HEALTH*, see Unity, 152, 12: Trinity, 227, 6: Atonement, 324, 21.

MENTAL CHEMICALIZATION.

IDA P. HUNT.

TRUTH never chemicalizes. It is only mortal mind that seems to do that. Many and many of these disturbed mental conditions does a student of Christian Science pass through in climbing the mount of progress. To realize what these darkened conditions really are, and to feel no resistance to the action of Truth and Love, is to dispel them. Closer relations to the Infinite Presence do not appear to one while *agitated* by a chemical, but while peacefully and patiently waiting to know what new day the darkness or silence portends.

Does the thought of the reality of evil or error tempt you? Then fill the void with the realization of the omnipotence and all-presence of universal Love. If malice seems to work against you, know that it has neither power nor intelligence. Meet it thus; remembering the absoluteness of God, Good, and his universal family, all led and governed by Truth and Love. As we do this and confine ourselves to our own work, not attempting to intermeddle with the work of others, the adversary findeth nothing in us, wherein to abide and disturb the calm trust and restful joy of the obedient and willing follower of the teachings of Divine Science.

Mortal mind pronounces and suffers out its own sentences of ignorance and error. A chemical only means *growth*, as it throws off some of the scum of personal sense and self-seeking. The student who cannot bear to see his own personal beliefs disappear, or to realize their nothingness, cannot come into the peace and permanence of the one Mind and its directions. Only as we dare to rely upon the Principle of our work, can we be led divinely.

In the wondrous Life which filleth and feedeth every need of the Ideas of God, there is abundance for all. Why crowd and jostle each other for place and power, oh, ignorant mortal beliefs whose days are as the grass? There is no place where the rays of infinite Love do not penetrate; and the more meek and lowly the consciousness, the more tenderly is it sheltered and protected, during the mental storms, 'neath the softly brooding wings of divine Wisdom.

NOTES FROM THE FIELD.

AT the meeting of the National Association at Cleveland, Ohio, in 1889, the motion was made and carried, that no graduate of the Massachusetts Metaphysical College should receive the students of another graduate, without consent of the first teacher. In case this consent could not be obtained, the only appeal must be to the National Association in Convention. As this law has never been rescinded, it is to-day in force; and, as it is held by many earnest Scientists to be unjust and arbitrary in the extreme, I would like to open the subject for friendly discussion through the pages of the JOURNAL. If there is any form of error which adherence to this regulation is effectually meeting, it would be helpful to workers to know what it is; that they may feel in some measure reconciled to the harm which, in many cases, has seemed to result from its enforcement.

In some instances, young students without experience have been called to reside hundreds of miles from their teacher, but within the field of some other loyal Scientist. Feeling the need of further instruction, they have appealed to their teacher who would neither give it herself, owing to the distance between them, nor give consent that it should be given by the Scientist at hand. As a result of this neglect, the students suffer. In cases where students unfitted to receive the Word spoken, enter a class, the work during the first series of lessons is simply a preparation of the ground. Later, when ready for the seed to be planted, they desire to enter another class. I have known such to drift away from Science altogether; because, just at this critical time, circumstances have made it impossible to study with the former teacher, and consent could not be obtained to enter the class of another loyal student.

Some Scientists, though true and loyal, have not yet demonstrated the gift of impartation; others teach from perception, and not understanding. Many times a Scientist teaching to the best of her light, fails to reach some of her students, and they are dissatisfied with their instruction. After a time they meet with another Scientist from whom they feel that they could gain more practical enlightenment, but who feels bound not to teach them,

because they are unable to obtain their teacher's approval. How disastrously discouraging this in some cases is to students, cannot be appreciated until experienced.

These are but few of the instances which could be given; for the combinations of circumstances under which the enforcement of this rule brings dissatisfaction are many. A wise Scientist seldom withholds consent, under these and other reasonable circumstances, and for such the law *need* not stand. In the hands of the unwise, it seems to be a covering for the indulgence of personal motives, and here it *should* not stand. Obviously it is in the latter case, where the teacher is governed by personal motives and most liable to withhold consent, that the students most frequently feel the need of other instruction.

It is said that this rule was intended to meet the error of desultory teaching; and also the error, on the part of students, of wandering from Scientist to Scientist, in search of entertainment or an "easier way." It would seem to me, that the first error is already met by all loyal Scientists who recognize the harm done by that nuisance in Science, the nomadic teacher; and that the second, is not covered by the rule at all. A dishonest student will seek his own way and wander about, under any circumstances, and must cease to be dishonest before he can learn the way of Christian Science from any teacher; while for an honest student, if for unwise reasons he desires to study with others, the advice of his teacher is sufficient to restrain him. At least, such advice is all that can *justly* be used as a restraint; since each has his own salvation to work out, and, after being admonished, he must be left unmolested to do this. It seems to me that if the Christ-Truth be honestly and *practically* taught, there will be no desire on the part of honest students to leave their teachers; and if it is not so taught, no legislation can prevent disastrous results.

It may be added that the appeal to the National Association, granted in the amendment to this by-law, has not been proven practical; since that body has not convened for two years, and will not again do so for at least another year.— D. D. S. CLEVELAND, OHIO.

Not by will-power are victories won,
But by living — Thy will be done.

— *Uutter.*

THREE years ago last June, a man and his wife came to my home seeking Christian Science healing, having suffered long from claims that different physicians had pronounced hopeless. They remained two weeks, and soon after returned to their home, fully restored to health, and firm believers in Christian Science Mind-healing, as taught in *SCIENCE AND HEALTH*. A copy of this they took back with them, and ever since have proved earnest followers of its teachings.

The next winter they sent for me to come and work in the Science. Now there is a class of nine earnest workers in that town; at F——, a village twelve miles distant, a class of thirty-eight; and in two or three adjoining places twenty-five other members, — all the outgrowth of that one demonstration over the “false claims of life, substance, and intelligence in matter.”

At F—— we have organized a Church of Christ (Scientist), with a membership of twenty-eight; several others are waiting to join as soon as letters can be obtained from the churches to which they belong. We also have a dispensary association connected with the church, which is doing good work. Each day, as we see the interest and growth steadily increasing, we realize more and more what great cause we have to thank God fervently for this message of Truth and Love, which shows us how we too may follow our Master in deed as well as word. We are commanded to sow the seed beside all waters. “In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper either this or that, or whether they both shall be alike good.” — P. L. H., CEDAR RAPIDS, IOWA.

CHRISTIAN SCIENCE was brought to us by a sincere worker in the Cause. Three wonderful recoveries were the result of a portion of her labors; two, from long years of suffering, to health. I myself was raised from the dreary, dreadful outlook of an invalid for life (said by the best physicians to have been caused by disobeying some man-made laws, being obliged to lie in a horizontal position, not able to sit upright, much less stand on my feet) to perfect health. I could go up and down stairs as well as I ever could, within one month's time, and without treatment; only hearing the blessed gospel as taught by Christian Science, and reading *SCIENCE AND HEALTH*. Within a few weeks, a class of seven was formed and taught. What a new world seemed to open before us! and it was the Spiritual and the Scriptural.

"Thou wilt keep him in perfect peace, whose mind is stayed on thee," has been verified with me. — MRS. W., SHERBURNE, N. Y.

I GIVE my experience in reading SCIENCE AND HEALTH aloud to a little child. A letter published in the JOURNAL, written by a lady who had relieved a two-year-old child by reading to her, first suggested this course to me. At the time, my little one was a trifle over a year old. I was trying to overcome for him a claim which, though not one of serious illness, was no small trial to me because of its frequent occurrence and its seeming ability to baffle my efforts. One day, as I sat near and treated him, it occurred to me to read aloud. I took up one of the older editions of SCIENCE AND HEALTH lying near, began at the words, "Brains can give no idea of God's man," and read on for two or three paragraphs, endeavoring — as the writer suggested — to understand it myself; yet, thinking perchance the purer thought of the babe might grasp the underlying meaning sooner than I. So it proved. Before the disturbance felt by me had been calmed, the weary expression on the face of the child was replaced by one of evident relief.

When putting him to sleep, I had often repeated the spiritual sense of the Lord's Prayer. One night he was very restless, fretful, and cried a great deal, while I seemed unable to soothe him. At last I perceived that he was asking for something, and it dawned upon me that the prayer might be his desire. I began repeating it aloud, endeavoring to *mean* it also. He turned over quietly, and in a few minutes was sweetly sleeping.

The last time my attention was specially called to this subject, was about a year after the first experience. Various hindrances had been allowed to keep me from SCIENCE AND HEALTH all day; and it was toward evening when I recognized that material sense had been given predominance, and must be put down. I soon felt drawn to read the book. The little boy had seemed restless and somewhat disturbed all day; but, without thinking specially of him — rather to assist in holding my own thought — I began to read aloud from page 423: "Consciousness constructs a better body, when it has conquered our fears of matter." In a minute or two a little hand touched mine, and I looked down into a sweet face fairly radiant with smiles. I read it over. The child was evidently delighted, and was restful and happy all the rest of the day. — A. H. W., DELAND, FLORIDA.

EDITORIAL NOTES.

BUT blessed are your eyes, for they see." It is oftentimes remarked by those who know little of Christian Science itself, that they can tell Christian Scientists by the shining of their eyes. It is true that a brightness not of sun, moon or stars lights up the eyes of one who has heard, perceived and is obeying the word of Truth,—Christian Science. It is also true that this brightness, radiance, increases as, through demonstration, he advances in knowledge and understanding. The reason for this is plain. The first work of the teacher of Christian Science, is to point the student to God who is LIGHT. When men are standing or walking with back to the light, no light shines upon them for eyes to reflect. Eyes turned in upon mortal self cannot shine; for this self is utter darkness,—the blackness of darkness.

A sentence fraught with sadness, fell from the lips of an observer:—"I do not see the light in her eyes that was there two or three years ago, and neither do I find the restfulness in her presence: It cannot be that she is losing sight of the Idea that reflects the Father, that she is losing the light of Divine Science?"

It may seem that eyes are seeing even in darkness; but when a single ray of light appears, the blindness because of darkness, is perceived. When the call of Truth, "Turn ye, turn ye," is heard, and one turns from mortal self, from matter, and faces God—Light—of course he then reflects that Light; and shining eyes and luminous face, as the result, greet his fellow men. The nearer He in whom "there is no darkness at all" is approached, the more glad and radiant grow the eyes, looking away from self and sense, to Principle—Good.

Sometimes, there is made the mistake of looking to *self* in Principle. There is as much darkness in this as in looking to self out of Principle, if not more. Many see man alone in Principle, and sometimes they see only *one* man—these easily decide which that one man is—instead of seeing all men and all things in Principle. The Ideas of Principle, divine Mind, are infinite in number as well as variety, and man is but one of those infinite Ideas; although himself infinitely varied in beauty, perfection

and goodness. The glory (character) of God is recognized only when He is seen as the All in ALL. Christian Science tells what and where God is, and shows how man may know, prove, that what it tells is true. It tells of God's glory. It tells of Heaven's radiance and peace. It says to man that if he will deny himself *utterly*, He will find an idea of infinite divine Mind, called man, that "lives, moves, and has its being" eternally in that one Mind, God. *This* Idea is so intent upon doing the will of the Father, that any thought of having a self to think about, is unknown, impossible. Since there is no self to think about, there can be found in this Idea of God no regrets, anxieties, fears, honors or shames, heights or depths for self. Must not the character (glory) of infinite Mind be known by the character (glory) of its Idea? "He that hath seen me, hath seen the Father." One evidence, here and now, that we have seen that divine "Me," is the shining eyes. Eyes that shine with the Light that illumined the whole face of Moses, are the eyes of those who are being purified by His Word, and are proving true this glorious promise: "The pure in heart shall see God."

How many priceless gems the study of Jesus' life and words in the light of Christian Science, do bring to us! Only one of them is the shining eyes — eyes that see the Father.

As is ever the case, "eternal vigilance" is the price of possession. "Watch and pray" and "pray without ceasing." There is no other way to keep our jewels. Daily a new guard must be set about our place of safe keeping, lest the "thief and robber," *self*, break in and despoil us of our treasures of Light, purity and power.

COLLEGE ALUMNI.

At the meeting of the Mass. Metaphysical College on June first, there were present many from distant points. The session opened by calling to the chair Dr. E. J. Foster Eddy, who, stepping forward, slowly turned a reversed picture that had been resting on an easel at the right of the speaker's desk. A deep-drawn breath of surprise and delight filled the room as there stood revealed, in life-sized crayon, the face of our beloved leader, Rev. Mary B. G. Eddy, the Discoverer of Christian Science. Hebrews 11th, feelingly read as a message from our Teacher, was followed by selections from SCIENCE AND HEALTH, together with words of greeting and exhortation from the president. Matters of general interest were discussed, and the result

of this, as of other meetings of the children of the *Alma Mater*, will be wide-spread and in the line of Science.

WAITING TO BE LED.

THE "father of lies" claims to be mind, and to be omnipresent mind. He claims to have a universe and an "image and likeness." This universe and "image and likeness," he claims, reflects his omniscience and omnipotence. We learn, in Christian Science, that this claim of mind is a false claim—a counterfeit of Mind. When we discern what Jesus revealed concerning the Mind, Principle, Father, it becomes to us clear what the false mind substitutes for the true Mind; how it counterfeits its characteristics.

God, true Mind, and Its ideas are immortal. The false or mortal mind therefore says: "Man—*my* image and likeness—is immortal. To be sure, the individual dies; but by reproduction, or self-multiplication, he lives on for everlasting ages."

God is omnipotence. He governs and sustains eternally and in absolute harmony, His ideas infinite in number and variety. One idea never interferes with, injures or threatens any other idea. Then the false mind says: "I am almighty. I can create and I can destroy. I give *my* son, man, dominion. See his inventions, his wonderful progress! See how he improves! *I* furnish food, drink and balm in abundance, to sustain him under all circumstances. Yea, I am God."

God is omniscient; that is, the infinite ideas of infinite Mind are ever present in the consciousness of infinite Mind. This divine and infinite Consciousness is Soul—eternal, supreme Being. Man the reflection of Soul, is the "image and likeness" of conscious omniscience, or omniscient consciousness; hence he need not store up knowledge, but *know* God,—and know that he needs but to reflect Knowledge and Wisdom. Mortal mind again says: "I am omniscient. I know all things. I know good and evil. All my "image and likeness" has to do, is to put himself in a negative or receptive attitude, and wait; and, by simple "transference of thought," one mortal man can suggest to another, good and evil, wisdom and foolishness, health and sickness, saintliness and sinfulness; can lead or hinder him as he will,—and the one "waiting to be led" as well as the suggester will think or claim that it is "God who speaketh the word, who doeth the work." In truth, man is free, or "self-governed *only* when he is guided by no other mind than his Maker's!"*

*SCIENCE AND HEALTH.

The methods of counterfeiting the characteristics of the true Mind, can be enumerated at great length; but enough has been given, to bring us to the point in hand, viz: the counterfeit of the "Spirit of Truth that shall guide us into all Truth."

Science shows us plainly that Mind is energy, action, being, life. It is true that "they also serve who only stand and wait," but this is an alert waiting, a readiness to move instantly on hearing the word of command. We first become so well acquainted with our leader, Principle, that we know His voice; then waiting to be led, becomes clearly a readiness to obey. Listening to vague suggestions, feelings, inclinations, is not hearing the guiding voice of Truth. All questions of duty, of work, of living, in their highest, their impersonal sense, are truly worked out in accordance with Principle when it is understood. A passion for "being led" in some mystic way, lies in wait to possess, if it can, the workers in Christian Science; and this must be seasonably uncovered and scientifically destroyed by each one of us. Are we the "image and likeness" of the "father of lies," listening passively to his insidious, enervating, procrastinating suggestions designed to keep us from doing the work that appeals to us now, thus to prevent us from "knowing the teaching whether it be of God"? Principle is not some mysterious influence that will possess us if we will only be sufficiently passive, or apathetic. It is something to be discovered, discerned, understood as to its entity and law; and then, whatever our energetic hands find to do is to be done promptly, with the order, symmetry, perfection of Principle before us as our model.

It is by answering the *first* demand for demonstration, that we are prepared for and receive a second. The first must *be* first, or there is never a second. This counterfeit, negative "waiting to be led" is simply emasculation. We are not to permit ourselves to be robbed of our birthright of energy, power, usefulness, intelligence, opportunity,—in fact our hope. We must up and "act as possessing all power." Dominate all circumstances in the might and majesty of eternal, immutable Principle, and PROVE that "ALL things work together for good to them that love God."

OUR ROCK OF REFUGE.

AN ingenious, would-be inventor conceived the following idea of a life-saving device to be used at some point along a very

dangerous coast, where sunken rocks lie in wait to wreck any craft that may be allured or driven too near them. Upon a central reef standing above the sea level at high tide, a station was to be built. Stretching from it in every direction, and fastened to the sunken rocks, were to be cables, or something of that kind, with unique attachments along their length. The instant the hand of a shipwrecked man should grasp one of these cables at any point, a soft but firm, strong bracelet would spring out and clasp his wrist; and, as long as his weight was in the least borne by it, its hold would be sure. However fiercely the waves might dash over him or beat upon him, even though he might become unconscious, he was still being surely pulled to the rock of safety.

This dreamer was thinking of the breakers and dangers of the broad Atlantic, and his device evidently met only the superior smile of practical experts on life-saving appliances; but I wonder if the most practical of them ever thought of a Rock of Safety from which a life-saving device is thrown to all who are floundering in the sea of unstable, treacherous, murderous mortal mind.

The Rock of Safety on the shore of Time, facing this sea with its sunken reefs, is CHRIST — Truth of Being; the life-saving device, which, when once *grasped* by the wrecked mariner, in turn gently but firmly clasps the hand reached out for its help, is CHRISTIAN SCIENCE. Men frightened and floundering in the waves of sense, mortal mind, see this strong cable, hear that it promises safety — in fact, see others being drawn upon the Rock — and they reach out after it; but, for some reason, their hands fail to really clasp the cable, and they drift away apparently beyond reach. But when the conditions are fulfilled, when their hand (will to do His will) closes tightly around this strong cable, then loving, tender, omnipotent arms reach out and clasp the sinking one. Then, no matter how the storm beats or the waves lash, no matter if consciousness of the beneficent arms be lost, he is surely drawn to the place of safety, the secret habitation of the Most High; for, this life-saving cable is “anchored within the veil.”

If we have discovered the SCIENCE of Christian Science — if we have *grasped* the PRINCIPLE beyond the human Jesus, and, in consequence, it has enfolded us with its beneficent arms — we can let all the waves of error sweep over us, and wait in perfect peace for the shelter of our refuge “within the veil.”

PUBLISHER'S DEPARTMENT.

RETROSPECTION AND INTROSPECTION as revised, is now ready for delivery.

ORDERS for the CHRISTIAN SCIENCE HYMNAL will now be received, though it may be August 1st before deliveries can be made. None of those charged with the responsibility of compiling this work comprehended what an arduous and long drawn-out task they had undertaken.

THE HYMNAL will be bound in two styles — cloth, and leather finish. Prices will be,

Cloth, per copy, prepaid \$1.15 each.

Leather finish, „ „ 1.40 „

When ordered in quantities of twelve or more copies at one time, and to one address, the discount will be twenty five cents a copy from retail price of \$1. and \$1.25, respectively, and we prepay expressage.

THE cards containing the LORD'S PRAYER, and its spiritual interpretation, as given in SCIENCE AND HEALTH, are furnished at the following prices :

Single copies, five cents each, postpaid.

Dozen copies, fifty cents, prepaid.

Fifty or more copies, four cents each, prepaid.

SOME copies of SCIENCE AND HEALTH, printed on American Bible paper, bound in either half calf, or half morocco, and of the 58th edition (in this edition the more notable changes were made including the spiritual interpretation of the Lord's Prayer) can be had at the following reduced prices : —

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SUBSCRIBERS should bear in mind that changes in address must be given by the twentieth of each month to insure the following JOURNAL reaching them. We aim to mail the JOURNALS by twenty-fifth of each month.

OUR supply of bound Series Vol. 1 and 2 is exhausted; also Nos. 1 and 4, Vol. 1, and No. 10, 13, 15, and 16, Vol. 2.

No more of these are to be printed.

PUBLICATIONS are not continued beyond term of payment unless a request in writing is received so to do.

NOTICE last cover page of this JOURNAL for prices and titles new tracts issued.

THE CHRISTIAN SCIENCE JOURNAL purchased for *strictly gratuitous distribution* is furnished any person, Christian Science Reading Room, or Dispensary, at the rate of \$1.00 per dozen copies, postpaid.

These rates apply only to orders of not less than *one dozen copies*, of any *one month*.

WILL our friends who do not receive their publications promptly please complain to the postmaster in respective localities? We have discovered some of these officials are careless with second-class mail matter, and report publications not received when upon a more careful search they are found.

OUR friends will confer a special favor by invariably prefacing their letters with their street and number; and this, no matter how often they write or however familiar with their address we are presumed to be.

PLEASE note that all communications relating to subscriptions, advertisements, and business matters of every nature should be addressed to CHRISTIAN SCIENCE PUBLISHING SOCIETY, while all contributions for the JOURNAL should be sent to the EDITORIAL DEPARTMENT CHRISTIAN SCIENCE PUBLISHING SOCIETY.

CHURCHES OF CHRIST (SCIENTIST) SUNDAY SERVICES:

ALBANY, N. Y.—10.30 A. M. and 7.30 P. M., at "Church Home," 179 Clinton Ave. Bible Class at 12 M., also services Tuesday evenings at 7.30 P. M.

AUSTIN, TEX.—Service 10.45 A. M., Sunday School 11.45 A. M., at Fireman's Hall, West Eighth Street.

BEATRICE, NEBRASKA.—10.30 A. M., 510 Court Street. Pastor, E. M. Buswell. Sabbath school 11.30 A. M.

BELOIT, WIS.—10.30 A. M., S. S. 12 M., Carpenter's Block.

BLOOMINGTON, ILL.—10.30 A. M., Sunday School 9.30 A. M., Cor. Grove and Center Sts.

BLUE SPRINGS, NEB.—10 A. M., Church of Christ (Scientist).

BOSTON.—10.30 o'clock A. M., Chickering Hall, Tremont Street. Sunday school 12 M. Rev. L. P. Norcross, pastor.

BUFFALO, N. Y.—In the Church of Christ (Scientist), 10.45 A. M. and 7.45 P. M. Sunday school 12 M. Fridays, public Conference Meetings at 8 P. M., corner Prospect Ave. and Jersey Street. Rev. Edmund R. Hardy, pastor.

BUFFALO, N. Y.—10.45 A. M.; S. S. 12 M., 916 Main Street.

BROOKLYN, N. Y.—Church of Christ (Scientist), 12 Hanover Place, Services at 10.30 A. M., Sunday school following morning service. Also, public meeting Thursday evening at 8 o'clock. Mrs. P. J. Leonard, speaker.

CEDAR RAPIDS, IA.—3 P. M., Universalist Church, 3rd Ave.

CHICAGO, ILL.—10.45 A. M.; Sunday School, 11.45; New Kimball Hall, 243 and 253 Wabash Avenue, near Jackson Street.

COLORADO SPRINGS, COLO.—11 A. M., Bible Class 10 A. M.; also Thursday, 3 P. M., at K. of P. Hall, Durkee Block, Pike's Peak Ave. Mrs. E. P. Sweet, speaker.

CINCINNATI, O.—10.30 A. M.; Sunday School 9.30 A. M.; 62 West Ninth St. Mrs. Arabella S. Burdge, pastor.

CLEVELAND, O.—Sunday School, 10.30 A. M.; 11.30 A. M. Kendall Block, 106 Euclid Ave. Erastus N. Bates, Pastor.

DENVER, COLO.—Church of Christ (Scientist) on Logan Ave., between 17th and 18th Avenues. Regular services, 10.30 A. M., Bible class at 12 M. Jno. F. Linscott, pastor.

DAVENPORT, IA.—10.30 A. M., S. S. 11.15. Masonic Temple.

DETROIT, MICH.—10.30 A. M., S. S., 11.30 A. M., Schwankovsky's Hall, 240 Woodward Ave. Mrs. A. M. Knott, pastor.

DULUTH, MINN.—3 P. M., at Unitarian Church, corner Second St. and First Ave., east.

FAIRMONT, MINN.—10.30 A. M.; S. S. 11.30 A. M., Occidental Bk.

FORT HOWARD AND GREEN BAY, WIS.—Royal Arcanum Hall, Fort Howard, 10.30 A. M.

GALESBURG, ILL.—Services 11.30 A. M.; S. S., 10.30 A. M., corner Main and Cherry Streets, over Second National Bank.

INDIANAPOLIS, IND.—10.30 A. M. and 7.30 P. M.; S. S. 2.30 P. M., Propyleum Building, Rev. G. Haines, pastor.

INDIANAPOLIS, IND.—Corner North and Alabama Streets, Service 10.30 A. M., Sabbath School 11.30 A. M.

JAMESTOWN, N. Y.—Services at 10.45 A. M.; S. S. and Bible class at 12 M., corner Third and Spring Sts., Horton Block.

JUNCTION CITY, KAN.—10.30 A. M., S. S. 12 M., Clough Building.

KANSAS CITY, MO.—10.30 A. M., 28 and 30 Gibraltar Building.

KEARNEY, NEB.—11 A. M. and 8 P. M., S. S. 10 A. M., 2212 Central Ave. Mrs. Hattie E. St. John, Pastor.

LINCOLN, NEB. — 10.45 A. M., and 7.30 P. M., 1124 N St. Bible School following morning service. Bible Study Thursday 7.30 P. M. Nellie B. Eaton, Pastor.

MARINETTE, WIS. — 10.30 A. M., and 7.30 P. M., Johnstone's Hall.

MAQUON, ILL. — 10.30 A. M., K. of P. Hall.

MILWAUKEE, WIS. — 10.30 A. M., S. S. 11.45 A. M., Wednesday 2.30 P. M., Friday 8 P. M., 222 Wisconsin Street, Mrs. J. G. Clarke, Speaker.

MILWAUKEE, WIS. — 10.30 A. M., Severance Hall, 421 Milwaukee Street. Speaker, S. J. Sawyer, C.S.D. S. S. 11.45 A. M.

MINNEAPOLIS, MINN. — 11 A. M. S. S. 12 M. Public Conversation on SCIENCE AND HEALTH Fridays 4 P. M. Study of S. S. lesson Saturdays 4 P. M., 824 Nicollet Ave.

MONTREAL, CAN. — 11 A. M. and 4 P. M., 2456 St. Catherine St.

MT. PLEASANT, MICH. — 10.30 A. M., Sunday School 12 M.

NEW YORK CITY. — Service every Sunday during June, July, and August at 10.30 A. M., at Reading Rooms No. 96 Fifth Avenue, entrance on West 15th St. Rooms open daily. Rev. Augusta E. Stetson, pastor.

NEW YORK CITY. — Service every Sunday at 10.45 A. M., followed by Bible Class, at 545 Fifth Ave., entrance on 45th St. Also service every Tuesday evening at 8 o'clock at No. 117 West 42d Street. Mrs. Laura Lathrop, Pastor.

OCONTO, WIS. — 10.30 A. M. S. S., 11.45 A. M.

PEORIA, ILL. — Sunday Service 10.30 A. M., Church of Christ (Scientist), North Monroe Street. Bible Class and Children's Class 11.30 A. M.

PHILADELPHIA, PA. — 10.45 A. M., followed by Bible Class, at Earley Hall, 1321 Arch St. M. Anna Osgood, speaker.

PUEBLO, COL. — 110 West 6th St. Sunday School 2.30 P. M. Bible Class Wednesday 2.30 P. M. Students' Meeting Friday eve. 7.30.

QUINCY, ILL. — Sunday Service 11 A. M., Sunday School, 9.30 A. M., Newcomb Block, Room No. 2, Maine Street.

SALT LAKE CITY, UTAH. — 11 A. M., S. S. 10 A. M. Wednesday, 10.30 A. M., Odd Fellows' Hall, Market Street. Mrs. M. A. Bagley, C. S. D., Speaker.

SIOUX CITY, IA. — 10 A. M., G. A. R. Hall, bet. Douglas and Pierce Sts.

SCRANTON, PA. — Spencer Building, 519 Adams Ave. Bible Class at 10.30 A. M. Regular Services at 7.30 P. M. S. J. Hanna, Speaker.

St. Joseph, Mo. — Ballinger Building, 7th and Edmond Sts. Regular services 10.30 A. M., S. S. 3 P. M., Evening service, 7.30. Enquiry meeting, Tuesday 3 P. M. C. M. Howe, Pastor.

SYRACUSE, N. Y. — 10.30 A. M., Sunday School at 12 M., 704 East Fayette Street.

TOLEDO, O. — Christian Science Chapel, 321 Tenth St. Services every Sunday at 10.45 A. M., Sunday School 12 M. Also services every Friday evening at 7.30. Miss Sarah J. Clark, Pastor.

TOPEKA, KAS. — 11 A. M., S. S. 10 A. M., 210 W. 6th Street.

TORONTO, CANADA. — 11 A. M. and 7 P. M., Beaver Hall, S. E. corner Yonge and Gerrard Streets.

TORONTO, CANADA. — 11 A. M., and 7 P. M., S. S. 12 M., corner College and Brunswick Aves. Mrs. J. H. Stewart, Pastor.

TROY, N. Y. — 10.30 A. M., Sunday School 11.30 A. M., 63 Seventh Street.

WICHITA, KAS. — 11 A. M., S. S. 10 A. M., 213 S. Water St.

Regular Sunday services of Scientists are as follows:

AMSTERDAM, N. Y.—10.30 A. M., Bible Class at 12 M. Friday evening meeting, 7.30 P. M., at 18 Mohawk Place.

APPLETON, WIS.—10 A. M., Pardee Block, Room 29, 3rd floor.

ATLANTA, GA.—Sunday School 10 A. M., Christian Science Room, 42½ N. Broad St.

BAKER CITY, OREGON.—Bible reading, and study of Science and Health every Sunday morning at 10.30, at residence of Mrs. L. W. Nelson, Washington Ave.

BELLEVILLE, KAN.—3 P. M., residence of J. C. Reily.

BINGHAMTON, N. Y.—10.30 A. M., Pythian Hall, 157 Water St. C. A. Jacques, Speaker.

CALAIS, ME.—Bible class 3.30 P. M., at C. S. Room, King Bl'k.

CANON CITY, COLO.—7 P. M., Sunday School 10.30 A. M. Friday 7 P. M., Hardings Block.

CHATTANOOGA, TENN.—10.30 A. M., 100 College Street.

CHARLES CITY, IOWA.—10.30 A. M., Room 3, Cheney Block.

CHILLICOTHE, ILL.—10 A. M., residence Mrs. Louisa A. Rogers.

CINCINNATI, O.—Bible study, 11 A. M., C. S. Institute, Suite 9. Lombardy Flats. Science study, 2.30 P. M., every Wednesday. 224 W. 4th Street.

CINCINNATI, O.—10.30 A. M., S. S. 10 A. M. Bible class Wed's, 2 P. M. SCIENCE AND HEALTH Reading Saturdays 8 P. M. Lincoln Inn Hall, 227 Main St., 2nd floor.

CLAY CENTER, KAS.—11 A. M., Lincoln Avenue.

CLOW TOWN, MINN.—S. S. 2 P. M., North Ridge Schoolhouse.

DECATUR, ILL.—Sunday School 3 P. M.; Science Study, Tuesday, 7.45 P. M.; Rooms 14 and 15 Fenton Block, C. Lulu Blackman, Leader.

DE FUNIAC SPRINGS, FLA.—10 A. M., residence, G. A. Walther.

DES MOINES, IA.—Sunday School 10.30 A. M.; Preaching Service 7.30 P. M.; Bible Study, Tuesday, 8 P. M., at High Street Baptist Church, 12th and High Sts.

EAU CLAIRE, WIS.—2 P. M., S. S. 3 P. M. at Dispensary.

ELMIRA, N. Y.—Bible study, 3.30 P. M., 668 Park Place.

ELROY, WIS.—2 P. M., over E. N. Loveland's Agricultural House.

ERIE, PA.—11 A. M., S. S., 10 A. M., 96 East 6th St.

ESCANABA, MICH.—Bible Class 3 P. M., 415 Campbell St.

EUREKA, CAL.—2.30 P. M., residence, Mrs. H. S. Hannah.

EXETER, NEB.—10.30 A. M., residence, Mrs. W. N. Babcock.

FALL RIVER, MASS.—2 P. M., 39 S. Main Street, Room 5.

FORT DODGE, IA.—10.30 A. M., residence D. K. Lincoln.

GALVESTON, TEX.—4.30 P. M., S. S. 10 A. M., P. O. St., bet. 18th and 19th Sts.

GLOUCESTER, MASS.—7 P. M., Harmony Hall, 17 Elm Street.

GRAND ISLAND, NEB.—3 P. M., S. S. 10 A. M., 403 East 5th St.

GRAND JUNCTION, COL.—City Hall, Sunday School 2 P. M. Bible class, Thursday 2 P. M., Mrs. W. T. Carpenter, Speaker,

GRAND RAPIDS, MICH.—10.30 A. M., Good Templars' Hall.

- GRAND FORKS, NO. DAK.—3.30 and 7.30 P. M., 406 Demers Ave.
 GROVETON, N. H.—Bible Class 12 M., 1 Rich St.
 HALIFAX, NOVA SCOTIA.—3 P. M., 106 Granville Street.
 HAMILTON, CANADA.—11 A. M., and 7 P. M., 229 James St., So.
 HAETFOED, CONN.—10.30 A. M., City Mission, 234 Pearl Street.
 HODGE, MICH.—10.30 A. M., residence Mrs. Gertie Hodges.
 HULL, IA.—Sunday School 2.30 P. M., parlor Masonic Hall.
 JACKSONVILLE, ILL., 7.30 P. M., 202 South Prairie St.
 JEFFERSON CITY, MO.—10 A. M., Odd Fellows' Hall.
 KANSAS CITY, MO.—10.30 A. M. Room 8, Bayard Building.
 LANARK, ILL.—10.30 A. M., residence, Mrs. J. Woodin, East St.
 LAWRENCE, MASS.—10.30 A. M., Brechen Block, Room 1.
 LEAVENWORTH, KAN.—3.30 P. M., 700 South Fifth Street.
 LE MAR, IA.—10.30 A. M., S. S. 11.30 A. M., G. A. R. Hall.
 LEXINGTON, MO.—10.30 A. M., residence of John M. Williams.
 LIMA, O.—4 P. M., W. C. T. U. Hall. Wednesday, 7.30 P. M.
 LITTLETON, N. H.—10.45 A. M., Opera Block, Main Street.
 LOCKPORT, N. Y.—11 A. M., No. 2 Central Block.
 LONG BRANCH, N. J.—11 A. M., Long Branch News Building.
 LONDON, CAN.—Bible class, 11 A. M. and 7 P. M., Duffield Block.
 LOS ANGELES, CAL.—Bible class 10.45 A. M., Grand Army Hall,
 over 612 South Spring St.
 LOWELL, MASS.—10.30 A. M., and 6.30 P. M. Children's
 class, 12 M., Highland Hall, Branch Street.
 MACON, GA.—3 P. M., C. S. Rooms, 259½ Second Street.
 MADISON, WIS.—3.30 P. M., S. S. following over 109 King St.
 MANCHESTER, N. H.—6.30 P. M., 6 Odd Fellows' Building.
 MASON CITY, IA.—10.30 A. M., S. S. 11.30 A. M., Odd Fellows
 Hall.
 MCGREGOR, IA.—10.30 A. M., G. A. R. Hall.
 MERIDEN, CONN.—Bible Class 4 P. M., 12 Linsley Avenue.
 MONTROSE, COLO.—11 A. M., S. S. 10 A. M., cor. 7th and Front
 Streets, Wednesday, 8 P. M.; Thursday, 3 P. M., cor. 4th and Un-
 compahgre Streets.
 MUSCATINE, IA.—2 P. M., 504 East Third Street.
 MILFORD, N. H.—10.45 A. M., Golden Cross Hall.
 NASHUA, N. H.—Bible Class, 12.30 P. M., 237 Main Street.
 NEBRASKA CITY, NEB.—3.30 P. M., 517 Central Avenue.
 NEW BEDFORD, MASS.—7.30 P. M., 187 Middle Street.
 NEWBURYPORT, MASS.—10.30 A. M., Room 3, Brown Sq. Hotel.
 NEWBURYPORT, MASS.—2.30 P. M., Conservatory Hall.
 NEW YORK CITY.—Bible Class 10.45 A. M., 105 West 103rd St.
 NORTH BEND, NEB.—10.30 A. M., C. S. Dispensary, Young's
 Block. Wednesday eve. 8 P. M.
 OAKLAND, CAL.—11 A. M., S. S. 12 M., Hamilton Hall.
 OMAHA, NEB.—10.30 A. M. and 8 P. M., S. S. 11.45 A. M. Bible
 Lesson 8 P. M., Thursday Room 238, Bee Building.
 OREGON, MO.—S. S. 9.30 A. M. Seeman Building.

- ONEONTA, N. Y.—10.30 A. M., Blend Hall, 136 Main Street.
 OTTUMWA, IOWA.—3.30 P. M., No. 333 East Second St.
 PALATKA, FLA.—Bible class, 10 A. M., residence A. Merwin.
 PAOLA, KAS.—2 P. M., Christian Science Hall, Main Street.
 PASADENA, CAL.—10.45 A. M., 49 East Colorado St.
 PIQUA, OHIO.—10.30 A. M., Room 6, Scott-Slauson Building.
 PITTSFIELD, MASS.—No. 2 South St., 4 P. M.
 PLYMOUTH, MICH.—2.30 P. M., residence of Mrs Mary J. Kellogg.
 PORT HOPE, ONT.—11 A. M., and 7 P. M., Bible Class, Wednesday evening, 8 P. M., Christian Science Hall, Queen St.
 PORTLAND, ME.—Bible Class 2.30 P. M., Evening Service 7.30 P. M., 273 Cumberland St.
 RIVERSIDE, CAL.—10.30 A. M., Sunday School 9.30 A. M.
 RICE LAKE, WIS.—11 A. M., S. S. 12 M. Odd Fellows Hall.
 ROCHESTER, N. Y.—10.30 A. M. and 7.45 P. M., S. S. 11.30 A. M. at C. S. Reading Rooms, No. 3 East Ave.
 SACRAMENTO, CAL.—11 A. M., S. S. 12.15, Granger's Building.
 SANDUSKY, OHIO.—10.30 A. M., C. S. Rooms, Odd Fellows' Bld.
 SAN DIEGO, CAL.—11 A. M., S. S. 9.30 A. M., 712 Sixth St.
 SCHENECTADY, N. Y.—Bible Study 2.30 P. M., 109 Park Place.
 SHELDON, IA.—10.30 A. M., residence of F. E. Wado.
 SHERBURNE, N. Y.—Bible class 10.30 A. M., Chapel Street.
 ST. JOHN, N. B.—Bible class 4 P. M., 94 Princess Street.
 ST. LOUIS, MO.—Bible Class 3 P. M., 2341 Olive Street, corner Jefferson Avenue.
 ST. LOUIS, MO.—11 A. M., 415 South Jefferson Ave.
 ST. PAUL, MINN.—10.30 A. M., S. S. 11.30, No. 19 Hotel Barteau.
 SPEARFISH, SO. DAK.—2 P. M., office of J. C. Ryan.
 SPOKANE, WASH.—11 A. M., Room 72 Granite Block.
 SPRINGFIELD, OHIO.—2.30 P. M., 22 South Shafer Street.
 ST. CATHERINES, CAN.—S. S. 2 P. M., 34 Niagara St.
 ST. JOHNSBURY, VT.—10.45 A. M., 33 Pearl Street.
 SUTHERLAND, FLA.—10 A. M., Sutherland Hall.
 SANTA ANA, CAL.—Residence Mrs. N. Porter. Bible Class 2.30 P. M. Study of Science and Health Wednesday 2.30 P. M.
 TRAVERSE CITY, MICH.—10.30 A. M., 49 West 9th St., So. side.
 TRURO, N. S.—3 P. M. and 7 P. M., No. 27 Walker Street.
 UTICA, N. Y.—3 P. M., 11 Rutger Street.
 WASHINGTON, D. C.—4 P. M., Room 25, 1424 New York Ave.
 WASHINGTON, IA.—3 P. M. residence of Robert McGaughey.
 WEBSTER CITY, IA.—11 A. M., Odd Fellows' Hall.
 WILKESBARRE, PA.—Bible Class 3 P. M., 11 So. Wells St.
 WILMINGTON, DEL.—10.30 A. M. and 7.30 P. M., 111 W. 9th St.
 WRIGHTSTOWN, WIS.—Bible class 3 P. M., Echo Park.
 YATES CENTER, KAS.—3 P. M., G. A. R. Hall.

- ALBANY, N. Y.—“Church Home,” 179 Clinton Ave.
 ATLANTA, GA.—42½ North Broad Street.
 AUBURN, MAINE.—106 Main Street.
 BEATRICE, NEB.—510 Court Street.
 BINGHAMTON, N. Y.—Pythian Hall, 157 Water St.
 BOSTON, MASS.—Room 210, 62 Boylston Street.
 BROOKLYN, N. Y.—12 Hanover Place.
 BUFFALO, N. Y.—Dispensary of Church of Christ, Scientist,
 in church building, Prospect Ave., corner Jersey St.
 BUFFALO, N. Y.—916 Main Street.
 CALAIS, ME.—Rooms King Block, nearly opp. post-office.
 CHICAGO, ILL.—Rooms 515, 516, 130 Dearborn Street.
 CINCINNATI, O.—62 West Ninth Street.
 CLEVELAND, O.—Rooms 15, 16 Kendall Block, 106 Euclid Av.
 DAVENPORT, IA.—Room 21, Masonic Temple.
 DENVER, COL.—At Church of Christ (Scientist) on Logan
 Avenue, between 17th and 18th Avenues.
 DETROIT, MICH.—26 Miami Avenue, up stairs.
 DULUTH, MINN.—529 West Second Street.
 ERIE, PA.—96 East 6th St.
 FAIRMONT, MINN.—Second floor, Occidental Block.
 FT. HOWARD, WIS.—Corner Broadway and Mather Streets.
 GALESBURG, ILL.—Corner Main and Cherry Streets.
 GRAND RAPIDS, MICH.—Rooms 63, 64, 122 Munroe Street.
 JAMESTOWN, N. Y.—Horton Block, cor. Spring and 3d Sts.
 JUNCTION CITY, KAN.—Clough Building, Washington Street.
 KANSAS CITY, MO.—Room 8, Bayard Building, 1214 Main St.
 KANSAS CITY, MO.—28 Gibraltar Building.
 LINCOLN, NEB.—Suite 1 King's Block, 1124 N Street.
 LOCKPORT, N. Y.—401 East Avenue.
 LONG BRANCH, N. J.—Long Branch News Building.
 LOWELL, MASS.—257 Westford Street.
 MACON, GA.—259 1-2 Second Street.
 MANCHESTER, N. H.—Room No. 6, Odd Fellows' Building.
 MARINETTE, WIS.—1742 Stephenson Street.
 MAUSTON, WIS.—4th door East P. O., State St.
 MILWAUKEE, WIS.—222 Wisconsin Street.
 MINNEAPOLIS, MINN.—No. 824 Nicollet Ave.
 MONTREAL, CAN.—2456 St. Catherine Street.
 MT. PLEASANT, MICH.—Michigan St., 1st door west of Main.
 NEW YORK CITY.—No. 117 West 42nd Street.
 NEW YORK CITY.—Rooms 5, 6, 7, & 8, No. 96 Fifth Avenue.
 NORTH BEND, NEB.—Young's Block, Main St.
 OCONTO, WIS.—Residence of Mrs. T. Millidge.
 PEORIA, ILL.—Church of Christ (Scientist), North Monroe St.
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"For the weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strong holds."

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No. 5.

POND AND PURPOSE.

REV. MARY BAKER G. EDDY.

BELoved STUDENTS: In thanking you for your gift of the pretty pond contributed to my "sweet home" in Concord, New Hampshire, I make no distinction between my students and your students; for here, thine becomes mine through gratitude and affection.

As from my tower window I look on this smile of Christian Science, this gift from my students and their students, it must always mirror their love, loyalty and good works. Solomon saith, "As in water face answereth to face, so the heart of man to man."

The waters that run among the valleys, and that you have coaxed in their course to call on me, have served the imagination for centuries. Theology religiously bathes in water; medicine applies it physically, hydrology handles it with so-called science, and metaphysics appropriates it topically as type and shadow. Metaphysically, water-baptism serves to rebuke the senses and illustrate Christian Science.

FIRST: The baptism of repentance is indeed a stricken state of human consciousness, wherein mortals gain severe views of themselves. This state of mind rends the veil which hides mental deformity. Tears flood the eyes, agony struggles, pride rebels; and a mortal seems a monster, a dark impen-

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eternal cloud of error, and falling on the bended knee of prayer, humble before God, he cries, "Save, or I perish." Thus, Truth neutralizes and destroys error.

This mental period is sometimes chronic, but oftener acute. It is attended throughout with doubt, hope, sorrow, joy, defeat and triumph. When the good fight is fought, error yields up its weapons and kisses the feet of Love, while white-winged peace sings to the heart a song of angels.

SECOND: The baptism of the Holy Ghost, is the spirit of Truth cleansing from all sin; giving mortals new motives, new purposes, new affections, all pointing upward. This mental condition settles into strength, freedom, deep-toned faith in Good, and a marked loss of faith in evil, human wisdom, human policy, ways and means. It develops individual capacity, increases the intellectual activities, and so quickens moral sensibility that the great demands of spiritual sense are recognized, and they rebuke the material senses, and hold sway over human consciousness.

This condition of mind, by purifying human thought, permeates with increased harmony all the minutia of human affairs. It brings with it wonderful foresight, wisdom and power; it unselfs the mortal purpose, gives steadiness to resolve, and success to endeavor. Through the accession of spirituality, God the Divine Principle of Christian Science, literally governs all the aims, ambition and life of the Scientist. This Divine ruling gives prudence and energy, it banishes forever all envy, rivalry, evil-thinking, evil-speaking and acting; and mortal mind thus purged, obtains peace and power outside of itself.

This is practical Christian Science which heals without human effort. It is the divine Mind, the incorporeal Truth and Love shining through the mists of materiality, which melts away the shadows called sin, disease and death.

In mortal experience, the fire of repentance first separates the dross from the gold, and reformation brings the light which dispels darkness. This operation of the spirit of Truth and Love on the human thought, in the words of St. John, "shall take of mine and show it unto you."

THIRD: The baptism of Spirit, or final immersion of

human consciousness in the infinite ocean of Love, is the last scene in corporeal sense. This omnipotent act drops the curtain on material man and mortality. After this, man's identity or consciousness reflects only Spirit, Good, whose visible Being is invisible to the physical senses; eye hath not seen it, inasmuch as it is the disembodied individual Spirit-substance and consciousness, termed, in Christian metaphysics, the ideal man — forever permeated with eternal Life, holiness, heaven. This order of Science is the chain of ages which maintain their obvious correspondence, and unites all periods in the divine design. Mortal man's repentance and absolute abandonment of sin, finally dissolves all supposed material life or physical sensation, and the corporeal or mortal man disappears forever. The encumbering mortal molecules, called man, vanish as a dream; but man born of the great Forever, lives on, God-crowned and blest.

Mortals who on the shores of time learn Christian Science, and live what they learn, take rapid transit to heaven,—the hinge on which have turned all revolutions natural, civil or religious, the former being servant to the latter,—from flux to permanence, from foul to pure, from torpid to serene. Above the waves of Jordan dashing against the receding shore, is heard the Father and Mother's welcome, saying to the baptized of Spirit: "This is my beloved son." What but Divine Science reveals man's eternal existence, God's allness, and the scientific indestructibility of the universe?

These advancing stages of Christian Science are gained through growth, not accretion; for idleness is the foe of progress. And scientific growth manifests no weakness, no emasculation, no illusive vision, no dreamy absentmindedness, no insubordination to the laws that be, no loss nor lack of what constitutes real manhood.

Growth is governed by Intelligence; by the active, allwise, law-creating, law-disciplining, law-abiding Principle, God. The real Christian Scientist is accentuating harmony mentally and orally, and repeating this diapason of heaven: "Good is my God, and my God is Good. Love is my God, and my God is Love."

Beloved students, you have entered the path. Press patiently on, and your growth will be rapid, if you love God supremely, and understand and obey the wayshower; who, going before you, must scale the steep ascent of Christian Science, stand upon the mount of Holiness, the dwelling place of our God, and be washed in the baptismal font of Love.

As you journey, and betimes long for rest "beside still waters," ponder this lesson. Learn its purpose; and in hope and faith, where heart meets heart reciprocally blest, drink the living waters of the spirit of my life-purpose, namely: to impress humanity with the genuine spirit of practical, operative Christian Science.

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No man is called to a life of self-denial for its own sake. It is in order to a compensation which, though sometimes difficult to see, is always real and always proportionate. No truth, perhaps, in practical religion is more lost sight of. We cherish somehow a lingering rebellion against the doctrine of self-denial—as if our nature, or our circumstances, or our conscience, dealt with us severely in loading us with the daily cross. But is it not plain after all that the life of self-denial is the more abundant life—more abundant just in proportion to the ampler crucifixion of the narrower life? Is it not a clear case of exchange—an exchange, however, where the advantage is entirely on our side? We give up a correspondence in which there is a little life, to enjoy a correspondence in which there is an abundant life. What though we sacrifice a hundred such correspondences? We make but the more room for the great one that is left. . . . Having opened correspondence with the Eternal Environment, the subsequent stages are in the line of all other normal development. We have but to continue, to deepen, to extend, and to enrich the correspondence that has been begun. And we shall soon find to our surprise that this is accompanied by another and parallel process. The action is not all upon our side. The Environment also will be found to correspond. — *Professor Drummond.*

IN UNION THERE IS STRENGTH.

Outline of a discourse preached in Chickering Hall, by the pastor of the Church of Christ (Scientist) Boston.

Behold, how good and how pleasant it is for brethren to dwell together in unity. — PSALM cxxxiii. 1.

WERE one to ask what is Christian Science, what would be your answer? Would you say that it is the glorious doctrine that all is Mind, Immortal Mind? That would be correct. Would you also assure him that it teaches the unreality of all evil? This would be right. You could say that matter and material sensation are falsities, and thus make a statement of Scientific Truth. You would remark that sin, sickness, and death are not actual facts, when seen from the standpoint of divine Mind, but instead are illusions, and so, have no place in the kingdom of God, or Spirit.

As you proceeded with your explanation, you would declare that Christian Science teaches that man is made in the image and likeness of God, Spirit, and thus reflects Spirit only. You would explain how the testimony of the five material senses is false and illusive; that Christian Science is a perpetual rebuke to error in all of its subtle guises, that it is uncovering the hidden things of darkness which at last will all be destroyed. You might add, that under its sublime illumination mankind is rising to a better apprehension of the life that now is, till it shall finally arrive at a point whence it will triumph over all appearance of evil; that by its uplifting power, men are freeing themselves from malice, deceit and all forms of worldliness which are the product of the five physical senses; that this is to be done by those who call themselves Christian Scientists, no less than by worldlings who never heard of Christian Science, — or who hearing, are embittered against it. To sum it all up, you would and should declare that Christian Science, as it is taught in SCIENCE AND HEALTH, is a statement of absolute Principle.

While this is strictly true, it is not all that your inquirer, if he be an honest and earnest seeker, will wish to know. Though assenting to some if not all of your statements, he will not be likely to rest content with mere assertions. He may concede that Christian Science proves efficacious in the healing of diseases, since he has actual proofs or demonstrations of this fact visible all about him, in his kinsfolk and neighbors whom he knows to have been restored to health by it; but, let us suppose that he makes further inquiries, that he seems desirous of knowing what are its results in the open field of morals and religion. What if he ask about the domestic relations of its followers; whether it is making better fathers and mothers, better brothers and sisters; whether the home atmosphere is being improved in quality by Christian Science? He may ask what this doctrine has done in a sufficient number of instances to entitle it to credit among sober and discerning people accustomed to look beneath the surface of things; if its votaries are more honest and pure than before they came into Christian Science; if they are less inclined to be peevish and fault-finding, more disposed to attend strictly to their own business and let that of others alone; if they engage less in tattle and gossip than do people who are not Scientists. In a word, he will want to know if they keep the spirit of the Ten Commandments, — the restrictions that God has placed on the individual for the welfare of the whole, or if Christian Science is all talk and little performance, like so many of the world's faiths and religions.

Our investigator may have been among men and their institutions long enough to know that high sounding pretensions are not exactly the pure coin of the realm. If so, he will be solicitous to ascertain whether this new order of faith, as he will be apt to consider it, is actually causing its adherents to so live in the light, love and peace of God, that they are being transformed by the renewing of their minds; if they are living epistles known and read of all men, rather than mere camp-followers who are running after the loaves and fishes.

How shall we answer these inquiries? The usual reply is, that this is a matter for individual experience and character to solve. We generally say that every Scientist must see to it that he is living so in accordance with Principle, that he lifts up the banner of Christian Science, so that it will not trail in the dust. Certainly, this is a correct reply to our questioner; but there is another and wider point of view which should be taken.

In place of inquiring what it is doing for the individual, he will ask how it acts on great numbers banded together. While a church or communion is made up of individuals, still there will be those who either fall below or rise above the general average; so, it may be worth his while to ascertain what Christian Science is doing for the mass of those who consider themselves within its sacred enclosure. Let us, then, consider this matter in a broader range, and ascertain if we, as members of the body of Christ, are doing all we should in our collective capacity, and wherein we come short.

What is a church, and what does it stand for? There are many answers to the query; still, the answer that fits our purpose at this particular time is this: It is a body or company of individuals who come together or unite to accomplish certain definite objects. These objects, aims, purposes, are spiritual entirely; yet, when people first come together, these high purposes and desires do not appear as distinctly as they will later on in growth. All have not succeeded in realizing this high end, or in bringing out its perfection. Certain individuals may have arrived at a very high degree of spiritual attainment, but the church or communion as a body, have not attained thereunto. This will approach consummation only, after years of struggle and experience. Let us inquire how this is to become a realized fact. What are some of the footsteps to be taken toward its accomplishment?

First: There is the great law of assimilation, which is bringing all these members together. I mean spiritual assimilation, of course. These members growing each like Christ, the head of all, will perforce gradually grow to be

more and more like each other. Little by little, they will assimilate in tastes, affections, desires, sensibilities, perceptions, understanding; and, above everything else, they will through demonstration become gradually capable of doing what the Master did in healing the sick, and casting out evil, or sin. This will be accomplished, — not by tearing down any one's proper individuality, — but in love, harmony, unity and peace; allowing each member to develop the special gifts which he possesses. The largest liberty will be conceded, so long as the individual does not employ his special gifts in seeking to gain his own selfish ends, or to set aside Principle.

From the standpoint of the personal senses, this appears a very difficult task to accomplish. These members were originally so wide apart, it does not seem that unity can ever become a realized fact. Here is a group from the Congregational body; others are from the Baptist, others still, from some other body of mortal-mind followers; while hundreds belonged to that unchurched mass who used to style themselves Agnostics. Nor is this all; for every shade and hue of opinion, taste, habit and disposition are to be met with in this heterogenous collection to be assimilated as really one in Christ. The only other problem at all like it, is the one which the American Nation has assigned itself, viz: fusing and uniting the various nationalities that come yearly to its shores, until all finally become so blended into the one national spirit and life, that it were hard to tell which of them all is most thoroughly American in thought, instincts, or loyalty. This same process is going on among the members of a true church; instead of pulling apart, they grow more and more to be one, actuated as they are by a common motive or spirit.

To accomplish all this, requires constant effort, study, self-denial, patience, humility, zeal, good-will, — and above all, the exercise of a large, sweet charity one for another. There will be a mutual desire to assist each other, by removing all stumbling blocks out of the way. While the growth must take place along individual lines, this does not

Simply that each is not seeking to promote the good of the whole body. Each one surrenders for the whole, something which the personal senses have considered indispensable, and others do the same thing for him. Thus, each member gains vastly more than he has lost; for, in reality nothing has been lost, but inconceivable gain has accrued to all. When this assimilation has been accomplished, or wrought out, a tremendous aggregation of spiritual force and character, on the side of righteousness and joy, is the result. A live, spiritual church finally comes into ways of doing and thinking, which, while not narrow and exclusive, make it like a three-fold cord, difficult to break.

In this connection, is something which is worthy of a moment's thought: Who, that has observed at all closely, has not seen that on any matter of policy or morals, — some great question of interest which divides society, — the Congregationalists have one way of viewing it, the Baptists have another, and the Unitarians, still another. The denominational proclivities and habits crop out strongly. A curious illustration of this was once afforded in a murder trial which occurred in the West. On the jury impanelled to try the case, the defendant's counsel challenged every person whom he found belonged to a certain denomination, because of the well known adherence to capital punishment among the followers of that church. He knew where to find them on that question.

Do you ask how this comes to be? Because, without arbitrarily destroying in the least the individuality of a single member, by this process of assimilation all have come into certain fixed habits of thinking and acting; so that, without compulsion, each has absorbed into his individual life and character the common properties and modes of the denominational life.

Now, under the great law of spiritual assimilation, this same thing is taking place among Christian Scientists, or they would cease to be Christian Scientists. It would be utterly impossible for us to go to such a fountain head as SCIENCE AND HEALTH, together with the other writings

which have emanated from the inspired pen of the Discoverer of Christian Science, Rev. Mary B. G. Eddy, and not find ourselves gradually becoming assimilated in thought, speech, feeling, sensibility, action. Mutual tastes, desires, aspirations and habits cause us to become more and more like one another. We are doing this on the plane of our own individuality, where each one's rights and interests are preserved and respected; still, it will bring us together, so that we shall eventually become one in Christ Jesus. We grow up into Him who is the head of all. This great law of spiritual assimilation is the law under which this problem must be wrought out. What will help to facilitate the work among us?

The first and chief thing is, that one and all recognize the paramount importance of daily abiding in the teachings of SCIENCE AND HEALTH. Do we not discover more clearly, every day and hour, that they are so based on immortal Principle that success is conditioned on strict compliance with the rules and instructions laid down therein? SCIENCE AND HEALTH is based on the Ten Commandments, as Jesus taught and inculcated them,—not alone in the outward and material sense, but also in the infinitely higher and more spiritual meaning which belongs to them and which the material and fleshly conscience cannot discern.

Of course, we have to begin with our material sense of them,—that which Sinai seems to flash out amid its thunderings and lightnings; for, have we not discerned that this lower and material conscience is a school-master to bring us to the eternally living Christ, or Truth? Woe betide us if we do not rise high enough in consciousness to comprehend this. What is it, save the understanding of divine Principle as disclosed in SCIENCE AND HEALTH, that can set us free from the material law of sin, sickness and death? And how is it possible for us to bring out the harmonies of Truth in one strong, living bond of discipleship, save as we discern the Spirit of life in Christ Jesus, setting us free from the dominion of material senses and laws? The world has never attained unto a sense of brotherhood, despite all

its churches and creeds; but, in these last days this divine fact is beginning to arise like the day-star in our hearts and lives, so the perfect friendship and love become manifested in all who accept SCIENCE AND HEALTH, demonstrating its teachings in deed and thought. This, then, must be the foundation stone by which we attain unto unity and peace. The assimilation already spoken of will not, cannot become ours, save as we prove true to this standard.

It should be a second point with us, to cultivate the largest sense of faith and good will, one towards another. Differing as we do in attainments and power of demonstrations among ourselves, some being quicker to apprehend than others, it is indispensable that we learn to exercise a growing sense of charity and confidence in each other. It is certain that mortal men do not know how to express, or even feel, confidence one toward another, since they are inherently suspicious and distrustful. They have abundant reason to be suspicious; but, is not Christian Science making us worthy of credit and capable of good-will towards each other? Does it not show us how we may exercise confidence and love towards all the brethren? It may seem hard to reduce to practice at first. Horace Greeley once said in his pungent way, "The way to resume specie payment, is to resume." Can we not add with equal truthfulness, that the way to beget confidence is to commence putting this virtue into practice? It may be that some seem more worthy of it than others; but, will it not help to bring about the consummation so longed for, if we begin to exercise it wherever we can, and to banish suspicion, jealousy, ill-will, and distrust in our intercourse among ourselves?

A third point is, that this assimilation will never become an accomplished fact, until we let Spirit assert our proper individuality and true selfhood. Christian Science is not designed to make puppets, or jacks-in-the-box, of any. Its watch-word is Christian manliness; that which is found in "immortal manhood and womanhood" as SCIENCE AND HEALTH states it. Christian Science alone secures to the human race this high prerogative of immortal manhood.

Nowhere else can it be permanently found. Certainly, not among creeds and institutions of man-made laws and beliefs is this consummation to be obtained.

This high sense of spiritual individuality never means that the individual shall subserve his personal ends at the expense of the whole; so that some ambitious and aspiring member can take things into his own hands, and run matters to suit himself. This would result in destruction to the cause of humanity. But, since there are diversities of gifts and diversities of administrations bestowed on men, infinite Wisdom has appointed that the good of all is to be attained by allowing these diversities, working through the one and self-same Spirit, to accomplish that which each supplieth for the welfare of the whole body. So, while none may have his own way or will as against the many, the common good of the whole is subserved by permitting the largest sense of individuality consistent with Truth. Since Christian Science does not dread the light, being itself light, it follows that this light must work its benign results in accordance with immutable Principle, which secures the rights of ALL.

These things seem hard for us to reduce to practice in our daily intercourse with one another, so long have we been under the law of carnal commandments, so long have we lived in the seeming dominion of the senses; but, brethren and friends, the Truth sets free from the law of sin and death. Guided by Principle, as revealed in our sole textbook, the BIBLE, interpreted through its key, SCIENCE AND HEALTH, it is possible for us to dwell together, keeping the unity of the Spirit, in the bond of peace.

TAKE NOTICE.

THE CONTRIBUTORS to the Church Building Fund in Boston may reasonably expect that all difficulties relative to this matter will be amicably settled, and the title to the building lot be made indisputably legal. When this adjustment is completed they shall be notified thereof.

MARY BAKER G. EDDY.

PUT YOURSELF IN HIS PLACE.

L. N. W.

HOW much suffering would be lifted from ourselves and others if we would only learn to put ourselves in the place of others. The error constantly brings arguments **our door**, trying to tempt us into passing judgment upon the **actions** and work of a fellow student. The temptation **usually** comes to those who have not handled, or who have **had no** experience with, the condition of thought presented. If the student is not carefully guarding himself at such **times**, there is liable to go forth the "unjust judgment" **that** brings suffering to the one judged, only to be deflected **back** upon the one judging, at the same or some future time. When such temptations come, it is well to "put yourself in his place."

The rule of the National Association, that no student of a normal teacher can study with another teacher without consent of the first teacher, is a very wise one when applied **strictly** to the object for which it was framed. The abuse of **that** rule, however, has caused untold misery to many a **primary** student; because of the attempt to make it apply to **conditions** of thought for which it never was intended.

For one normal teacher to carelessly or intentionally **interfere** with the students of another teacher, is a very bad **form** of error. Such action is not according to the golden **rule** of doing unto others as we would that they should do **unto** us. For a primary student to persist in going from **teacher** to teacher, like a rolling stone, is another form of **error**. Such students forget Paul's admonition regarding **double** mindedness.

It was these two forms of error for which, undoubtedly, the rule of the National Association was framed. When **rightly** applied, the rule is beneficently effective; for it **curbs** alike, ambition of teacher and unstableness of student.

"Put yourself in his place"-should receive earnest attention from such teachers and students.

But there are two other conditions of thought running almost parallel with the two forms of error just cited. It is necessary to call attention to them at this hour. What is that student to do, who, because of the force of circumstances over which he has no control, finds himself with a guide that he cannot willingly follow? What is going to be done with that teacher who, seeing a struggling student of another teacher, puts forth a helping hand to comfort and encourage?

It must be admitted that there are teachers who fall far short of their responsibilities; who fail to rule and guide students strongly but gently; who rebuke harshly when only affection should have been used, and again carelessly indulge instead of firmly reproofing until all danger is passed. Many students are forced to withdraw from their teacher because of unskilful treatment; some, to give up the Science in discouragement or disgust; others, to cast themselves upon the rock and cross of the BIBLE and SCIENCE AND HEALTH, as the last and only resort. Those who thus turn to the source of all teaching, soon find themselves lifted above the claims that confronted them, to discover that the experience has forever separated them from the teacher.

Too often, students thus experienced are severely censured because of the situation in which they find themselves. Unable to go back to the one who taught them, they request permission to join some other teacher or to attend some other association, only to meet with a refusal. They are also very liable to meet with a refusal from the teacher whom they wish to join, because of the lack of permission from the first teacher. Jealousy will often cause a teacher to enforce the National Association rule, with the effect of binding the student with fetters of iron. Fear of the rule, keeps many a teacher from the Samaritan work they would do, but do not. Often, appeals are made to the National Committee for help and decision; but the Committee, discerning that error is at work, and not being able to see just where, or

not wishing to judge, falls back upon the national rule, **decides** that nothing can be done, and the last state of the situation is worse than the first. None want the student, nor can they take him if they would.

If, perchance, some teacher is willing to shepherd the student, then both student and teacher are caused to come under the same condemnation, no matter how impartially or impersonally they may have acted. Here is where the abuse of the National Association's rule comes in. The attempt is made to apply the rule where it can not be applied, and every one suffers that has anything to do with the situation. "Put yourself in his place" should be applied all the way through. No one but those interested are competent to judge; and, even that judgment is of no value except it comes through demonstration. When error is judged through demonstration, then is the judgment righteous, even though it seemingly conflicts with the National Association's rule.

Let the interfering teacher and the unstable student be judged according to the rule; but let other conditions be decided by individual demonstration, until such time as the National Association can frame a rule or rules that will cover all points with equal justice to teacher and student.

There are cases where teacher and student repel each other in spite of the most earnest effort to the contrary on the part of both. There are cases where students are justified in turning away from their teacher. There are cases where teachers are justified in withdrawing from a student. There are cases where teachers have a right, and where it is their duty, to shepherd the homeless sheep until such time as it can be ascertained to what fold the sheep belongs.

Teacher, put yourself in the student's place. Student, put yourself in the teacher's place. Fewer mistakes will be made. Let all cease the unrighteous judgment. Let teachers declare that nothing can separate them from the Truth in their students. Let students declare that nothing can separate them from the Truth in their teacher. Let all remember that Principle will turn and overturn until each

one finally occupies his right place in the Master's fold and pasture — until each stone is put in its right place in the temple. Let no one try to turn aside the workings of Principle. Love is the Principle of the Mind of both teachers and students; and, as that Principle is demonstrated and revealed, the limited laws of mortal man will cease to bind and imprison. "Put yourself in his place." It is a rare gift.

FROM
ROMAN CATHOLICISM TO CHRISTIAN
SCIENCE.

H. M. D.

"And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God." — LUKE xiii. 29.

LO, I am with you always." When first I learned, in Christian Science, that Life, Love, and Truth are ever present, I felt like telling the good tidings to all I met. Looking back upon my own experience, I found that the impersonal Truth, unrecognized as such, had long been forcing itself upon me.

Brought up from childhood by devoted parents in the doctrines of the Roman Catholic Church, I had been taught to regard its teachings as infallible in matters of faith. Before I was considered old enough to take part in the practical duties of religious worship, a family servant brought me the Lives of the Saints. After reading such books, I used often to wish that I had lived in the days of the early Christians, when a severe, practical test of faith in God was required. I remembered especially the hardships that they so joyfully endured for the Truth, and thought what a glorious thing it would be to do likewise. The life of Saint Agnes, who, when quite a young girl, was a victim of one of the Roman persecutions, was deeply interesting. This faithfulness to an ideal that the world could not under-

stand, was one of the far-reaching influences of my childhood. It was not the self-inflicted penances that attracted me to the lives of the saints, but the steady purpose with which, in all cases and under all circumstances, they followed their ideal. The lives of Saints Aloysius, Stanislaus, and Blessed Berchmans, were among those which gave me most food for thought. Cheerfulness, obedience, simplicity and purity, were their most marked characteristics. While reading the life of Blessed Berchmans I was studying a piece on the piano, and thenceforth knew it under his name, so vividly did it recall the same. These books were for a long period sources of delight, and I was often told that I had injured my eyes by reading them at twilight.

I never attended Sunday School, but went directly from the home training of loving parents, and books such as I have mentioned, to a Convent private day-school, where the associations were the very best of the kind. The daily lives of its instructors, illustrated in many ways the books I had read, and made me desire to emulate them. They talked little about religion, but lived their highest conception of it. It was the atmosphere of pure thought pervading the institution, that gave it a marked influence upon its pupils. Daily instruction in the Roman Catholic Tenets was given, which took a practical as well as a doctrinal turn. The gospels, catechism and beatitudes were learned by heart. All were encouraged in practices, called "acts," which were expressions in deed rather than word, of goodness and unselfishness. Fear of hell and a last judgment was to me, however, — perhaps not to others — the occasion of much anxiety; and heaven seemed a place very far away. The sense of a personal God, easy to offend and ready to forgive, gave rise to discouragement rather than hope. A picture of the "Last Judgment," and words on the subject, constantly recurred to me. If the moon got very red, I thought that dreaded hour was approaching. I carried the remembrance of these childish impressions until Christian Science showed me the true significance of hell, purgatory, and heaven, as conditions of mentality; and that all things

are possible with God (Good). When quite a different course of study drew me elsewhere, I found the same impersonal teaching of noble lives — the silent influence of those about me — to be higher than the creeds and doctrines they professed. To all of my early teachers, thought returns with love and grateful remembrance.

At last, doubts long dormant induced me to make a closer study of the Roman Catholic doctrines. I read books by both Catholic and Protestant writers, but found complete satisfaction in neither. I now recall a curious result of two different modes of prayer. At one time, while studying for a prize, I decided to pray in deeds only, and to meet whatever did not come up to my then highest sense of good, with a positive expression in thought and action of the best I then knew. I worked in this way for some time, even in the most trivial matters. The prize was mine, although I thought others deserved it much more than I did. The consequences to me in the end, however, were both advantageous and apparently providential. This, ever after, strongly impressed me. On the other hand, constant petitions in the form of novenas (novena — a nine days' prayer) for relief from physical ill, met with no response.

Books read from year to year, formed thenceforth the chief landmarks of thought. Sometimes the whole story would pass away and leave some one, strong impression that seemed to become a part of myself. The one distinct thought which never again left me after reading a work by Madame de Genlis, was the necessity and importance of conformity to the will of God. I did not then know that the will of God was the expression of the divine nature — Life, Love and Truth. Shortly before coming into Christian Science, I had been gathering quotations from different authors upon the subject. His leadings are often seen only after many days.

One of the promises became, meanwhile, a subject of much consideration. It was one that appeared very simple and direct, and I resolved to test it. "If you ask the Father anything in my name, it shall be given you." I took it in its literal sense, and prayed frequently, in the name of

Jesus, for relief from physical ill; asking just like a child, "**Father**, give it to me in the name of **Jesus**." Why was the **promise** not verified? All this time I was conforming **strictly** to the requirements and observances of the Roman Catholic Church; indeed, I never left it until I came into **Christian Science**. That the **Father's** ear was the divine **Mind**, in which nothing unlike itself could find place, was yet to be revealed in **Divine Science**.

There came a time, however, while I was still groping for the **Truth**, when I caught the echo of the Word, if not its import. It happened in this way. One day in the summer, while spending an hour with a party of friends in the woods, it was proposed that each should add to the enjoyment of the company by expressing a wish. When it came to my turn, I told them that the word which expressed my desire I myself could hardly define — certainly not in the general acceptance of the term — but it was the one word that contained my meaning, and it was "**Life**." I think **Truth** heard me then; for the time was not far distant when I was to learn, in **Christian Science**, that **Life** is **God**. To be born again, — to come into the sense of **Life** as **God**, — was, then, the answer to my prayer in His name.

One of my early instructors had once written in my album a beautiful poem by **Adelaide Proctor**, "**Strive, Wait, and Pray**." It was not until a short time ago on re-opening the book at that page, that I recognized the true force of the last four lines of the poem: —

"An answer, not that you long for,
But diviner, will come some day,
Your eyes are too dim to see it,
Yet strive, and wait, and pray."

Personal motive and aim had to be hushed, before the glorious **Truth** of ever present **Life** could be discerned. Yet, "**Lo**, I am with you always," was none the less true, if **personal** sense failed to perceive it. It seems to me now that **Truth** had been silently speaking to me every hour, in ways unseen before. These stepping stones, or footsteps blindly taken, led up gently to the platform of **Christian Science**, whereon I found peace and rest.

I first heard of Christian Science through some remarks made against it. Later on, I obtained a copy of *SCIENCE AND HEALTH* from a standard library to which I then belonged. The new thought startled, only to lead me to follow it with deepening interest. One day a friend asked me if I had ever met a certain Scientist, and mentioned the place where Sunday services of the Church of Christ, Scientist, were held. I took the earliest opportunity to visit the Bible class, and soon after began, under its pastor, the study of Christian Science.

In leaving the old doctrines of a time-honored creed, all who tread the same path will find there is nothing to lose but material sense and its fruits, sin, sickness, and death. Baptism, Holy Eucharist, Atonement, Resurrection and Ascension, all find their fulfillment, according to the teachings of the Master, in Christian Science — the understanding and demonstration of Truth. Best of all, heaven, to the purified sense, is a present possibility. The "Book of Life," or Consciousness of Truth, is found. Let us open and read it together. No letter of its alphabet is wanting, for "I am Alpha and Omega," saith the Lord. Its pages unfold the Word — the Spirit of Life, Love and Truth, wherein all may learn the harmony of One Mind, One God. Together let us demonstrate the Truth, which reveals the unity of God in the brotherhood of man.

His reapers are calling from East to West;
The Word is uttered; the promise is rest.
And thought independent of creed and kin,
Invites all to enter the ranks and win.

Win Life that knows neither sorrow nor death;
That hath no beginning of mortal breath;
That reaches no limit of yours or mine;
But lives forever by Love divine.

Win substance that never may pass away;
That ever increases from day to day;
That he who unerringly seeks may find —
In treasures untold — the Substance of Mind.

Win power to think, to act, and to bless;
To love God the more, and man not the less;
To rise on the pinions of Truth and Love,
From sense to Soul — the realms above.

RICH BLESSING.

M.

WE had never heard of there being such a compassionate power as Christian Science in the world, until nearly six years ago, when one of our family lay at the point of death. Then it was introduced to us through a kind friend, and resulted in the complete restoration of the dying one.

For over twenty-five years prior to this time, father had been engaged in the liquor business. As his sons reached mature years, he, with fatherly thoughtfulness, transferred this business into their hands; thus perpetuating the old reliable (?) stand, and fulfilling the Scripture by "visiting the iniquity of the fathers upon the children." It is, however, but justice to our parents to say, in connection with the above facts, that from my earliest childhood recollections we had been taught to walk morally erect, and in business relations, to be strictly honest.

From the time of my healing through this blessed Truth, the door of the saloon was never again opened. To the great delight of many of the villagers, Christian Science had effected what the church had long striven in vain to accomplish; namely, the removal of that old landmark, the sign, which was known the country round. It was generally acknowledged, moreover, that it had wrought a great transformation in our house. No drunkards had been reformed; it was a higher and more subtle claim of evil. Such as the world, to-day even, considers respectable drinkers had been awakened. We saw as evil that which heretofore had seemed right and good. Evil's enormity stood disclosed. We saw that though we were strong enough to resist the particular evils with which we had been dealing, we had not been doing to our fellows as we would be done by; for, we had been continually placing before many weaker ones, temptations which they were not able to withstand. Neither my brothers nor myself used tobacco in any form; yet, until Christian Science touched our hearts, we scrupled not to sell it to others! So was it also with liquors, wines, and beer. The true light not only quickened us to immediately discard all these apparent evils to man-

kind, but animated us with an earnest desire, from then on, to do good.

We now understand, more clearly than we dreamed of then, that the chord which unmistakably had been struck in our hearts, must have reverberated throughout our wide circle of acquaintances. Our religious friends, especially those who used to prefer to come after their supplies in the dark, or round to the back door, must have felt convicted when they found that that door, too, had been closed. Nothing more of the old had we for them now; though how gladly we would have had them come to our new feast,—look to God alone, with undivided heart, as we had learned to do! but they would not.

How thankful I have been, during the few years past, for the Divine touch that wrought such a complete change in our home; that not only healed me of an injury that *materia medica* and surgery had pronounced beyond their reach, but brought me, together with several of our family and friends, into the true way of spiritual consistency,—where God is found to heal our sins no more willingly than our sicknesses. We found that His ways are not the ways of mortal mind through material means; and that the infinite Spirit, the “All in ALL” which Christian Science reveals, does not even “bless” material means. Had not these grand facts been made clear to our understanding from the first, we would not have been constrained to condemn to annihilation what had seemed to us an honest business; one supplying what millions of people, both in and out of the churches, are demanding, and what nearly all drug stores are accommodating them with,—alcoholic stimulants. The habitual drinker and the inebriate demand these liquors to satisfy a “sensual appetite,”—an acknowledged evil; while people in general, even many professing Christians, think they must have them (perhaps because their physicians prescribe them) as “remedial agencies,”—thus, they are supposed to do good.

We at once learned the inconsistency of these mortal-mind beliefs in ways and means of doing good. We vividly beheld our past mistakes, and with heart full of thanksgiving for the knowledge of God which had awakened us, we gladly walked in this new light, wherein we should no longer ignorantly sin. We were sure of this: that we had not been converted merely to some old form of “religion.” It required no words to convince us that we had found CHRISTIANITY; for we had tasted of its

fruits, and remembered having learned in Sunday School that such good works always followed its founder, Jesus the Christ, and also the early Christians.

It may seem strange that a saloon-keeper's children should have gone to Sabbath school; nevertheless, our parents insisted on our going when we were young; later, we attended church partly because we had become accustomed to it and enjoyed going, partly because for many years one of the family had been employed as sexton of the village Congregational church. On being healed by Christian Science, I soon learned that, though the church "made with hands" was the best place in the world that I could have attended on the Sabbath, yet it was as *practically* "without God in the world" as we had been. To be sure, it had a blind faith in Him which we had not been impelled to profess; yet in times of trouble, it, as we, did not look to God, Spirit, but to matter.

It must be obvious to all who read this tribute, that if Christian Science had not revealed to us the true God as Life, Truth and Love; as infinite, even as the Scriptures declare Him to be; as Mind and not matter, nor in matter; as Spirit, filling illimitable space, in whose light the belief or illusion of matter (error) disappears,—if it had not radically covered the whole ground and lifted the human thought above *all* material dependencies, it could not have performed so profound a cure. SCIENCE AND HEALTH was given us to read, and understand, at the earliest opportunity; and in this lies the secret of so complete a reformation. I am fully persuaded, through experiences trying, that nothing but God's right hand as revealed through His Godsend, the "little book" which we have since been eating, could have kept us in this way that leads still on to Life; that nothing else could have extirpated the *chronic error of the family*:—the desire to perpetuate a business whereby a brother might be made to stumble.

Since the light first dawned upon our home, my one desire has been to proclaim this blessed Gospel, so far as I have been blessed with its understanding, to my fellow men. This has been my privilege. Trials have been encountered in my short journey, yet they have been accounted as nothing compared to the joy in seeing beliefs of sickness and sin melt away before the consciousness of Truth and Love. Temptations would have turned our whole family aside from what had so gloriously been proven to

be the right way; but they have been met and overcome, which has resulted in a healthy growth. The BIBLE and SCIENCE AND HEALTH have been my constant companions; and, wherever I have gone, I have managed to give at least "a cup of cold water" in the name of Truth. During the past year, especially, I have had much joy in aiding to introduce the revised SCIENCE AND HEALTH. This has resulted in its advent into many homes where it is quietly doing its evangelizing work as our dear Master enjoined, by healing the sick and casting out devils, evils.

These few details of our history I give freely, in gratitude for what Christian Science has done for our family; believing they will prove one more witness to the spiritual reality and profundity of its healing virtue. May God's cause for humanity prosper, and the whole world be blessed as we have been blessed.

LESSONS IN THE WAY.

A. H. W.

FROM the first I heard of Christian Science, I was sure that there was a great deal of truth in the system; but it was months after its first mention to me that I was led to SCIENCE AND HEALTH, and convinced of its absolute goodness. When I have thought of the gentle guidance which led me all this time, it has shown to me the error of trying to *force* others into the understanding of genuine Christian Science. Step by step, working honestly and earnestly at the problem, I was led to reject the falsities presented in the name of Christian Science, and to accept its true significance. It seems to me that in no circumstance was I more favored than in this — that I was allowed to go through my own mental processes *without interference*; for since, in my ignorance, I have attempted to get the assent of others to that which they did not understand, and I have also been persuaded to give such assent myself. The result, in each case, has been disastrous, tending only to retard true demonstration; so, I have been led to see that the only way to destroy error is by bringing Truth to the recognition. Truth alone, accepted, understood and demonstrated individually, can make us really free. Rebuke to error, does not always mean censure of the individual who brings it to our notice — to do this may be only to add to a burden already heavy — nor does it mean overwhelming him with our

advice as to the course he should pursue. "Fools rush boldly in **where angels fear to tread.**" As much as we actually understand we **shall** be able to impart, but no more; and we must act as **divinely** guided, with humility, tact and sympathy.

When I had been reading **SCIENCE AND HEALTH** several months, a very remarkable experience came to me; similar, I suppose, to the influx of light that comes to many in class instruction. **I** was lifted completely off the ordinary plane of my thought. All nature, every circumstance, every phase of life, assumed a new complexion. I ate and slept very little, and the cold weather, prevailing at the time, I scarcely noticed. The whole day **was** at my disposal, and I spent hours daily in reading **SCIENCE AND HEALTH**; not as a duty, nor with any sense of compulsion, but spontaneously. Certainly it was to me a period of transfiguration; nor has its influence ever ceased, although it may **seem to** mortal sense that "the glory" has passed away,—

"To fade into the light of common day,"

By degrees, ordinary interests and ordinary duties came in; and **after a time** I became so occupied with domestic affairs such as, **for the most part**, we count "merely material," that, had it not been for **SCIENCE**, I should not have been able to accomplish the **tasks** each day brought. But, with this aid, I have proved God's **sufficiency** in all things; and many of life's happiest hours have been spent in the midst of most prosaic surroundings and in most **prosaic** occupations. This brightness has not come without effort. **Usually**, there has been a claim of evil to demonstrate over; but I have found true what a helpful tract asserts: that "no circumstance is able, of itself, to keep us from realizing harmony."

I have questioned: Why was it that I could not remain in that **exalted** mental condition which came to me at first? The conviction abides, as answer:—Because that condition was not mine as the **result** of demonstration. Some error was overcome, to bring it **within** my reach at all; but much more had to be done before I could **remain** there. I once heard intellectual culture described thus: "A traveler hears of a famed cathedral, he ascends a hill, and from its summit beholds the vision in all its loveliness, the spires **standing** out against the sky, and all the proportions complete. In order to reach it and make its treasures his own, he must **descend** the hill, go into the city, pass through its streets, perchance winding and narrow,—sometimes losing sight of the beautiful structure, again cheered by a glimpse or a fuller view of

it; but, pursuing his way step by step, he is bound to reach it at last; and it will be to him a home." If we have need of patient diligence in the pursuit of "earthly things," how much more should we be willing to press forward, with meekness and patience, when seeking eternal honors!

Again, I was much impressed by the following thought in reference to woman's intellectual needs: "It is said that women leap to conclusions, but can they leap over spelling-books, grammars and arithmetics?" We may see the beautiful possibilities of Divine Science, but we shall not be able to leap over the spelling book and grammar — the simpler demonstrations of peace and content in trivial matters, the preserving of health and harmony first of all at home. When we are capable of the higher demonstrations, God will call us to make them.

Never has there been one hour, from my first apprehension of Christian Science, that I have not found thoughts in that line sufficient to occupy me if I looked to Truth for the supply of the need of the hour. Thus, while endeavoring to do material work more perfectly, and "bring out the perfect every where" as a sister said of her ironing, this work itself has become less in its seeming; because the thought can be directed to spiritual meanings at all times. Nor have I ever been long at a time without patients, and other specific work in the line of Christian Science; so I feel sure that the obscure workers may know that to them is given a share in bringing about "the reign and rule of universal harmony." If we are not called into "the field," let us remember that God's field is the world — a field already white unto the harvest; let us learn to love unselfishly and work patiently where we are. Larger places will surely await us when we are capable of filling them; but we must remember that these larger places will not come as a gratification to personal sense. I think if we could realize how arduous (to human sense) are the duties of the more advanced laborers, it would go far toward checking discontent with a humbler situation. The reward is ever in proportion to the faithfulness; and the Father who seeth in secret knows what is accomplished, and will give to each his just need.

One very helpful thought to me is, that no duty can be material, — since the very concept of duty is in its nature spiritual. And very helpful have I found these words: "For *all* the law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself."

THE HOLY SHADOW.

Translated from the French, by RUTH CRAFT.

LONG, long ago, there lived a saint so good that the astonished angels came down from heaven to see how a mortal could be so godly. He simply went about his daily life, diffusing virtue as the star diffuses light, and the flower perfume, without even being aware of it.

Two words summed up his day: — he gave, he forgave. Yet these words never fell from his lips: they were expressed in his ready smile, in his kindness, forbearance and charity.

The angels said to God: "O Lord, grant him the gift of miracles!" God replied: "I consent: ask what he wishes."

So they said to the saint: "Should you like the touch of your hands to heal the sick?"

"No," answered the saint: "I would rather God should do that."

"Should you like to convert guilty souls, and bring back wandering hearts to the right path?"

"No: that is the mission of angels. I pray, I do not convert."

"Should you like to become a model of patience, attracting men by the lustre of your virtues, and thus glorifying God?"

"No:" replied the saint: "if men should be attracted to me, they would become estranged from God. The Lord has other means of glorifying himself."

"What do you desire, then?" cried the angels.

"What can I wish for?" asked the saint, smiling. "That God give me his grace: with that should I not have everything?"

But the angels insisted: "You must ask for a miracle, or one will be forced upon you."

"Very well," said the saint: "that I may do a great deal of good, without ever knowing it!"

The angels were greatly perplexed. They took counsel together, and resolved upon the following plan: every time the saint's shadow should fall behind him, or at either side, so that he could not see it, it should have the power to cure disease, soothe pain, and comfort sorrow.

And so it came to pass. When the saint walked along, his shadow thrown on the ground, on either side or behind him, made arid paths green, caused withered plants to bloom, gave clear water to dried-up brooks, fresh color to pale little children, and joy to unhappy mothers.

But the saint simply went about his daily life, diffusing virtue as the star diffuses light, and the flower perfume, without ever being aware of it.

And the people, respecting his humility, followed him silently, never speaking to him about his miracles. Little by little, they came even to forget his name, and called him only, "The Holy Shadow."

M. A. M.

S. D.

KNOW thyself" is an aphorism that every Scientist should most religiously adopt as his own, and apply it to every day life. It is easy to see errors in others, but very hard to detect our own faults. Believing in Christian Science and learning its letter, does not suddenly wipe out all our errors and personal mistakes, any more than a sudden conversion of any man from a life of sin to a membership in some orthodox church at once changes him to a saint. One may belong to a church, and still possess considerable of old Adam. "Malicious animal magnetism is the sum total of all evil," and we are quite apt to be full of it — often ignorantly. If we see it, we may at times feel like David when he cried out, "The sons of Zeruiah be too hard for me." This influence of evil constantly besets our way, and we must "watch and pray lest we enter into temptation."

Many good Scientists seem to hold that this evil influence comes from without, and is the fault of others; that all the sickness in their families and all the evils that come upon them are due to the malicious thoughts of those about them. If they go among other Scientists who fail to agree with them, it is attributed solely to *their* malicious thought — they either cannot or will not see the Truth as we see it. If they lead in a meeting where matters do not run smoothly, it is, they think, the result of malicious thought in some person in the audience, which leads him to disagree and cause all the trouble.

Now is it not possible — nay, quite probable — that it is sometimes “*I*” who is at fault? May it not be my own malicious animal magnetism (it may be the kind that is ignorant of self) which is causing at least part of the trouble? Shall we take the position that we are always right, and that those who disagree with us are always wrong? May it not be somewhat our own ignorant and wilful self that renders the meetings, as also our friendly and business relations, inharmonious? Do we possess that spirit of meekness which Jesus called “blessed,” and which he declared should “inherit the earth”?

I know a brother Scientist who feels he is always right, while those who honestly disagree are always wrong. He is honest and faithful, and a living demonstration of the Truth of Christian Science healing. He always adds to every thought, and endeavors to make others think and talk as he does. If he does not succeed in this, he blandly adds: “We no doubt have the same thought, but do not see it just the same.”

Now, is it not possible that this good Scientist is still lending himself as a channel for malicious animal magnetism to work through? If a close and honest search into his own breast were made, would he not be very apt to find a big self — made up, it may be, of pride of opinion, exalted opinion of his own knowledge of the letter of Christian Science? May it not even be malice, envy, and a hidden desire to be “called the greatest among the disciples,” forgetful that Jesus says that “he who would be the greatest among you, let him be the servant of all,” or the least among us.

The true Scientist “thinketh no evil” of others, and would be quite as apt to trace all unpleasantness back to his own “evil imaginations,” as to lay the fault entirely on others. Suppose each one claims to be right, and holds that all others should think “as I do”; what would become of our individuality. It would soon be merged in that of others, or else lead to a condition of unutterable “confusion in the churches.” Each one must “work out his own salvation”; and he must be allowed to do it in his own way, guided by the plain teachings of Jesus in the Bible, as brought out and explained in SCIENCE AND HEALTH. We are not to set others right, but to “know ourselves,” and “walk in the light.” “Therefore, thou art inexcusable O! man, whosoever thou art, that judgest: for wherein thou judgest another, thou condemnest thyself.”

THE SWORD OF TRUTH UNITES.

M. ELLA WEBB.

THEN took they him, and led him, and brought him into the high priest's house. And Peter followed afar off. . . .

But a certain maid beheld him, . . . and earnestly looked upon him, and said, This man was also with him. And he denied him, saying, Woman, I know him not." ST. LUKE.

Like the Master, the inspired author of SCIENCE AND HEALTH, our beloved teacher and leader, is being summoned before the "tribunal of mortal mind." Sects and creeds, ignorant of what is Truth, like the high priests and rulers condemning the "lowly Nazarene," have united their forces to overcome *all* followers of the "Truth." When, like the impetuous Peter, we are tempted to use material weapons in her defense, would it not be well to remember that Jesus bade Peter "put up the sword"? Following in his steps, our Teacher says, "Love your enemies." *Love* must conquer hate. *Spirituality* must overcome animality. Personal sense must be silenced with the might of DIVINE MIND, if we would not, like Peter, follow "afar off," and proclaim to the world (mortal sense) that we "know not the man" (Truth).

Never, since Christian Science was first introduced by its discoverer, the Rev. Mary B. G. Eddy, has there been greater need of consecrated, loyal students ("*doers*" of the Word) to fearlessly bear aloft the standard of Truth.

Is mortal mind—"more subtle than any beast of the field"—insinuating, the divided thought? Crush the serpent's head with the heel of Truth! *The Truth can never be divided.* Let us, as loyal Christian Scientists, rally round our leader, "keep *Love's* banner floating o'er us" with pure and holy resolves, lest we trail its folds in the dust, and descend to the level of material methods in dealing with our foe. We must be one in our interests, following the Truth without murmur or complaint, if we expect to escape from the "bondage of the Egyptians." Silence human will, all desires for place and power, and "put on the whole armour of God." Thus, only, can the "cement of a higher humanity unite all interests in the one Divinity."

"Follow peace with all men, and holiness, without which no man shall see the Lord: Looking diligently, lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled." Heb. xii. 14, 15.

"I REALIZE HARMONY."

FRANCES A. GESNER.

HOW often with wistful thought and yearning desire have these words been read, in some communication to the JOURNAL, and with wonderment as to how it is possible for anyone—especially with such apparent ease as indicated in these reports—to realize Harmony in the midst of seeming discord! Thinking it not unlikely that there may be many who need a "reason for the hope that is in them," who seem unable, however willing and desirous they may be, to attain such a blessed condition as the realization of Harmony, these thoughts are offered to our common medium, the JOURNAL; together with the hope that they may carry to others the blessed light which shone through them in a waking moment of the night, and grew clearer as day advanced.

One who has imbibed even the letter of Christian Science, has reached the point of assent, if not the clear understanding, that all is Mind. Now, man's belief of being—though false—still, like any counterfeit, is an indication of a genuine reality. The strongest proofs of the Truth of Christian Science, may even be deduced from the seeming phenomena of believed material existence, as suggested in SCIENCE AND HEALTH (page 163, line 6 to end) latest edition. Man believes himself to live by breathing; and he also believes that the air which he breathes is not only necessary to his so-called life, but that it is as nearly omnipresent as anything his thought comprehends.

Now, as SCIENCE AND HEALTH says all must be given back to Spirit, translate man's belief into spiritual Truth of Being. Man in Truth lives, moves and has his Being in divine Mind; his real atmosphere, in whose respiration alone he is eternally sustained, is the omnipotent, omnipresent, eternal Mind. Did not the act

of Jesus when about to disappear from his disciples — he “breathed on them and said, Receive ye the Holy Ghost” — prove that Spirit is the true breath, air, of life? Unconsciously as in “normal” conditions man seems to breathe air, correspondingly he lives in reality by mental respiration of the one only omnipresent Mind. The very essence of this divine Mind, God, is Love; hence, as all are really and only existent in this Mind, this all-embracing, all-sustaining atmosphere — no matter what human belief may seem to say — all *are* in harmony. There is no existence but in mental inhalation of Love, divine Mind. May we not find this Truth counterfeited in man’s material belief that he dies the instant he is deprived of air; may we not go farther, and find man’s safety and health in God, counterfeited in the belief that recovery from belief of disease may be attained by “return to the *native* air”?

Man believes he “needs sleep.” What is it in “sleep” that seems to refresh, but the total oblivion of mortal thought; for he who has thought, “dreamed,” in sleep, says: “My sleep was *not* refreshing.” What does the sleeper know of personality, of self? May we not find in this sense of rest, a counterfeit of the blessed rest of the real man’s unconsciousness of self in God? So, on to the end of mortal belief, which thinks to find peace after all in its own “dissolution,” all its phases have a meaning, a hint of the Truth which Science unveils.

To “realize Harmony,” then, is to realize that all live in and by Mind; unconsciously breathing the omnipresent atmosphere of the eternal Mind which is Love. Here is no miasma of self-exhalations; no “contentions, emulations, wrath, strife, envyings,” — but the fruits of Spirit: love, joy, peace, Harmony.

The loftiest test of friendship — understood as companionship — is the power to do without it. And in this world of external confusions and separations, there is often such need. We do not yield the friendship, but must forego the companionship. Then comes the proof of our capacity for sacrifice, our loyalty to the Highest of all. We turn our faces from each other, but never our hearts, and walk our opposite ways. Gradually the heavens widen and deepen above us; we find ourselves breathing new, yet strangely familiar atmospheres, sweet with the breath of the old affection; we see ourselves — each sees the other — met once more in a Presence which has never forsaken us — the presence of One who puts His cross into the hands of all holiest friendship, saying, “Conquer by this!” There is no danger of losing love, here or hereafter, if it is only real; for love is the one indestructible element in the universe. — *Lucy Larcom.*

EDDYSTONE LIGHTHOUSE.

H. E. C.

ONE morning, a few weeks ago, I awoke repeating the above significant words — significant, indeed, to all Christian Scientists. I had even forgotten the location of the material structure bearing the name, but it seemed so typical of our Cause, that I felt it had come to me for some good purpose.

I have since looked up the subject of the Eddystone Lighthouse, and find it situated in Great Britain, fourteen miles off Plymouth sound, and directly in the path of ships coming up the channel. The rock on which it stands was for centuries a place of death for mariners. There have been three lighthouses built upon this material rock. The present structure was completed in 1759, and still bears aloft its beacon light to warn of danger and guide travelers to the way of safety.

The picture before me as I write, is that of a tall stone tower, having visible at its base a few jagged rocks; while the waves, almost as high as the tower itself, are lashing it with fury. The forked lightning, darting from out the angry clouds, seems eager to put out the beacon light which shines resplendent through all the howling fury of the storm.

How typical of mortal mind and its blind, impotent fury! How, in seeming, this tries to lash and destroy *our* Lighthouse, — but how vainly! It continues to stand firm against all storms of malicious animal magnetism and mental malpractice. Why? Because it is built upon the spiritual Rock, Christ, Truth. Here it will stand forever, the Lighthouse of God, with its blessed beacon light pointing the way, through SCIENCE AND HEALTH, guiding and directing us safely past the rocks and reefs — doubts and fears of mortal mind — into the haven of the Real; where stands our house built without hands, "eternal in the heavens."

"The LORD is my LIGHT and my salvation; whom shall I fear? The LORD is the strength of my Life; of whom shall I be afraid? . . . For in the time of trouble he shall hide me in his pavilion; in the secret of his tabernacle shall he hide me; he shall set me up upon a rock." — PSALM xxvii. 1, 5.

CARD.

I WAS not sensible of giving through the July JOURNAL the impression, relative to my teaching, that some students have evidently received; one that causes them to feel that they do not wish to teach, if this prevents their students from entering Mrs. Eddy's classes. Now dear ones, all, in my notice I meant simply this: If I were to teach, I should do as I said,—but did not mean that I intended to resume class teaching. One more Normal class will close my engagements, and then is time to talk about "what next." This class will be opened when I think the students are ready for it, and these shall be duly informed of the date of commencement. Send no more applications to be taught by me. No person must expect to see me without a previous appointment, through my secretary, C. A. Frye.

July 10, 1892.

MARY B. G. EDDY.

NEW YORK, July 7, 1892.

MY VERY DEAR TEACHER:

Enclosed you will find one dollar for the Lake fund. You will recollect I told you of our little Maude's demonstration, and that she received a dollar from the person healed. She was overjoyed to know that she might send it to the dear Mother, a love-offering to be made manifest in that symbol of purity — water.

She treated the case but twice, and to material sense the result was marvelous. A constant cough of long duration entirely disappeared, and there is still perfect freedom; showing that the work was scientifically done.

In explanation of the above letter recently received by me, I ought to add that Maude is seven years old. The patient was a gentleman who said "If you are a Scientist, and say your Truth would heal you if you had this, try it on me. If you heal me, I will give you a dollar."—A. E. S.

NOTES FROM THE FIELD.

JUST now, the enemy (?) is sending out many arguments into the field, regarding the situation and the students in Boston. All the students connected with the JOURNAL and Publishing Society do so much to help us on the outside, I feel that now is an hour when we should reflect back that help. The statements as they reach us, speak of "disloyalty," "jealousy," "ambition," "malpractice," etc., etc. No particular ones are responsible for these rumors,—they simply seem to be in the mental atmosphere, trying to compel us to breathe their miasmatic qualities.

It is sufficient for us all to recognize that they are statements of error intentionally directed at the Cause. Thus uncovered, we can steadfastly stand, and let error go through its chemical, knowing that Principle is always victorious. We all undoubtedly regret the present delay in the work of building the church; but when we know that the Church of Christ (Scientist) is Mind, we know that the Temple is already built, and that all the shafts of Satan cannot loosen even one stone thereof. As Mind does govern *all*, "physically, morally and spiritually," we also know that the type of the One Church *will* be expressed. Whatever falsity of thought there is in mortal mind that stands in the way, will be uncovered, handled, and destroyed, and we *all* will enjoy the blessings that the demonstration will bring. If students only would look upon all manifestations of evil as simply occasions for demonstration, how much easier it would be for all. We too often forget that it is Principle that is pouring out the vials of wrath upon the error, causing it to manifest many plagues to sense, in order that we may discern the work that Principle wants us to do. Even Peter was turned over to Satan to be sifted; but the experience was not given him to undergo until he was able to bear it. So, let the students in Boston who at this hour are compelled to meet directly the shafts of the enemy, stand firm; "accusing *not* one another;" but, "dwelling together in one accord," meet the emergency quietly and courageously. Remember that one "little pebble" of spiritualized thought is enough to slay the giant.

As Mind is the Church, Principle is the Board of Directors and Wisdom is the Board of Trustees, who is there, or what is there, among the children of men, that can prevail against either of these facts of Being? Can any thing come between us and the Mind that guides the Founder of the Church of Christ (Scientist)? Can any thing prevent the building of the Temple for which she gave the land (of spiritual reality)? Can any thing interfere with the omni-action of Mind? No! Mind does the healing, the teaching, the preaching, and the printing; and nothing can interfere.

The Mother gave the Journal of Science to her children, wherein they might print their work, their experiences, their demonstrations, their spiritualized thoughts from Mind. Nothing can interfere with the work of the editor of that JOURNAL. Love is the Editor, forever printing inspired words, and recording the inspired works of her children; for her children are the expression of her own immortal qualities.

To my vision the situation is *absolutely* impersonal. It is error stirred up to its utmost limits, previous to its destruction. It is neither directors, trustees, editors, persons nor things. It is simply the error being whipped out of its strongholds. That the situation is an ominous one for the enemy, is evident from the storms and floods and calamities that are sweeping all over the land of mortal belief. It is only a "little while" until Pharaoh will be compelled to "let the children go."

These thoughts are sent with only the one simple desire to *help*. The *thoughts* may not be much, but we know that desire is prayer, and prayer is *power*. Love *does* rule and guide. Love is Mind.

I WAS awakened in the night by my little grandson four years old, in violent belief of croup. At first, error seemed to tell me I would have to give him up; then said the voice of Truth: "God is all-powerful and ever-present, ready and willing to help in time of need, if we only trust Him." Tongue cannot express my gratitude when, in a few minutes, the little darling was breathing naturally and taking a sweet sleep. As he was caressing me one day, I asked if he loved me, to which he replied, "Yes." "Where is Love?" I asked. "Don't you know? It is *all* around you." Ah, how true! it *is* all around us, whether we are conscious of it or not.—MRS. E. W. BURNS, OREGON.

QUERY.

A SCIENTIST tells me that Jesus was in every way unlike us except that he was in human form; that we must not think of him as ever having the same to overcome that we have; that he was full grown mentally, morally and spiritually while yet a child in stature, like other children born of woman, and so was never taught, and never obeyed a human mother, or bore any of the discipline so necessary for us to bear to become Christian Scientists, his true followers.

This has troubled me for some time. Was he not human; and is not the human (mortal belief of man as *flesh* and spirit) always to be overcome? The blessing borne to me by Christian Science, was the fact that it brought me so near Jesus that I could see him as indeed a beloved "elder brother." As I have been proving the truth of Christian Science—doing whatever has come to me to do, from within and from without—I seem to come nearer the blessed Master in every way. He has become to me an example in all things. He is the model that I must copy, the character that I must emulate. I was sure that *he knew* our need, having been "tempted in all points" as I am being tempted; and that, by knowing and obeying certain rules, he was able to resist every temptation, until error reached the end of its claims—which are called "Legion"—*and thus remained without sin.* He is so near that I can almost hear in his own voice what he said to his students, and catch a glimpse of the stupendous impulsion of Principle that ever moved him. I can hear what he said to those who persecuted him because they did not know him, and hence did not understand his meaning. I love and revere him for his steadfast obedience to the rules that he gave to us for our safety; but how could he have known that they *were* rules that would save us, if he did not himself prove them? How could he prove them if there was no error for him to meet, no illusion of sense to destroy?

Are we wrong in thinking that the agony of Gethsemane was not feigned; that it was the same as our suffering in the conflict of sense against Spirit, only greater; that it was infinitely greater because he saw, as no other ever did or can see, that in that issue the hope of the world—not of himself alone—was at stake? Was not every step of his way, from the manger to the cross, the discipline of eternal Truth? Do not both his grandeur and our own hope lie in the fact that it was his knowledge of God as

Father — Principle — that enabled him to bear that discipline to the end? And what a glorious, triumphant end it was!

I want to see him as he really is; for only by seeing him as he knew he must be seen, can we see the Father as he saw Him. Does not SCIENCE AND HEALTH teach that *Jesus* was human; and that through understanding of God he demonstrated through the flesh — and thus to mortals, or the flesh-man — the Truth of Being, the Christ, the divinity of himself and of Man as God's Idea; that by demonstration he showed all humankind how each one may for himself, also, demonstrate the Truth of Being, and thus do the things he did?

When the pure light of Christian Science came to me with power, I saw plainly, I thought, why the past fifteen hundred years had been "that darkness that calls itself light"; that it was because the divinity of Jesus had not been *understood*, and man had made this an excuse for not being like him. How can one become like someone or something not even of the same species? Do we not put before a child as his model, a good *man*? — not some amazing nondescript with special reasons for existence, or possessing phenomenal, and unattainable qualities. The conception of Jesus as God, has made it seem presumptuous — nay, to many, blasphemous — for one to claim to be like him or to be able to do even a few of the things he did: but, when Christian Science showed me how Jesus could be divine and still be an example; be divine and still be tempted "in all points"; be divine and still be a loving, tender, pitiful "elder brother"; be divine, and yet we might truly become like him; there seemed nothing left to desire, for his was the life that was the light of men!

Does *Christian Science understood* take away our Lord again? Will it leave us again in darkness,— darkness so much deeper because of the flash of light that has illumined our way for a brief season? We must attain to his altitude — we must follow in his footsteps all the way to the Father — then, surely, Christian Science cannot make it seem utterly impossible again! My own first few steps in his wonderful way have brought such a revelation, surely I cannot be far astray; still, if in error I need to know it, for if we have a false conception of Jesus and his mission it must be corrected, or we shall be desolate indeed in that day when we hear the words, "Depart from me, I know you not."—A. J.

Above query open for Scientific reply from the field.—EDITOR.

EDITORIAL NOTES.

R ECONCILE: to bring to acquiescence; to content." WEBSTER. "The atonement of Jesus, reconciles *man to God*, not God to man." SCIENCE AND HEALTH. "We pray you, in Christ's stead, be ye reconciled to God." PAUL. "First, be reconciled to your brother." JESUS.

Mortal man has ever cried out, "I need, I want a God," but he has wanted that God to be according to his own ideal; consequently, he has ever "stoned the prophets" through whom came the revelation of the true God he was ignorantly seeking; in other words, "the Christ (Truth of God) has been slain from the foundation of the world." Since mortal man is himself a respecter of persons, his ideal god is a respecter of persons: a god that can be persuaded, flattered; one whose favor can be purchased, or who can be moved to anger and revenge; one who is tyrannical because he has the power to make his subjects afraid. In fact, mortal man's ideal god is like himself. Still, strange as it may seem, unrest, because of his inherent instability, compels man to seek for some immutable power upon which to rest.

The conflicting desires that demanded a persuadable god, yet one unchanging, led to the "gods many" of heathen religions, each with a special office in meeting the needs of man. Mortal man with his god that is a respecter of persons, is, in turn, himself a respecter of gods; and one god or another has at different times been most popular, that is, has had the greatest number of worshippers.

But, in spite of the desired pliability of mortal man's ideal god, there has ever been an almost unacknowledged recognition of a God above the gods worshipped, whose attributes were unknown, but who still was feared. Only certain, specially endowed men who had served the gods long in the temples, dared even to speak his fearful name, or approach him in worship. An author of note puts in the mouth of one of his characters these words descriptive of this unknown God: "So wise! so hard and pitiless! so tearless and yet so just! . . . without mercy, incapable of love, unmoved by hate, implacable, emotionless, the fearful judge, the Truth!"

Mortal man is the son of lawlessness, hence is ever at enmity with the exactness, the inexorableness of Law, Principle, the God that is Truth. He has made unto himself "graven images," (the work of his imagination) and has bowed down to worship them. The worship of false gods ever demands that the devotee look down to the ground, nothingness, whence mortal man came. This worship is always groveling, be the god what it may. The worship of the true God is a looking up from matter to Spirit.

The names of false gods are legion. Each and all promise to meet man's recognized needs — life, freedom, peace; and, although he has proven and continues to prove every promise a lie, he still follows, hopes, faints, dies. While the promise of the false gods is to *serve* man according to his highest sense of good, instead, he himself becomes the gods' most abject slave, bound with chains that gall and fret until he longs for the confines of the grave as the acme of freedom, for annihilation as heaven. In spite of the continued and disheartening betrayal of his trust in his ideal gods, mortal man is still so afraid of the unknown God, that he hugs his delusions, his chains, as tenaciously as ever.

There have seemed, also, to be men raised up, or set apart, or sent, to do the special will of one or more of these gods. Both names and offices of these messengers or ministers, as well as of the gods, have changed continually; every age and people presenting different gods, different ministers, and seemingly different services, while the one office of all was to forge heavier chains to bind blind, ignorant, foolish man.

From the foundation of *this* world, the Unknown God has never been without a witness among mortals. The fathers and prophets of old, saw dimly the Most High God, the God of gods, and proclaimed His glory (character); but man was slow to hear or see, and law labored through centuries to reconcile the world to one who might reveal the true God in His fullness. Yet that Mighty Counselor came to an unreconciled world, and gave an example of the power, life, freedom and peace of man *reconciled* to the Unknown God, so long sought, feared, dreaded. So unreconciled still was mortal man to the God that is Truth, that the Exemplar, the Prince of Peace was rejected, and darkness more dense fell upon the world again; and gods and their temples and temple servers were multiplied, and chains forged anew to manacle helpless mortals.

The mission of Jesus was to reconcile man to God—the unchangeable, the wise, the just, the Truth—the Unknown God who is exact, inexorable, and who will reign alone, the *only* God. To sin-bound man Jesus declared that worship of this God, whose “*promises are sure*,” brings freedom, not slavery; wisdom, not foolishness; peace, not fear; life, not death. He taught, and showed by his life (*demonstrated*) that this God may safely be accepted *as He is*.

In man's ignorance of the Love that is God, he has conceived love to be ministry to self. He does not call it self-ministry; but careful analysis of even the best phases or manifestations, reveals *self* as the principal ingredient of the strange compound. This self so blinds man to the beneficence of the one immutable, inexorable God, that willingness to give up the persuadable gods whom he loves, or his unsuspected bondage to them, is difficult to attain.

A subtle and agreeable flattery pervades the belief that man, by eloquent petitioning, may cause a powerful god to revoke an old decree or issue a new edict to meet the petitioner's special demands. It is the self-ministry of man's love for his ideal god. On the other hand, Principle (God) being Law, an unvarying rule for obtaining its benefits must be observed. Principle is “no respecter of persons;” hence, *everyone observing* this rule surely finds the promises of life, freedom and peace all fulfilled. A failure to receive is simply the evidence that the petitioner has “asked amiss,”—failed to obey the rule.

To be reconciled to God, then, is to be brought “to acquiescence, to content,” with divine, immutable Principle, and its demands just as they are, ever have been, and ever will be. The will of Principle—God—“Thou shalt have no other gods before me,” becomes the will of man, and the reign of divine harmony is begun in him.

Again, the reconciliation of man to God, involves another reconciliation, that of man to man. “*First*, be reconciled to thy brother;” that is, the first evidence that man is reconciled to God, is that he is reconciled to his brother. While man has been making a god after his own ideal, has he not also been trying to make a brother after his own ideal? Each man has wanted a god to minister to himself, hence the making of “gods many”; so, also, man's trying to make a brother to minister to himself, has involved many brothers after many kinds as a result. In

other words, each man is trying to force as many as possible of his brothers to be shaped, moulded, disciplined according to his own selfish, or self-ministering ideal. Mortal man having a god without individuality, has no individuality himself, and permits none to his brother. Thus, parents exact that their children shall be after their own self-loving ideals; and when the children fail to be so shaped, the parents bow in sorrow — self-pity — the rest of their days. Husbands and wives exact of each other their own self-ministering ideals; and open failure — named separation or divorce — is the rule, while seeming success is the exception. Friends subject friends to the same selfish exactions, and the memory of each is filled with the sad details of broken friendships. Upon every relation of mortal man to his fellow, the mark of the false god is found.

"First be reconciled to thy brother" *as he is*. Leave his individuality untouched. HANDS OFF! He is the idea of the inexorable, *just* God, the God that allows no intermeddling. He *alone* is, the omnipotent, and He works in man his own individual good pleasure; hence, man is God's ideal, and man must be reconciled to — brought into acquiescence with — that ideal both for himself and for his brother.

Christian Science reconciles man to God and to man; and one demonstrates that reconciliation before men, in a life of *trust* in God for ALL things — even for the salvation of his brother in *God's own way*.

The first apprehension of the teachings of Christian Science is so apt to be a *mis*-apprehension, that the spectacle of a Christian Scientist (?) honestly striving to *force* men out of disease into ease in sense, is very common. Jesus never did anything to put mortal man at ease in error; neither does Christian Science. Jesus said, "Whosoever will, *may* come"; so does Christian Science.

It is often seen, too, that one student of Christian Science is not at all reconciled to the *order* of the destruction of error in another student. He is not "content" that Truth should remove for that brother one evidence of sin before another, but exacts that the work of salvation shall go on according to *his* ideal order of progression; hence, the spectacle of criticisms and judgments and injustice gives evidence of *un*-reconciliation both to God and the brother. That each must work out his own salvation, "for it is *God* which worketh in us both to will and to do of *His* good

pleasure," seems either not to have been heard, or to have been forgotten. Trespass not on the domain of thy brother's salvation. Put the shoes from off thy feet; for it is holy ground. We follow the example of Jesus' atonement, when we leave our brother in Science *alone* with God. No man can come to me except the *Father* which hath sent me draw (not drive) him. We cannot take the kingdom of heaven by violence for our brother, any more than we can for ourselves.

Again, students of Christian Science who have not yet apprehended the spirit of the teachings, are apt to exact that their teacher shall have been regenerated after their own crude and oft fantastic ideal, and are slow, or wholly refuse, to be reconciled to what God may be doing in and for that teacher — and through him, for them; and, *vice versa*, the teacher is not reconciled to the order or time of regeneration in the student. "First be reconciled to thy brother." It is the only sure evidence that we have apprehended, and are in obedience to, the teachings of Jesus — Christian Science.

Instead of keeping Jesus, who is both the human and immortal model, ever before us for our *own* following, and leaving God to lead our brother to the same model as surely as He has led us, are we not setting up mortal and perishable models and exacting that our brother shall be like unto them? In other words, are we reconciled to — have we been brought into acquiescence with, into content with — the actual sharing of the world's reproach of Jesus the Christ? That same reproach awaits the Christ-likeness wherever and whenever it appears in this world; for, it is an invader into a kingdom not its own. Moreover, it is an all-conqueror; and for this, alone, the ruler of this world would drive the divine likeness from its borders. Does not the marvelous fact that the banner of Christ has been set on the highest pinnacle of this world's claim of power — SCIENCE — show that the scepter of the mortal ruler is departed; that the prophecy, "Thy kingdom come, thy will be done in earth as it is in Heaven" is now fulfilled?

"And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world *unto himself*, not imputing their trespasses unto them; and has committed unto us the word of RECONCILIATION."

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NEW YORK CITY.—Service every Sunday at 10.45 A. M., followed by Bible Class, at 545 Fifth Ave., entrance on 45th St. Also service every Tuesday evening at 8 o'clock at No. 117 West 42d Street. Mrs. Laura Lathrop, Pastor.

ONTO, WIS.—10.30 A. M. S. S., 11.45 A. M.

PEORIA, ILL.—Sunday Service 10.30 A. M., Church of Christ (Scientist), North Monroe Street. Bible Class and Children's Class 11.30 A. M.

PHILADELPHIA, PA.—10.45 A. M., followed by Bible Class, at Earley Hall, 1321 Arch St.; also Monday and Friday, at 8 P. M., 1633 Chestnut Street. M. Anna Osgood, Pastor.

PUEBLO, COL.—10.45 A. M., S. S., 11.45 A. M., Bible Class, Thursday, 7.45 P. M. Rooms 1 and 2, Glade-Kiefer Block.

QUINCY, ILL.—Sunday Service 11 A. M., Sunday School, 9.30 A. M., Newcomb Block, Room No. 2, Maine Street.

SALT LAKE CITY, UTAH.—11 A. M., S. S. 10 A. M. Wednesday, 10.30 A. M., Odd Fellows' Hall, Market Street. Mrs. M. A. Bagley, C. S. D., Speaker.

SIOUX CITY, IA.—10 A. M., G. A. R. Hall, bet. Douglas and Pierce Sts.

SCRANTON, PA.—Spencer Building, 519 Adams Ave. Bible Class at 10.30 A. M. Regular Services at 7.30 P. M. S. J. Hanna, Speaker.

ST. JOSEPH, MO.—Ballinger Building, 7th and Edmond Sts. Regular services 10.30 A. M., S. S. 3 P. M., Evening service, 7.30. Enquiry meeting, Tuesday 3 P. M. C. M. Howe, Pastor.

SYRACUSE, N. Y.—10.30 A. M., Sunday School at 12 M., 704 East Fayette Street.

TOLEDO, O.—Christian Science Chapel, 321 Tenth St. Services every Sunday at 10.45 A. M., Sunday School 12 M. Also services every Friday evening at 7.30. Miss Sarah J. Clark, Pastor.

TOPEKA, KAS.—11 A. M., S. S. 10 A. M., 210 W. 6th Street.

TORONTO, CANADA.—11 A. M. and 7 P. M., Beaver Hall, S. E. corner Yonge and Gerrard Streets.

TORONTO, CANADA.—11 A. M., and 7 P. M., S. S. 12 M., corner College and Brunswick Aves. Mrs. J. H. Stewart, Pastor.

TROY, N. Y.—10.30 A. M., Sunday School 11.30 A. M., 63 Seventh Street.

WICHITA, KAS.—11 A. M., S. S. 10 A. M., 211 N. Market St.

Regular Sunday services of Scientists are as follows :

AMSTERDAM, N. Y.—10.30 A. M., Bible Class at 12 M. Friday evening meeting, 7.30 P. M., at 18 Mohawk Place.

APPLETON, WIS.—10 A. M., Pardee Block, Room 29, 3rd floor.

ATLANTA, GA.—Sunday School 10 A. M., Christian Science Room, 42½ N. Broad St.

AUBURN, ME.—10.30 A. M., S. S., 11.30 A. M., Friday, 7.30 P. M., 90 Court Street. Wm. H. Wing, Pastor.

BAKER CITY, OREGON.—Bible reading, and study of Science and Health every Sunday morning at 10.30, at residence of Mrs. L. W. Nelson, Washington Ave.

BARRE, VT.—10.30 A. M., S. S. 12 M., 6 Clark Ave.

BELLEVILLE, KAN.—3 P. M., residence of J. C. Reilly.

BINGHAMTON, N. Y.—10.30 A. M., Pythian Hall, 157 Water St. C. A. Jacques, Speaker.

BINGHAMTON, N. Y.—10.30 A. M., 237 Chenango St.

CALAIS, ME.—Bible class 3.30 P. M., at C. S. Room, King Bl'k.

CANON CITY, COLO.—10.30 A. M. and 7.30 P. M., Friday 7.30 P. M., 422 Main Street, Room 4, up stairs.

CHATTANOOGA, TENN.—10.30 A. M., 100 College Street.

CHARLES CITY, IOWA.—10.30 A. M., Room 3, Cheney Block.

CHILLICOTHE, ILL.—10 A. M., residence Mrs. Louisa A. Rogers.

CINCINNATI, O.—Bible study, 11 A. M., C. S. Institute, Suite 9. Lombardy Flats. Science study, 2.30 P. M., every Wednesday. 224 W. 4th Street.

CINCINNATI, O.—10.30 A. M., S. S. 10 A. M. Bible class Wed's, 2 P. M. SCIENCE AND HEALTH Reading Saturdays 8 P. M. Lincoln Inn Hall, 227 Main St., 2nd floor.

CLAY CENTER, KAS.—11 A. M., Lincoln Avenue.

CLOW TOWN, MINN.—S. S. 2 P. M., North Ridge Schoolhouse.

DECATUR, ILL.—Sunday School 3 P. M.; Science Study, Tuesday, 7.45 P. M.; Rooms 14 and 15 Fenton Block, C. Lulu Blackman, Leader.

DE FUNIAK SPRINGS, FLA.—10 A. M., residence, G. A. Walther.

DES MOINES, IA.—Sunday School 10.30 A. M.; Preaching Service 7.30 P. M.; Bible Study, Tuesday, 8 P. M., at High Street Baptist Church, 12th and High Sts.

EAU CLAIRE, WIS.—2 P. M., S. S. 3 P. M. at Dispensary.

ELROY, WIS.—2 P. M., over E. N. Loveland's Agricultural House.

ERIE, PA.—11 A. M., S. S., 10 A. M., 96 East 6th St.

ESCANABA, MICH.—Bible Class 3 P. M., 415 Campbell St.

EUREKA, CAL.—2.30 P. M., residence, Mrs. H. S. Hannah.

EXETER, NEB.—10.30 A. M., residence, Mrs. W. N. Babcock.

FALL RIVER, MASS.—2 P. M., 39 S. Main Street, Room 5.

FORT DODGE, IA.—10.30 A. M., Music Conservatory.

GALVESTON, TEX.—4.30 P. M., S. S. 10 A. M., P. O. St., bet. 18th and 19th Sts.

GLOUCESTER, MASS.—7 P. M., Harmony Hall, 17 Elm Street.

GRAND ISLAND, NEB.—3 P. M., S. S. 10 A. M., 403 East 5th St.

GRAND JUNCTION, COL.—City Hall, Sunday School 2 P. M. Bible class, Thursday 2 P. M., Mrs. W. T. Carpenter, Speaker.

GRAND RAPIDS, MICH.—10.30 A. M., Good Templars' Hall.

- GRAND FORKS, NO. DAK.**—3.30 and 7.30 P. M., 406 Demers Ave.
GROVETON, N. H.—Bible Class 12 M., 1 Rich St.
HALIFAX, NOVA SCOTIA.—3 P. M., 106 Granville Street.
HAMILTON, CANADA.—11 A. M., and 7 P. M., 229 James St., So.
HARTFORD, CONN.—10.30 A. M., City Mission, 234 Pearl Street.
HODGE, MICH.—10.30 A. M., residence Mrs. Gertie Hodges.
HULL, IA.—Sunday School 2.30 P. M., parlor Masonic Hall.
JACKSONVILLE, ILL., 7.30 P. M., 202 South Prairie St.
JEFFERSON CITY, MO.—10 A. M., Odd Fellows' Hall.
KANSAS CITY, MO.—10.30 A. M., Room 8, Bayard Building.
LAWRENCE, MASS.—10.30 A. M., Bible Class; Science and Health study, 7 P. M., Mayflower Hall, Pilgrim Block.
LEAVENWORTH, KAN.—3.30 P. M., 700 South Fifth Street.
LE MARS, IA.—10.30 A. M., S. S. 11.30 A. M., G. A. R. Hall, Main Street, between Sixth and Seventh.
LEXINGTON, MO.—10.30 A. M., residence of John M. Williams.
LIMA, O.—4 P. M., W. C. T. U. Hall. Wednesday, 7.30 P. M.
LITTLETON, N. H.—10.45 A. M., Opera Block, Main Street.
LOCKPORT, N. Y.—11 A. M., No. 2 Central Block.
LONG BRANCH, N. J.—11 A. M., Long Branch News Building.
LONDON, CAN.—Bible class, 11 A. M. and 7 P. M., Duffield Block.
LOS ANGELES, CAL.—Bible class 10.45 A. M., Grand Army Hall, over 612 South Spring St.
LOWELL, MASS.—10.30 A. M., and 6.30 P. M. Children's class, 12 M., Highland Hall, Branch Street.
MACON, GA.—3 P. M., C. S. Rooms, 259½ Second Street.
MADISON, WIS.—3.30 P. M., S. S. following over 109 King St.
MANCHESTER, N. H.—6.30 P. M., 6 Odd Fellows' Building.
MASON CITY, IA.—10.30 A. M., S. S. 11.30 A. M., Odd Fellows Hall.
MCGREGOR, IA.—10.30 A. M., G. A. R. Hall.
MERIDEN, CONN.—Bible Class 4 P. M., 12 Linsley Avenue.
MONTROSE, COLO.—11 A. M., S. S. 10 A. M., cor. 7th and Front Streets, Wednesday, 8 P. M.; Thursday, 3 P. M., cor. 4th and Uncompahgre Streets.
MUSCATINE, IA.—2 P. M., 410 West Fourth Street.
MILFORD, N. H.—10.45 A. M., Golden Cross Hall.
NASHUA, N. H.—Bible Class, 12.30 P. M., 237 Main Street.
NEBRASKA CITY, NEB.—3.30 P. M., 517 Central Avenue.
NEW BEDFORD, MASS.—7.30 P. M., 187 Middle Street.
NEWBURYPORT, MASS.—10.30 A. M., Room 3, Brown Sq. Hotel.
NEWBURYPORT, MASS.—2.30 P. M., Conservatory Hall.
NEW YORK CITY.—Bible Class 10.45 A. M., 105 West 103rd St.
NORTH BEND, NEB.—10.30 A. M., C. S. Dispensary, Young's Block. Wednesday eve. 8 P. M.
OAKLAND, CAL.—11 A. M., S. S. 12 M., Hamilton Hall.
OMAHA, NEB.—10.30 A. M. and 8 P. M., S. S. 11.45 A. M. Bible Lesson 8 P. M., Thursday Room 238, Bee Building.
OREGON, MO.—S. S. 9.30 A. M. Seeman Building.

- ONEONTA, N. Y.—10.30 A. M., Blend Hall, 136 Main Street.
 OTTUMWA, IOWA.—3.30 P. M., No. 333 East Second St.
 PALATKA, FLA.—Bible class, 10 A. M., residence A. Merwin.
 PAOLA, KAS.—2 P. M., Christian Science Hall, Main Street.
 PASADENA, CAL.—10.45 A. M., 49 East Colorado St.
 PIQUA, OHIO.—10.30 A. M., Room 6, Scott-Slauson Building.
 PITTSFIELD, MASS.—No. 41 South St., 4 P. M.
 PLYMOUTH, MICH.—2.30 P. M., residence of Mrs Mary J. Kellogg.
 PORT HOPE, ONT.—11 A. M., and 7 P. M., Bible Class, Wednesday evening, 8 P. M., Christian Science Hall, Queen St.
 PORTLAND, ME.—7.30 P. M., Bible Class, Thursday evening, 7.30 P. M., 537 Congress Street.
 RIVERSIDE, CAL.—10.30 A. M., Sunday School 9.30 A. M.
 RICE LAKE, WIS.—11 A. M., S. S. 12 M. Odd Fellows Hall.
 ROCHESTER, N. Y.—10.30 A. M. and 7.45 P. M., S. S. 11.30 A. M. at C. S. Reading Rooms, No. 3 East Ave.
 SACRAMENTO, CAL.—11 A. M., S. S. 12.15, Granger's Building.
 SANDUSKY, OHIO.—10.30 A. M., C. S. Rooms, Odd Fellows' Bld.
 SAN DIEGO, CAL.—11 A. M., S. S. 9.30 A. M., 712 Sixth St.
 SCHENECTADY, N. Y.—Bible Study 2.30 P. M., 109 Park Place.
 SEYMOUR, WIS.—10.30 A. M. and 7.30 P. M., Wednesday, 7.30 P. M., in the City Hall.
 SHELDON, IA.—10.30 A. M., residence of F. E. Wade.
 SHERBURNE, N. Y.—Bible class 10.30 A. M., Chapel Street.
 ST. JOHN, N. B.—Bible class 4 P. M., 94 Princess Street.
 ST. LOUIS, MO.—Bible Class 3 P. M., 2341 Olive Street, corner Jefferson Avenue.
 ST. LOUIS, MO.—11 A. M., 415 South Jefferson Ave.
 ST. PAUL, MINN.—10.30 A. M., S. S. 11.30, No. 19 Hotel Barteau.
 SPEARFISH, SO. DAK.—2 P. M., office of J. C. Ryan.
 SPOKANE, WASH.—11 A. M., Room 72 Granite Block.
 SPRINGFIELD, OHIO.—2.30 P. M., 22 South Shafer Street.
 ST. CATHERINES, CAN.—S. S. 2 P. M., 34 Niagara St.
 ST. JOHNSBURY, VT.—10.45 A. M., 33 Pearl Street.
 SUTHERLAND, FLA.—10 A. M., Sutherland Hall.
 SANTA ANA, CAL.—Residence Mrs. N. Porter. Bible Class 2.30 P. M. Study of Science and Health Wednesday 2.30 P. M.
 TRAVERSE CITY, MICH.—10.30 A. M., 24 West 9th St., So. side.
 TRURO, N. S.—3 P. M. and 7 P. M., No. 27 Walker Street.
 UTICA, N. Y.—3 P. M., 11 Rutger Street.
 WASHINGTON, D. C.—4 P. M., Room 25, 1424 New York Ave.
 WASHINGTON, IA.—3 P. M. residence of Robert McGaughey.
 WEBSTER CITY, IA.—11 A. M., Odd Fellows' Hall.
 WILKESBARRE, PA.—Bible Class 3 P. M., 11 So. Wells St.
 WILMINGTON, DEL.—10.30 A. M. and 7.30 P. M., 111 W. 9th St.
 WRIGHTSTOWN, WIS.—Bible class 3 P. M., Echo Park.
 YATES CENTER, KAS.—3 P. M., G. A. R. Hall.

- ALBANY, N. Y.—"Church Home," 179 Clinton Ave.
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 SYRACUSE, N. Y.—704 East Fayette Street.
 TOLEDO, O.—321 Tenth Street.
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 rard Sts. Daily, 10 A. M. to 12 M.
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If to the Publication Committee conclusive evidence be furnished that any advertiser is not conformed in life and practice to the teaching of the above named text-books, the card of such an one will be removed, money due for unexpired time being refunded.

OCTOBER 1, 1890

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CHRISTIAN SCIENCE JOURNAL.

"For the weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strong holds."

VOL. X.

SEPTEMBER, 1892.

No. 6.

INFINITY.

C. A. W.

THERE comes no sound unto thine ear — no word
To prove to thy sad heart that God hath heard
Thy plaintive cry? Go, shout across the sea.
Wave speaks to wave; but nothing answers thee,
Because no barriers are in the track,
To stay thy voice and send an echo back.

The tossing waves which break in sullen roar,
And fling fair foam-clouds on the sunny shore,
Shifting and drifting, mingle with the tide
Which flows from countless streams on every side.
The unseen air, which all around thee thrills,
The crevices of earth's far regions fills.

Nearer, more real than either sea or air,
Foldeth around His child the Father's care.
Think not that He forgets thee in His might;
The very silence proves Him infinite.
It is not that He scorns; but that between
Thee and thy source no barriers intervene.

Not like a distant sun in skies above,
But with a present flame, the fire of Love
Burneth from human hearts the dross and clay
Which hides His image from our sight away.
Oh mortal, fearing danger, dreading ill,
God's world holds no place which He doth not fill!

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LETTING OUR LIGHT SHINE.

Outline of a sermon preached in Chickering Hall, by the Pastor of the Church of Christ (Scientist) Boston.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.—MATTHEW, v. 16.

HOW shall Christian Science become established among men? Three methods, at first glance, would seem to rank as principal modes of extending man's recognition of the Truth, viz: preaching, teaching, and writing. So far from soon becoming obsolete, the importance of all three of these methods, each "mightier than the sword", is daily gaining more pronounced recognition; and, for a long time yet to come, all will remain very essential factors in solving the problems laid before us by Christian Science.

Christianly scientific preaching will become more and more permeated with the life-giving power of Spirit revealed in SCIENCE AND HEALTH. As our preachers rise higher both in perception and demonstration, it will become possible for them not only to speak with greater unction, but with "signs following," as they followed the disciples, and have followed the ministry of the author of SCIENCE AND HEALTH. The same applies to teaching. Teachers will in larger measure be set free from the limitations and infirmities of the flesh, will become less ambitious of position and power, more Christlike; while students will come to them with greater hungering for the only Word which is able to save. Thus, mortal mind will hold less and less sway over the class-room, while Spirit will more and more visibly have perfect control of all gathered together in "His name." The same tenor of thought applies to literary effort. Those holding the pen of a ready writer, also, will gain a clearer sense of intelligence, light, love, truth. Back of the human words employed will appear the inward grace which alone can lend them efficacy and power. Do we not all long for

this day, when the right hand of the Most High shall begin to be widely manifest among men? Indeed, we do! and we each can aid in bringing about this millennial period, by simply conforming our lives more closely and steadfastly to the plain teachings of the BIBLE and SCIENCE AND HEALTH.

While all this will gradually come to pass, we must remember that it is not the ultimatum. These are not among the "things which cannot be shaken," since one and all are to meet human needs, solely. It is mortal man, not the spiritual man who perfectly reflects Spirit, who has uses for Christianly scientific preaching, teaching and writing. When each knows the Lord so that "no man need say to his neighbor, Know ye the Lord, for they shall all know me, from the least unto the greatest," there will exist no necessity or use for human aids. Need we preach to men fully possessed of Spirit and consciously reflecting its divine character, or teach students arrived at the high estate of infinite Mind's reflection, or write books and magazines for those who have become living epistles known and read of all men? Ah, no! these are simply means toward the sublimest end humanity can attain unto, namely: demonstration of the perfectibility of Christian character.

But, there is another essential to consider as a means of revealing Christ's kingdom on earth; one that, while adequately meeting all present demand, will endure after its present mission shall have been accomplished; one that will last while God is God. It is this: Letting our light shine.

In other words, Christian living is forever to continue — not the finite conception of it so long entertained, but the soul satisfying living, reflection of Spirit, which is the outgrowth of keeping the behests of the Master as explained in SCIENCE AND HEALTH. Christian character in its spiritual significance, will prove to be enduring, since Spirit eternally exists and is eternally to be reflected. Also, the manifestation of Christian character will do vastly more toward redeeming man from his sense of a lost estate, from what mortal mind considers its "fall," than ages of the most powerfully convincing preaching; more than the wisest and most skillful.

teaching of Christian Science rules ; more than tons of Christian Science literature. It is the inward life of the professed follower of the Master's teachings, the mental atmosphere of the professed student of SCIENCE AND HEALTH, that is the true Evangel.

The great world lying in wickedness and disease is asking not so much what we preach and teach and write — but, what is the inward life of these professed adherents of this so-called new faith ; and this is precisely as it should be. What follows ? We may install in our pulpit the ablest preacher, one spiritually gifted and fully qualified for the work set before him ; but, if the lives of his listeners are lacking in the common graces of spiritual purity and honesty, his words are shorn of real force for the world at large. We may seek out the wisest and most skillful teacher, one who combines perfect understanding of the letter of Christian Science with the outpouring love of Spirit, so that his face beams radiant with all inward grace and beauty ; yet, if the coarse and brutish tastes and tendencies of his pupils incline them to continue in their old way of living, then is his beautiful and spiritual teaching proven seed sown upon stony ground. No harvest will result, for the seed cannot even take root. Christlike *living*, however, of pastor and listeners, of teacher and students, of author and readers, gives to preaching, teaching and literature the keenness of a two-edged sword ; proves also *per se* the most powerful and universal agent for promulgation of the true knowledge of God and man, and thus insures speediest possible recovery of the world from the thralldom of the senses. Then, “*Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.*”

Let us take the text clause by clause : “*Let your light so shine.*” Is this our own light, or is it the “*light which lighteth every man that cometh into the world*” ? It ought to be perfectly apparent that personality has not a single ray to shine. “*If the light that is in thee be darkness, how great is that darkness !*” My intellect ; what is it ? How did it come into play and take on an appearance of knowing something ? Can it delve to the foundations of all that is,

and understand all that is to be understood? Can it by searching find out God? Ah! no. This intellect of which I seem so proud, as the product of the five material senses, is the utmost darkness whence can be emitted no light. What is my boasted judgment and its functions? Judgment is that faculty in man which compares things, and from this comparison deduces some definite, practical truth to act as a rule for the conduct of life; but can judgment, itself of the earth earthy, deduce spiritual rules for celestial conduct of life? Can any true light arise from such source? Manifestly not. Again, what is conscience, whose standards are mortal? What light can this pour upon those lying in the "valley of the shadow of death"? Can a conscience which accepts its law from heathen and material sources be fitted to shine before men to glorify infinite Principle, the one Father, God? Indeed, no! See what mortal man has been setting up and falling down before and making a god of! The light that is to shine so as to save men from their bitter heritage of sin, sickness and death, is not a rushlight ignited in or by these withered and dried up conditions of the human mind. The light we are commanded to shed abroad emanates from the enthronement of infinite Mind, supreme Intelligence, and manifests itself in wisdom, power, substance, truth, love and beauty. Nothing born of the senses can enter into it; for "that which is born of the flesh is flesh, and that which is born of the spirit is spirit."

In the modifying phrase, we find that we are to let this holy light "shine before *men*." I desire to call special attention to this. It cannot here be meant to let it shine before the spiritual man, or the spiritual universe; since they, consciously living in and reflecting Light, cannot need that anyone should manifest it to them: but mortal man certainly has most urgent need that it be manifested to him. Mortal man is so opaque, so benighted, that he can neither see nor understand what God, Principle, Light, is, save as he sees it reflected by others who formerly were like unto himself. He cannot for himself understand angels; but, when he catches angelic gleams shining through the features from

man unto man, he has taken his first practical object-lesson in this light from heaven, and he reaches out for it. It is the gospel of the Son of Righteousness shining full-orbed in the face of Jesus Christ; and when men see this light supernal shining (manifesting itself) in the life of other men like themselves, it is an inspiration — light shining into the darkness of mortal belief. Only thus can they apprehend it at first. They would be long in apprehending it from the Bible alone — not that the Scripture does not make it sufficiently clear to him who has eyes to see — but it is men who having eyes see *not*, that need this shining light manifested in the perfected life of other men, in order to apprehend and come under the benign influence of its consecrating power. It is the light beginning to be reflected through mortal men to other mortal men whose only notion of themselves is that they *are* mortal and material. Letting this heavenly light of peace shine before others, induces the desire to commence letting it shine in themselves; then, fleeing from the caves and dungeons in which their imprisoned senses have lain entombed, they themselves become emancipated children of Light and in turn reflect its divine and saving power to others.

In the next clause this light, we find, is to be manifested in “good works.” It is chiefly through deeds that this perfect light can be seen; since, if existing only as systematized beliefs, its radiance and power can neither be revealed to ourselves nor to others. What, now, are these good works? Are these the good works of self-righteousness done in compliance with the fleshly nature or material law of sin and death? Not in the least; for the works of the flesh are to be annihilated or put off. These good deeds are such as comply with the injunctions of Jesus, laid down in the sixteenth of Mark’s gospel.

“Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized 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; and they shall lay hands on the sick, and they shall recover." These are the deeds of Spirit which glorify God, Principle, the one Father which is in heaven.

Those who begin to apprehend in some measure the teachings of SCIENCE AND HEALTH, have a grand opportunity to let the divine light of immaculate Truth shine so clearly as to cause men to see, wonder, and come into the light supernal. Let us note one or two things which come within our special province.

First: It is our high prerogative to heal the sick in strict compliance with the fundamental Principle of Christian Science, with the rules laid down in SCIENCE AND HEALTH. This requisite of healing is spreading in wider and wider circles. Men everywhere are waking to discover what for all these ages they have lost, what the missing link that so long has prevented Christianity from proving a saving power for humanity. Thus, it is our privilege, accompanied by a solemn sense of responsibility, to show the world of skeptics or unsuccessful imitators the one true way in which Christianly scientific, regenerative healing can be accomplished. Is it a question of instantaneous healing? That is involved, but something must *precede* instantaneous healing. We must first become, individually, so imbued with the light as to let it shine in upon and through us to the utter dispelling of all sense of sin — of the mortal-mind conditions which produce disease and death. Christian Science is daily mounting upon higher and higher ground; for, while it continues to deal faithfully with what the physical senses term sickness, it is gradually lifting both students and patients to loathe the old conditions that make sickness possible to mortal mind.

Second: By the advent of Christian Science we are enabled to recognize the Truth without a single misgiving as to its final outcome among men. Always, mortal mind has been full of dismal fears concerning the reception of its doctrines among men, and the probable fate of them. Immortal Mind, Truth, Light, calmly rests in its own omnipo-

tence, and its followers need have no anxious thought, need suffer no moment's disquietude, as to its acceptance or rejection by mortal men. How divinely unperturbed was our Master as to the outcome of the Truth which he taught! He alone, of all the men of his time, realized that the eternal ages of God were its own; that He who sits on the circles of the heavens never is disturbed or disquieted lest the Truth fail of a fitting time or opportunity to be received, welcomed, followed. The men building on shifting sands, are full of suspicion and duplicity; but those resting on immutable Principle, true disciples of a true cause, are never solicitous for its fate. They know that all things work together for good to those who love Principle, and that they have nothing to do but attend faithfully each to his own duty, never needing to resort to questionable methods to attain the ends of Truth. Marvelously Daniel was preserved in the den of fierce lions; while the poor, unstable king outside was trembling from head to foot lest the prophet should be devoured.

We need not suffer one moment's anxiety for the final outcome of Christian Science, or for the final recognition of the only source making it demonstrable among men—our text book, *SCIENCE AND HEALTH* (see p. 4, 16-27). I am glad, moreover, to announce to the world as its inspired author, the Rev. Mary B. G. Eddy; but the time will come when the shallow counterfeits will have become consigned to oblivion, and *SCIENCE AND HEALTH* will become inseparably linked with the author's name as the standard of moral purity. We do not need now to say of the New Testament records, "These are by or of Jesus Christ;" but all know that the divinity of the Master's words is their own best witness and defense. I trust the day is not far distant when all Christian Scientists will become so imbued with the Spirit, that the simple statement, "That man or woman is a loyal student of *SCIENCE AND HEALTH*," will speak volumes to the world.

Third: It is our high privilege to manifest to all men such love and purity as to cause them to take knowledge of us, that we have been with Jesus. Who, save a true fol-

lower of the teachings of SCIENCE AND HEALTH, can bring into daily, hourly practice such divine instruction as Paul gives to the Corinthians? "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." "But," you ask, "do not men everywhere, in the churches and out of them, read these selfsame words?" Yes; but how little do they grasp the deific power of the *meaning* of the words! We also, unless we do this, fail to discern what Christian Science really is, and what it enables us to accomplish in the might of the spirit of Truth. Be it ours to make this deific meaning more and more manifest in all we do, speak, or think. In every hour of seeming mortal discord, we have but to watch and wait; for God, the Infinite, is on the throne of all real power and light.

" Truth forever on the scaffold,
Wrong forever on the throne;
Yet that scaffold sways the future,
And behind the dim unknown,
Standeth God within the circle,
Keeping watch above his own."

I do not say that we shall ever repeat the miracles of the New Testament. Nevertheless, I cannot forget Christ's solemn declaration: "Greater works than these shall he do" (who believes in me), "because I go to my Father." When we have faith in the power of the spiritual, when we really believe that the spiritual is master and the material is servant, when we study the laws of the spiritual realm as we have studied the laws of the natural realm, when our science does really become Christian, that is spiritual, and our Christianity scientific, that is rational, who can tell what will be the resultant power of mind over body? I will not prophesy. But I decline to accept the conclusions of the men who imagine that nothing has been, or can be, beyond what they have known and experienced.—*Lyman Abbott.*

HUMAN LIMITATIONS.

F. J. FLUNO.

And Isaiah the prophet cried unto the Lord: and he brought the shadow ten degrees backward, by which it had gone down in the dial of Ahaz.

“Backward, flow backward, O tide of the years
I am so weary of toil and of tears,
Toil without recompense, tears all in vain,—
Take them, and give me my childhood again.”

THE apostate Ahaz, king of Judah, was a barbarous, unprincipled and unscrupulous fellow believing in and practicing idolatry, witchcraft and spiritualism, — anything and everything void of principle, uprightness and honesty; but Hezekiah, his son, was of a different mould. He was one of the finest and most worthy kings that ruled over Israel. Hezekiah signifies “the might of Jehovah”.

Ahaz had invented and left to the world the sun-dial. This was perhaps the only thing of value that he did give to the world — and even this was of very little account compared with the chronometers we have at the present day, though of great importance in those days — it being perhaps somewhere near the first, if not the very first time-piece that was ever constructed, or of which we have any historical account. According to this dial, it seems, Hezekiah, his son and successor, counted time.

But Hezekiah fell sick, and thought his end approaching. He had a boil, the record tells us, — no doubt a carbuncle, — one of those painful, inflammatory beliefs or appearances that cause great disturbance in the alimentary system, resulting very often in a belief of fatality. At least, the king was frightened. He supposed his time had come, and that he would have to give up the kingdom while as yet he had no son to reign after him; which would, as he thought, be the certain downfall of the kingdom and the destruction of the Jewish nation.

At this juncture, the king called upon the prophet Isaiah, which name signifies "Salvation of Jehovah"; that is, the king called upon the saving power of the Lord. He wanted to know what salvation there was for him, and in his extremity he turned to the prophetic thought. At first, it seems, the prophet was struck with the king's manner, and told him to set his house in order,—that is, to prepare to meet his God, to get his heart right toward God, his thoughts in the right channel,—for he would not live. But the king's beseeching look, his agonizing cry for help, and his willingness to throw all upon the Infinite, broke through the gloom of mortal thought, and the prophet was enabled to see there and then a chance for his recovery. So strong did the thought come to him, that he went immediately back and told the king that the Lord had given him fifteen years; not only this, but that he would deliver the king and the city from the hand of the Assyrians, for His own sake and for His servant David's sake.

"And Isaiah said, Take a lump of figs. And they took and laid it on the boil, and he recovered." Now, a boil is significant of great fear, while the fig signifies spiritual good. The spiritual good had power to quell the mortal fear; and that done, the king soon recovered.

There were added unto his days fifteen years,—but, why not more? He was a young man in belief, only forty or forty-one years of age, and had reigned only fourteen years in Israel. Was there any good reason why he should not live twice or even three times fifteen years? Is there any limit to the length of days that eternity can give? Did the Ancient of Days limit the king to fifteen years more of life, or was it the prophet's limited conception as to the time that might possibly be added to the king's days?—not that we would make the prophet or his prophecy less, but God more. In other words, does the Lord limit our days and possibilities or do we, as it were, limit ourselves and then charge it to God? "With long life will I satisfy him, and show him my salvation."

What does Eternal Life know of fifteen years—or what

does He know of years at all? What does He, the Ancient of Days, who is Eternity itself, know of the end of His creation or when aught that He has made shall cease to be?

What do you or I, with all our boasted wisdom and education, know of fifteen years or of one year; of month, week, day, hour, minute, or second? Can we tell how long one of these so-called divisions of time is? We have no more conception of the length of a second, day, year, or fifteen years, than we have of fifteen thousand or fifteen million years: We think we have a vast amount of knowledge and are wondrous wise, because we have been to school a few days or years, and have gone through our Arithmetic and have learned to say:

60 seconds make 1 minute,
60 minutes make 1 hour,
24 hours make 1 day,
7 days make 1 week,
4 weeks make 1 month,
12 months make 1 year,
100 years make one century.

But of all *that*, we know absolutely *nothing*; and of it, there *is* nothing, because there is no basis, no foundation, no principle. What we seem to know, we don't know; what we seem to see, we ~~don't~~ see; what we seem to be, we can't be. We see what we call days, months and years, and count our days accordingly. We limit our own selves and others as to the number of years that we or they can live, or that can be added after a severe illness. We cut our own selves short and think, forsooth, 'tis all that God has given! When the shadow has sunk low in the dial, when we are sick and ready to die, we come to Christ in Divine Science. We seek aid in the Spirit of Good; but, all unconsciously to ourselves, we place a limit for our recovery—beyond which we cannot seem to reach. We see Eternal Life, and *know* 'tis there, and *know* 'tis ours; but we cannot seem to *claim* it as our own, and so come into full possession of it now, with all the rights and titles of perfect ownership, with all restrictions and encumbrances now, henceforth and evermore removed.

Moses on the Mount saw the promised land ; but Jordan rolled between, and he could not cross the rolling stream, for he thought within his heart that God had said him "Nay." So we, to-day, may climb the heights in Science, until Eternal Life spreads out in grandeur there before us ; but if we harbor in our hearts the thought that *still* it is beyond, that the dark, cold river of death is rolling there between, we'll die, to mortal sense, on this side Jordan's wave, and think that God has so decreed it.

Could Moses have overcome his own limited belief concerning God's decree, he would have led his people on across the Jordan into the promised land. Could he have overcome his own limited sense of what he thought possible unto him,

" Not Jordan's wave, nor death's cold flood,
Could fright him from that shore."

Could the prophet, in behalf of the king, have overreached his own limit, the fifteen years' extension might have lengthened into eternal life. When we, for ourselves or in behalf of another, throw ourselves upon eternal Life, we can have added to our years, our health, our strength, our happiness, all that we at the time can conceive as possible to us.

God, the Infinite and Eternal, never set a boundary line beyond which we could not reach. The infinite and eternal Spirit *has* said to all mortality, " Thus far and no farther, and here shall thy proud waves be stayed " ; yet, to His own in Spirit and in Truth, God never said, " I have eternal Life, but you can never reach it." On the contrary, to those that love GOD, the Christ has ever said, " Nothing shall be impossible unto you," and " Ye shall ask what ye will in my name, and it shall be given you of my Father."

We set our own limits, saying, This thing is possible unto us, but that is impossible ; this we can do, but that we cannot do ; this we can have, and that we cannot have ; here we can go, but there we cannot go ; thus far we can reach, but no farther ; we can be healed of this, but not of that ; we can be healed to such an extent, but not beyond. Our eyesight has failed us ! We call upon Divine Wisdom to open our eyes, and our eyes are opened, and we begin to see ;

but, immediately we limit our conceptions as to what infinite Wisdom will do for us, saying, Thus much we can see, but beyond that we shall not be able; we can be enabled to read such a grade of print, but *such* a grade we cannot read. Again, we say: We can be healed of such and such diseases, but if a certain other disease comes upon us, we shall have to die; certain conditions of the disease in question can be removed, but certain other conditions will linger round us still; we can be healed of our diseases for *so* many years; but then we will have to be sick again, with the same or some other disease, and so be gathered to our fathers; the shadow will turn back *ten* degrees in the dial, but beyond that it will not go; we can be healed of our malady on the third day, but how impossible to have it done right now; we can heal, or be healed, in *so* many treatments, but how impossible to have it done in one. Oh! how we do put *shackles* on ourselves.

In further skepticism: Divine Science can stop toothache, but it cannot fill cavities or stop decomposition; it may do some things that surgery year after year has failed to do, but it cannot set a recent fracture, or replace a recently disjointed member. We limit ourselves, and say with the prophet, "Thus saith the Lord"!

Old and infirm, having lived our three score years and ten, our days well-nigh told, we see the end approaching; but we hear that a balm is found in Gilead. We hear that Christ, the Truth, is now healing all who come to Him; and so we come, that if possible something might be done for us. We throw ourselves upon the altar, and, there before the Spirit of Hope, we beg Divine assistance. We hear the law, obey its injunctions, and learn our way in Science. We climb the heights a little way and see, just o'er the summit of the hill, eternal Life bursting on our view; but, instead of pressing on and claiming it in the name of Christ, *immortal* Life and Glory, we stop there; we linger a while to view the scene, and say, It is enough. There is added to our life one, five, or fifteen years; and, in proof of this, the shadow in the dial has turned back ten degrees,—in the appearance of youth

and freshness on our faces, elasticity in our step, health and vigor in our bodies ; yet, we insist, more than ten degrees of youthfulness and health it *cannot* show, and more than fifteen years we *cannot* presume to claim, for then, "we'll be gathered home."

How can the shadow be made to turn back in the dial ? The jovial old man and pleasant old lady say : " If you would have the shadow turn back, you must be youthful, mingle with the young, shout with the young and join in their sports. Don't walk with a cane until you have to, and don't walk with an old man's staff when a little limber stick will do. Don't put on *glasses* until you are obliged to. Don't wear them stronger than necessary, don't put on number twelves when twenty-fours will do. Don't mingle with those who are always talking about their ills, their diseases, their aches and their pains, their hardships and trials, their vexations and annoyances. Don't mingle with those who always have rheumatism and are forever talking about it ; who are always grumbling because their food don't digest well, and their clothes don't fit good. Don't stay in a damp, dingy and dark old basement when you can have a bright, sunny, upper room ; don't wear old shabby clothes when you can have good, new ones."

Now, this is all well enough on the so-called finite plane, but it will *never turn the shadow back*. It may, if you can keep clear of all these, prevent the shadow from going down so fast. You can, perhaps, keep clear of all these in a measure, — but only by not being one of them yourself ; yet, you have no standard for all this, and it will be seen at length that all is done only by the human will, which is evil trying to predominate over error.

But, when you turn to the Spirit of Truth and cry mightily to the Father of all Good, find your way in Science up to the summit of material sense and view the Promised Land in eternal Life and Light and Glory, — where nought is to be seen but one vast panoramic view of health, and youthfulness, and vigor, and joy, and peace, and rest, for yourself, for me, for all, forever and forever, — then will the flush of

youth and vigor settle on your face, and elasticity come into your step. You will spontaneously mingle with the young, for old age will have vanished away and be as though it had not been. You will not mingle with the sick, for sickness will disappear and be heard of no more forever. The staff will fall from your hand, for infirmity has fled away and strength is present with you now. The glasses will fall from your eyes, for you see as you never saw before. The shadow will turn back on the dial not ten degrees only, but back, BACK, BACK, until no shadow can be seen, for infinite and eternal Light is recognized now, and darkness has fled away. Not only fifteen years is added to our days, but Eternal Life, whose limit can not be found, is with us here and now, and we *are* "gathered home."

LOVE'S COMMON WAY.

JENNIE WALBRIDGE BRIGGS.

THE days of miracles are past."
We echo joyfully,
No longer grope we in the clouds
Of doubt or mystery.

The light of Truth to-day reveals
The healing Power divine
To be the Love omnipotent
Which everywhere doth shine.

And when we in its blessed light
Walk softly day by day,
We turn earth's water into wine
To cheer and bless our way.

And so the weary seek our door,
The sick for healing pray,
We freely pour love's cordial out,—
Renewed, they go their way.

And what to blinded eyes may seem
Some strange, sweet mystery
Of marvel or of miracle,
By Truth's illumined ray,

Is but the mystery of Love
That blesses day by day;
And what before seemed "miracle,"
Is shown Love's Common Way.

MANGER AND CROSS.

J. G. CORNELL.

MUCH is said of the meek and mighty Nazarene as our High Priest. Mortal mind likes to be hand-and-glove with a high dignitary after he is proven such; without meeting, on its own part, the requirements necessary to precede the honorable association. In other words, it ever aspires to might before meekness; and the proverbial result of getting carts before horses falls with the same mathematical precision here as elsewhere. The true associate of an high priest must himself be an high priest, or on the way to become one. What, then, is the training needful for an aspirant to such companionship? What was the training essential to graduate the "chiefest among ten thousand", the one "altogether lovely"?

If we would become associates of the Nazarene, we must each begin where and as he did; for, efforts to outstrip by taking unfair advantage at the start ever prove abortive, effecting naught but delay of successful beginning. Moreover, forced and abortive effort is always painful, because unscientific. Bungling, not Science, causes discord. To stand squarely in a grade and class where one hundred *per cent.* is the daily achievement, yields solid comfort of uninterrupted progress; but, ah! the torment that follows in the wake of blind or ambitious assignment to a high class unwarranted by present attainment. However Herculean the struggle, to stand is impossible. Hourly failures become the rule until wise assignment be made by Intelligence. For these reasons, regardless of all ambition concerning the remote though possible high-priesthood, let us begin squarely where Jesus began.

At the outset, he came not to intellectuality at the inn — but directly into the stall of recognized animality. There in

the barn, amongst camels and cattle, began the mighty work that covered one-third of a century. Material or merely intellectual conception of the lowly-born, could see only an exceptionally bright, winsome child lying out in the stable. The *wise* men recognized the advent of the potent spirit of true peace, which, coming to and lying in each individual manger, is to uplift and regenerate the race. The wise men of to-day, also, recognize the fact that the Prince of Peace comes as a babe in the manger; and that, however much mortal mind might like to do otherwise, it is needful to take the first steps first, leaving the tenth, fiftieth and one-hundredth of maturer demonstration to follow naturally and in order. These steps actually taken, it becomes safe to look *toward* the cross; to note, on conspicuous occasions and before great emergencies, the conduct and example of the High Priest.

After thirty-three years of healing disease and raising the dead, annulling the material law of discord by enforcing the divine Law of Harmony, Jesus stood arraigned as "a pestilent fellow and a mover of sedition," — by whom? By the mesmeric, mob force of his own people. Why? Had he violated the Ten Commandments, or "taught men so"? No; he had violated only "material law," in healing the sick, casting out devils, raising the dead. There existed no reason for violating the Mosaic law. The Decalogue is the eternal law to man, "Thou shalt have no other gods before me"; and to sin, "Thou shalt surely die." Granting that all were spiritually saved, were a solitary one to backslide into the mortal dream of life in matter, the truth of the "divine commandments" * would confront him ever and forever.

But, beyond argument, what was the demonstrated testimony of the great High Priest himself, when near the hour of his final and sublime graduation? "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, *till all be fulfilled*?" Then he proceeded to spiritualize the law. How? by breaking down its wholesome re-

* Retrospection, 40, 2.

straints in the minds of the people? No! but by making it *heart-searching*, and thus, fifty-fold stronger than ever before. Even inward thought, as well as outward act, must be right; and, knowing the stupendousness of the task appointed, he sweetly told how to accomplish it. "Love is the fulfilling of the law." Love Principle, and you will be just; love "heaven's first law," and you will be orderly; love the welfare of humanity, and you will be brotherly,—thinking and doing always as you would be thought of and done by. Thus, loving the law existing for the harmonious whole, the law itself ministers unto you individually until all shall become regenerate and heavenly minded — loving others *as* themselves, neither more nor less. Prof. Drummond thus expresses it: "The test of value of the different verities of truth depends upon one thing: whether they have or have not a sanctifying power. . . . If a truth makes a man a better man, then let him focus his instrument" (telescope) "upon it and get all the acquaintance with it he can. If it is the profane babbling of science, falsely so called, or anything that has an injurious effect upon the moral and spiritual nature of a man, it is better let alone. And above all, let us remember to hold the truth in love. That is the most sanctifying influence of all. And if we can carry away the mere lessons of toleration, and leave behind us our censoriousness, and criticalness, and harsh judgments upon one another, and excommunicating of everybody except those who think exactly as we do, the time we shall spend here will not be the least useful parts of our lives."

The fact that Jesus availed himself of the custom of the country to feed his disciples from another's field of corn, does not inculcate theft or dishonesty in any form; but instead, brings to light the divine fact that it is *always* lawful to do good. Never once did he violate the Ten Commandments, or any Jewish law honestly based upon them for legitimate promotion of general harmony and peace. At the final ordeal to which his own countrymen subjected him, that exacting despot of ancient rulers, Roman *civil law*, openly and honestly declared: "I find no fault in him."

"Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you *falsely*, for my sake." The blessing was contained for him, as it will and only can be for us, in the unimpeachable fact that the evil accusations *were* false. If an high priest be of the inward circumcision, he will so demean himself that even "civil law" based upon the Ten Commandments, can "find no fault in him." Christian Scientists are not to be "law-breakers," unless Jesus of Nazareth was one. "Genuine Christian Scientists are, or should be, the most systematic and law-abiding people on earth, because their religion demands implicit adherence to fixed rules, in the orderly demonstration thereof. . . . I am persuaded that only by the modesty and distinguishing affection illustrated in Jesus' career, can Christian Scientists aid the establishment of Christ's Kingdom on the earth." *

Whatever the cause of it, whether mortal weakness or divine justice, Jesus did not, as is generally supposed, carry the cross that the misdeeds of others laid on his shoulders, up the hill of Calvary. They themselves had this to carry; and, after pharisaical materiality had nailed him to its own wooden cross, in the *name* of divine Law, the culmination of its misdeeds raised him above the level of its own head—the belief of intelligence in matter, malice. Whether we deliberately antagonize divine Law *as* divine Law, or blindly antagonize it *as* human and material, sooner or later we wake to the fact that we all along have been fighting the one, indestructible Law of Universal Harmony. When this ray of Intelligence glints athwart our pathway, animal magnetism (darkness) is no longer able either to lure us into its pitfalls, or to cause us to halt in fear of them.

In the light of the manger and the cross, are we ready to be associated with, to be called the friend of, the great High Priest? The Son of Man, the true High Priest, had not where to lay his head in mortal sense; but — glorious Truth! the son of perdition (discord) has not where to lay *his* head in Divine Consciousness.

* Retrospection and Introspection.

CHILDREN, HAVE YE ANY MEAT?

AUGUSTA E. STETSON.

THE voice of the master was heard by the men,
As he spoke from the shore, on the morning, when
He found them tolling, and working hard
With their nets, by the morning dawn.
"Cast your nets on the other side":
How the sweet voice echoed over the tide,
How their faith and love arose once more,
As they filled their nets, and pulled for shore,
As they saw the fire of coals, and said:
"His love has prepared the fish and bread."
Oh! the blessed Master taught them there,
To leave their nets and forsake their care,
And prove the power of the Word.
His gentle voice of love divine
Called out to his children, Come and dine."
The feast he prepared was at their feet,
But they made no move to come and eat.
They knew it was Jesus whom they saw,
But their hearts were filled with love and awe.
Then his mighty love appears again;
He takes the bread and gives to them,
And also the fishes he passes to eat.
As they then knelt at the Master's feet.
To day he speaks to his followers few:
"Are you feeding my lambs, as I fed you?
Are you shewing your love by breaking the bread,
By healing the sick, and raising the dead?
Say! lovest thou me? then feed my sheep,
And He who works with you, His promise will keep."
The blinded eyes will waken to see
'Twas error that bound them,
'Tis Truth that sets free.
The *prodigal* feeding on husks, will arise,
As over the sea the master cries:
"Have ye aught to eat my children dear?
Why toil all night in doubt and fear?
Just cast your net on the other side,
And in His promise sure abide;
Then draw it in, and you shall find
The riches deep of Truth, or Mind."
Oh! His wondrous power is a *mine of wealth*."
He gives us love, and joy, and health.
He fed the lambs on the mountain steep;
Go thou and feed his wandering sheep.
He went on the mountain and called them in,
From the hill of vice and the valley of sin.
Go thou far out on the mountain steep,
And shepherd, and feed, his beloved sheep.

JUSTICE.

CHARLES ELLEY HALL.

THIS morning there is recalled a mental picture, in which the writer seemed seated on the principal corner of the main street in the home of boyhood's days; near the old, familiar "town pump." A document was handed me by an old friend whom I have always held in high esteem. After a casual reading, the manuscript was handed back to him; his calm manner and benign expression testifying, more than all else, that he was on the right side of the question. Imagine my astonishment when, upon looking around a moment later, I beheld a large gathering of citizens and old friends who had assembled around the "town pump", and heard cries of "Speech, speech," filling the air. It was noticeable that the space in front of me, leading directly to the old well, was left open,—the dear old well that had never run dry, but had always been found filled for all who wished to partake!

Thoughts of the old well and its purifying water furnished me the stimulant for a speech, while the same stimulant proved "oil on the troubled waters" with the assembled people; for, their disturbing, contending thoughts were pacified by the inward realization given me, that before us was the symbol of the "water of life." The harmony, inward peace and joy, that completely filled me, was reflected by those present. With closed eyes, I could feel and see the factional anger, hatred, malice and false pride being cast out,—disappearing under the mellowing influence of the Father's word and spirit. O, the joy of those few moments of silent demonstration! How true are the words of Peter: "One day is with the Lord as a thousand years." In those few, brief moments, all factional emotions were reduced to the harmless, pure thought of babes.

I would it were possible to photograph the bliss and comfort and purity depicted upon that sea of upturned faces; but, only a divine camera—"the mind that was in Christ Jesus"—can give the priceless picture. The sculptors, artists and artisans engaged in the service of God, can produce this result, each for himself:

by following in the footsteps of the "beloved son", our exemplar and way-shower. Truly, I have seen God and talked with my Brother—the impersonal Christ, Truth—and am glad to have others share the happiness and "great joy." Yea, I have walked and talked with him, and I see that all can do this if they truly desire it.

Filled with exalted and beautiful thoughts, yet scarcely knowing what to say, I began to talk in favor of my dear old friend whose manuscript I had perused. While faithfully setting forth the merit of his honest adherence to the public measure that seemingly had caused the discord, the claim of error, discontent, unrest, again tried to make itself apparent, and, like the roar of an approaching train, grew louder and louder. The silent work accomplished had been too beautiful, too forceful, too vividly impressed upon my consciousness, to be overthrown, but the tactics must be changed; so, the soothing language of love was changed to a firm, clear tone in which I demanded JUSTICE.

I had but to open my mouth, for the words were given me. By parables, as did the Master, I showed them the error of their demands and angry attitude; for, even if their convictions were right, was it not just to listen calmly and respectfully to those of opposing views? The facts which they had not before heard, because they had refused to listen, further proved to them that even their convictions had been wrong. They could not evade the issue,—or rather, the Truth. Some openly admitted, some showed signs of relenting, while others still attempted to cling to their shreds of argument; but, in a few moments the latter became so few in number, that general satisfaction with the truth of the movement completely overshadowed them. Soon, everyone present was *convinced* that the truth had prevailed; satisfaction shone in the face of each, and the public measure, formulated in plans vastly improved over the original, was adopted by acclamation. *No defeat was felt, and no noisy manifestations of a victory were displayed.*

As I withdrew alone, I was filled with the heavenly thought of JUSTICE. How it sounded! Everyone was filled with it,—and why? The answer is plain. Each had been convinced within; the truth had appealed to each individual consciousness. The word had been spread by a few who, in the face of all opposition, had dared calmly to declare the right, knowing their security in the absolute principle back of their declaration.

JUSTICE: The virtue which consists in giving to everyone what is his due. **RIGHT:** Application of equity.—**WEBSTER.** Before we can give to every one what is his due, we must first be just to ourselves, and must understand thoroughly that we are to engage in no controversy with a brother or sister. We are not to argue and engage in factional disturbances, but to know and declare that justice is due ALL as children of one Father, God. The reflected thought will find lodgment in some receptive heart, and, in turn, this individual cannot help reflecting to others the same true sense of equity.

Discord of any kind should never be allowed even to seem to enter or pervade the ranks of Christian Scientists. Does discord appear to exist at the present time? If it does, let each promptly and persistently destroy the petty, discordant sense, by his full recognition of absolute, universal justice. Each must do this first in himself; for, while harboring the thought of *in-justice*, none can reflect the opposite thought. "A house divided against itself shall not stand." Knowing this to be true, shall we encourage error which declares a time of peace or a time of war? There is no time of war, but there is peace now, to-day; the peace that our impersonal Teacher, Jesus the Christ, gave to ALL his followers. If we follow in his footsteps and obey his commands, there will arise no occasion for differences.

The way to accomplish a good work, is to be filled with a good purpose. Let us each work faithfully wherever engaged, and ever be found at our post—reflecting Harmony, not discord; Love, not hate; Justice, not malice. Needless to ask what the result will be! All who are loyal, who reflect divine justice, have found and will continue to find the proof first, within; then, the reflection without. "Let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil."

Mortal "history repeats itself" in motive, action and result, whatever the seeming aim. The light of Christian Science renders vivid the following picture of mortal mind's righteousness:—"I think the form of failure to which it is most liable is this, that being generous-hearted, and wholly intending always to do right, it does not attend to the external laws of right, but thinks it must necessarily do right because it means to do so, and therefore does wrong without finding it out; and then when the consequences of its wrong come upon it, or upon others connected with it, it cannot conceive that the wrong is in anywise of its causing or of its doing, but flies into wrath . . . as feeling itself wholly innocent, which leads it farther astray, until there is nothing that it is not capable of doing with a good conscience." —**JOHN RUSKIN.**

FAITH AND WORKS.

JOSEPHINE C. OTTERSON.

AS a child I was feeble, could never run and play like other children, and life was a burden to me. I was under the care of my father who had been a druggist, and who was a so-called "patent-medicine man." Constant direction,— "Don't do that," and, "Take this dose," — made me a slave to mortal thought.

When thirteen years of age I was made a teacher in the Baptist Sunday school, which caused me to become an interested student of the Bible. A friend and teacher quoted from Jeremiah, "The harvest is past, the summer is ended, and we are not saved;" then, drew a vivid picture of the fire of hell, and warned me to escape while I might. I was in despair, and slept none for nights. I could neither see how I had sinned, nor how to escape from this pictured hell. Finally, she argued that unless I could believe every word in the Bible, which was the Word of God, I pronounced God a liar. Glad to find I had been guilty of some sin which could be forgiven, I admitted that it *had* been a little hard for me to believe that Balaam's ass talked, and, that I could see it was sinful to doubt this statement, because in Revelation it said, "if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." I became filled with horror at my wickedness, and, in fear and trembling, asked how I could be sure I was forgiven. "Believe, and be baptized, and thou shalt be saved," was the answer. Yet, after my immersion I had more doubts and fears, but felt I was accepted by God and that all would come right in time.

After I became a mother, and thanked God for well-shapen children, as of old I worried over the deformed creatures I met, and thought it unjust that from birth human beings should be deformed mentally as well as physically. Could these be made in the image and likeness of God? I met some "free-thinking" people who believed in naught but themselves, scoffers at the

"weak people" who believed in the Immaculate Conception. These said that religion was only a false education or superstition without one word to found it upon; that Genesis was a repetition of Josephus,—and he did not claim to be a sacred historian. Then, I read myself free from the theological belief.

With the consent of my husband, who is a physician, I was finally led to Christian Science for healing. I had sometime before read *SCIENCE AND HEALTH* which I considered a wonderful book, and had been conversed with upon the subject by a friend; so, when Truth brought her to help me, I was more than ready. One talk and treatment gave me such realization of Love, that the special form of fear for which I sought help left me, never to return. I was healed of a serious trouble, one which had caused my sister to pass out of our sight.

After five interviews and treatments, I studied my *SCIENCE AND HEALTH*, and, during the summer, overcame many other fears of disease that clamored for recognition. Among them were some which I had been born with. I denied all possibility of fear controlling my thought, as I knew that God is Love, that He sees no fear, and that if I lived in this thought it would dispel my mental darkness as sunlight dispels the darkness of night. I constantly declared that God was ever-present; and, results proved to me that I had indeed found a rule based upon Principle—one that I could apply with certainty, as a child at school would solve his problems.

My childhood's longings for a wise and loving Father to guide me out of my doubts and fears, were satisfied. I found that Good is Principle, divine Mind, and that Love guides and governs the child made in His image and likeness. My lessons in Christian Science revealed to me this true child of Spirit; and I came, like Mary Magdalene, a sinner thankful to fall at the feet of Truth, and show "genuine repentance by a broken heart expressed through meekness and human affection."* With my *BIBLE* and *SCIENCE AND HEALTH*, the Word of divine Revelation and Key to the Scriptures, I found and am still finding constant unfoldings of Truth that feed the hungry. Jesus said: "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." The knowledge that God is omnipresent Life, gives such strength and food to the weak and famishing!

* *SCIENCE AND HEALTH*, 363, 26.

The BIBLE unlocked by its Key, SCIENCE AND HEALTH, reveals untold treasures. We find a history of our own battles; of defeats and victories, of daily trials with and triumphs over self. As we journey through the seeming "wilderness of sin" we are cheered by the one Voice of Truth, "Lo, I am with you always, even unto the end of the world"; by the knowledge that God is the only power, and illusion is destroyed by the Light that dispels the darkness of mortal mind. It is indeed happiness to understand that everything that God made is good, like Himself.

Jesus said: "He that is faithful in that which is least is faithful also in much. . . . If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?"* Let us be obedient to every command given in SCIENCE AND HEALTH, and prove our "faith by our works"; our understanding by our demonstration.

TRUE WEALTH.

A. J. SMITH.

IN the heart so deeply hidden
From the sight of finite man,
Reigns the motives which have bidden
Mortals formulate a plan
For a name of endless fame.

Some, ensconced in coats of mailing
Proof against all humane feelings,
Never hear oppression's wailings
In their greed for gain in dealings,
With the men of moral ken:

These are they who grasp for millions,
Careless of all human cost;
For they only scheme for billions,
Heedless of all honor lost
In their gladness which is madness.

Others find that Justice shrining
Deeds with halos of its Life,
Constitute a wealth more shining
Than where gold exciteth strife
With its wear and anxious care.

Gold and silver have their mission
In the traffic of this world;
But the wealth of true fruition
That to man shall be unfurled,
Is the Mind of Christ defined.

* Luke xvi. 10, 11.

THE SHADOW OF A GREAT ROCK IN A WEARY LAND.

B.

HAVING spent the evening in talking Christian Science, after retiring, the following vision appeared to me, clear and distinct. I have since thought of it many times, only to find it brighter and clearer.

I saw an open country, and a stranger standing beside a large rock. It seemed that the power of God as manifested in Jesus' time, by himself and his disciples in healing the sick and sinful, had been supposed to be lost. The stranger was there to prove that the power of God had neither been lost nor hidden. Said he: "This rock is the power of God; and, from the beginning until now, I have been stationed here to proclaim it. Many have been the attempts made to hide it from all God's children, but they have failed. First, there came the Adam-thought which sought to cover it up with materiality; then came Jesus, and cleared away the rubbish for all those who would see. Afterward, came the churches with their creeds and doctrines, and in belief the rock was again hidden from view. I say 'in belief,' for only in belief have the many loads of matter, rites, creeds, doctrines, customs etc., been dumped upon the rock. Each one has been deceived in regard to this; for, instead of covering the rock, his load of dust has been *blown in his own eyes*, and, because he could not see the rock, he supposed it to be buried."

As I was wondering how this promised power would again be revealed to Jesus' followers, I saw something approaching us over the brow of a hill. As it drew nearer, it proved to be the form of a woman slowly dragging herself along and carefully guarding something which she held in her hand. As she approached, I saw it was a book.

On being asked why she was away from her home in such condition, and why she carried and so carefully guarded a book, the woman replied: "I have been seriously injured, and the doctors say that I must die; but I read in this book, my BIBLE, that Jesus and his disciples healed the sick through the power of

God, and that he promised that this power should be given to all who truly believe on him. Then, as all other means had failed, I asked God for guidance, and, taking my Bible, earnestly started out to find the fulfillment of the Saviour's promise. So far, I have found the way growing brighter, but have not yet found the Light. Can you help me?"

Then answered the stranger: "For many centuries I have been awaiting the coming of some one on just this errand, and now shall the Master's promise be fulfilled. Come with me."

There were two steps that must be ascended before reaching the rock. He told the woman to ascend the first step; and, as she did so, she stood upon her feet perfectly healed. On examining the stone of which the first step was made, it was found to be very white, and it shone like silver. The guide said: "The name of it is LIFE." While admiring it, I noticed a yellow glow overspreading it, which the guide said was reflected from the pure gold of the step above, named TRUTH.

This second step, like the first, was flooded with brilliant light; but, instead of being yellow, it was pure white. This light was not the reflection from the next step, however, but from the rock itself, which was clear as crystal. The guide told us that it was a diamond, and that its name was LOVE. Then said the guide to the woman, "Open your Bible to 1 John, 4, 8." She opened, and read, "God is love;" adding, "My Bible teaches me that God is omnipresent."

Noticing for the first that the guide himself held something in his hand, the woman inquired what it was. He asked her to take hold of it with him. As she grasped it with one hand, still clinging to the Bible with the other, it became a sword in her hand. The guide then said: "To you is given the sword of the Spirit. Use it to make known to the world that the divine power to heal the sick and the sinful has never been lost; that ALL of Jesus' promises are for ALL his followers, and, to everyone who shall grasp this sword with you in truth and loyalty, shall be given the power promised by the Saviour. Look well to your sword. Examine it closely." She obeyed. To her surprise, it proved to be a "little book," having inscribed upon its cover these words: "And the leaves shall be for the healing of the nations."

Christian Scientists know how faithfully the woman has wielded the sword; how the blessing of God has prospered her work,

and what light and benefits have come to all who have tried to stay up her hands. May the work already done, prove but the beginning of a bountiful harvest.

THE LETTER AND THE SPIRIT.

J. C. C.

HUNGRY and naked, cold and poor,
All full of grief and sin,
I dragged myself to the temple door,
Where sat one high within.

Her lofty brow was stern and white,
Her eyes saw nothing here,
But gazed above, beyond my plight,
Into some distant sphere.

I feared! But ah, my feet—they bled!
My hope in the temple lay!
So creeping near, I murmured, "Bread!"
And sank in the wide door-way.

She looked me through with icy eyes.
"Hunger! That cannot be!
False claim! Go thou and realize
Its unreality."

I shrank and shivered at her looks,
But cried: "I am so cold!"
She turned to search within her books,—
And read: "There is no cold."

"'Idea of Mind can suffer naught;'
With that, be warmed and fed.
To sympathize with erring thought
Is sin; the Truth is bread.

"'There is no matter; all is Mind.'
Spirit hears not thy plea.
Believe, be saved; 'tis all defined;
I speak Reality."

Then to herself: ("Alas, what ruth!
This seeming claim of woe
Seeketh to cloud my sense of Truth!)
Stranger, I pray thee go!"

A tract my hungry mouth to fill!
I staggered in the door;
'Twas warmer there, and strange! but still
I loved that temple hoar!

Down on the altar-step I fell
And called the Lord of Love,
When sudden came—oh, wondrous spell!
A glory from above;

And One stood over me and smiled
With love impersonal;
Folding me in the radiance mild
Of eyes that shone for all!

Supernal sweetness filled her face,
Compassion heavenly!
Yet, not for sorrow or disgrace
That sacred sympathy.

'Twas love that saw in me the pure
And spotless child of Good;
'Twas hope that glowed in knowledge sure
Of blessing understood.

Already felt I warmed and fed;
Her smile, my bread and blaze!
Already clothed and comforted;
A cloak — her tender gaze!

'Twas true! *Her* cloak was over me,
Food filled my famished hand.
"Brother," she said, — and was it she,
Or did I *understand*? —

"Love speaketh unto every sense,
And meeteth every need;
Dear Love doth every good dispense,
Each hungry one to feed.

"Love sheltereth from every fear —
This cloak is but a sign;
Love feedeth all from year to year —
The symbols, bread and wine!"

TO THE CONTRIBUTORS

OF THE

BOSTON CHURCH BUILDING FUND.

MY BELOVED STUDENTS AND FRIENDS:

Thanks for your patience. I have given a *sound* title to the lot of land in Boston, on which to build a Church edifice for the benefit of Christian Science.

For particulars relative to the Building Fund you must communicate with Mr. Alfred Lang, 279 Broadway, Lawrence, Mass., and William B. Johnson, 41 G St., South Boston, Mass.

MARY B. G. EDDY.

NOTES FROM THE FIELD.

THE spirit of reform is in the air. Its brooding wings rest on church, press and people. All thinking and intelligent minds contemplate this with genuine satisfaction. Not many years ago, the world would have been shocked, nay startled, to hear a man (who was a professed follower of Calvin) say boldly that he neither knew nor cared whether his ideas were Calvinistic or not, so they were Christian.

Of all in the world that is foolish and unkind, sectarianism heads the list. There are many thousand people all working for the same thing — the establishment of Truth; but, they are divided into little bands wholly or nearly antagonistic, one to the other. Thus are wasted precious moments, quibbling over some minor point that makes no difference in any way whatever — only to serve as a snare to keep the quibblers from their real Life work. These, making themselves disagreeable, play right into the hands of the enemy of peace, and, in the heat of contest, lose their own soul. This is largely due to ecclesiastical leaders who have no real claim to leadership.

Good newspapers, books and magazines have done much to unveil the eyes of the people to the fact that a man may be a rogue and still write his name with D.D. following. A man's life that won't bear inspection, is like a theory that cannot be practised,— good for nothing. We may talk forever; but, the daily life shows the model of our thought and what is governing us. Knowing this, thinking men through the press have held up these facts before the public gaze, and stimulated the reform that is being felt all over our land. Popular theology commonly teaches faith without works; but Scripture, as well as common sense, teaches that a good idea is of little value to us if it is not used to offset the ills of daily life. The command of Christ is perpetual: *Cast out devils.* This means *action.*

No book published does the good that SCIENCE AND HEALTH is doing, to reform men; and no periodical is so valuable as the CHRISTIAN SCIENCE JOURNAL. I meet many people who say they *cannot afford* these books; yet, to my certain knowledge, they could have them if willing to make the least sacrifice. I do

solemnly think that if those healed are truly grateful for healing, they will support the JOURNAL by subscriptions.

The claim of poverty is met only by doing what we can in our present circumstances. If we claim to desire a copy of SCIENCE AND HEALTH, and yet say we cannot buy it when we can do so, the time will surely come when our words will seem true. O, brothers and sisters in Christian Science, I am convinced that if we seem to lack, we are not sincere enough in our love of all Good; and that our failures are largely due to the fact that we do not improve to the utmost the "one talent."

One will say, "I haven't money to spare for the JOURNAL. I would *love* to take it, but really cannot do so"; yet this same man will settle a grocery bill for ten times this amount, without a murmur,—and that, too, when half the amount is all that is necessary for comfort or what is considered good living.

There is no consistency in this way of doing. We should either come out and say we are too ungrateful or indifferent to support this periodical, or prove whether we are willing to make for Truth one tenth the sacrifice we are daily making for the lusts of the flesh. The "more excellent way" would be, to divide our income and make it a point to satisfy the hunger for Truth, as well as gratify the cravings of appetite.

THIS morning, while realizing the nothingness of a claim of sickness for a patient, the Voice of the Lord spoke unto me, saying: "Behold; I have set before thee an open door, and no man can shut it: God made man upright, up-right, and nothing can make him upwrong, up-wrong; and this declaration will loosen every knot of iniquity, release oppressions of every contract (*which have no power*), let the troubled go in peace, and break every unjust engagement. 'Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy reward.' 'For this is the Law and the Prophets; fear God and keep his commandments.'"

These words proved the "sun of Righteousness that brings healing in its wings," and were to me full of Life and beauty. It came so clearly to me, that the declarations of Truth, from the Voice of the Lord, are mighty to the tearing down of strongholds.

—MRS. R. H. G., DENVER, COLO.

I HAVE had a baptismal realization of the impersonal teaching of our Teacher. To perceive even in the least her impersonal labor, is to perceive in some measure what this, the second coming of Christ reveals — the motherhood of God. At least so it comes to me, most solemnly. Who that sees this can be knowingly disobedient, even if Truth's demand be not clearly understood. Is not divine love *tender and compelling*? We cannot be lost out of God. Progression is the law of God, and nothing is ever hurt in that long march but the error-sense that we want to get rid of. That is my comfort through every seeming trial.

The tenderness of divine Love is revealed to me, in that the Teacher will come down to the multitude and teach again. The "lo here" and "lo there," to those of us in the outer ranks, has been terribly confusing since the College closed. Some of us have had to deny every thing but divine Principle and its Idea, and patiently wait for their revelation to us through study of SCIENCE AND HEALTH, — while all the time our teachers have said that if we dared to think beyond the barren thoughts they gave us, we would be lost. But many of those who have meekly and quietly thus persevered, have seen *the one Teacher* as her own personal students (some of them) have not; and have wept as did those women at the cross, when they saw the personal reflection of their loved Christ nailed upon it.

That Mrs. Eddy will teach again means to me much — I do not know how much; I do not mean for me personally — I mean for humanity. Yet, as she says: "The impersonal Mrs. Eddy is accomplishing, through meekness and stillness, more than the world can know for ages." — I. P. H.

"AND again, I will put my trust in him." Heb. ii. 3. After attending several Christian Science inquiry meetings, I concluded to take a lecture course, in which I found many things hard to fully accept; but, by the zeal and untiring efforts of my teacher, obstacles were removed one by one, and my questions answered satisfactorily. Having stated to a friend that Christian Science taught what God and man was, so much clearer than the old teaching, I was asked what God was as to form. I could not reply; but at our next meeting, I asked my teacher's conception of Deity as to form. The reply, I received as a stinging rebuke, — although I had been taught that we have no right to be sensi-

tive, — and the loveliness I had beheld faded almost to obliteration. My inclination to leave the room, was only overcome by better judgment. Upon awakening the next morning it was the first thing I thought of, and immediately the following words, which I give *verbatim*, came as answer to the question.

“Form of Deity: An illumination of light and love, filling all space. A formation which cannot be expressed to the understanding of mortal mind.”

Reading in May JOURNAL the article by B. H. E., I found, “Be reconciled to thy brother.” . . . “Science teaches that all discord is subjective. . . . Apply the scientific remedy. . . . Remove the beam from our own eye.” Then, my benefit was three-fold. First, should I ever be asked the same question again, I could so word an answer that one not understanding Science could take no exception to it; second, I learned to bridle sensitiveness; third, learned to prize that teacher and Christian Science more than ever. — VERITAS VINCIT.

I HAD been years searching for God, and have for only one short year found how he is an ever present help in time of trouble. Neither tongue nor pen can express what he has done for me and mine. My husband nearly, — shall I say? — became an infidel. He was brought into the light of Divine Science first, together with two daughters and their husbands, also my only son, fourteen years of age, — who has had some very good demonstrations, and I was indeed thankful; while I, being a member of the M. E. Church for twenty-four years, and an earnest temperance worker, thought I had what was good enough for me, — only I wanted more of it, and more unity of thought.

I soon found that my husband and children had more than I had. They could prove their works; while I worked hard and had nothing, but a well organized local union doing some active work, without any signs of fruit for our labor. I began to search for what the rest had found, and have indeed found that the Comforter has come and given us an understanding whereby we can heal the sick as well as the sinner, and finally triumph over death, the last enemy. I had made a study of the Bible for ten years previous to coming into Christian Science, and was getting skeptical in regard to it. If I had kept on in the old way, I would have had to lay that precious book aside, or become an infidel. I believed the Bible to be all right, but could not understand it.

My heaviest cross in coming into the Light, was giving up the temperance work in the old way. A neighbor who had a good trade and commanded good wages, spent nearly all in drink and was several times discharged from his position. At the time of which I write, he was about to leave the city to look for work elsewhere. Here was given me an opportunity for temperance work such as I had never seen done before. The silent power of God destroyed for him the appetite for strong drink. He has since been in his old place at work, has not lost a day's work on account of drink, and his family is well provided for.

Our little band holds service every Sabbath, numbering between eighteen and twenty-five, and our attendance is increasing right along. — A. A. T., RICE LAKE.

For three weeks my friends had been watching over me day and night, expecting the last enemy — death. I had never heard of Christian Science until near the close of this three weeks — and then gave it no thought until about four nights afterward, when I found myself at midnight wondering what it was. The more I thought of what the sister had said — “Christian Science will cure you” — the more anxious I was to send for the Scientist. On the 4th day of May, 1892, in response to my call, she came with her little TESTAMENT and SCIENCE AND HEALTH. Reading from both, she broke to me the Bread of Life.

Being a member of an orthodox church I believed I was a Christian and knew the Truth; but after listening to the Scientist, I found I had never realized the Father's presence and nearness as she did. She left me twenty-four hours to think it over, to determine whether I could give all — yea, my own mortal belief of life — for Mind, for *health*, as revealed in Christian Science.

Now, I was a widow, sick two years, dying with an incurable disease — cancer, according to the verdict of physical science — dependent upon my church and friends for support. Could I risk the loss of friends and support, by taking hold of Christian Science and trusting God? Yes, I could, and did.

The Scientist called next day, gave me treatment, and read from SCIENCE AND HEALTH which she left with me. She continued coming every day; and on the fourth day, I laid aside the pipe and tobacco which I had used for thirty years, all appetite for it having been destroyed. All drugs were thrown away at the same time. The fourth day, also, I sat up an hour, the first

time in one year — eating heartily without being afraid, something I had not done before. I began to sleep all night, too, which was altogether new.

The third Sunday after first treatment, I attended Christian Science services in the morning, walking two blocks. The same evening I went to my former place of worship, two and one-half blocks more, to see if there was left any desire for the old way; also, to see the friends who had been very kind to me. They shook my hand warmly, and said they had heard I was being cured by Christian Science. I told both pastor and people that I was healed.

Now, many weeks have passed, and I would not return to error's ways. To-day I have all that I need, and possess a new BIBLE and a copy of SCIENCE AND HEALTH — both, my own. Was able to earn a little by sewing to-day, too; and have no fears of want.

I feel so grateful for the knowledge of the Truth and for the health received, that I desire to make it known to my brothers and sisters both sick and well. Come to Christian Science! for it is the Gospel "nigh at hand;" not the one "afar off" that we have always been taught. The more I read, the better I understand and the more I am enabled to demonstrate. — S. A. L., SAN ANTONIO, TEXAS.

SCIENCE work was first begun here about three years ago, right here in my home. My aunt was the first one to investigate it. Although there was a great demonstration in the beginning, and I never antagonized it, — knowing that it was Truth, — yet I was light hearted and did not feel the real need of it; so, I did not take up the study at once. After awhile I thought I tried to be interested, but now know that I did not try in the right way. I read SCIENCE AND HEALTH a good deal, but did not understand it; thought it too complicated for me.

We have no church yet, but have our Bible Lesson every Sunday night. Regularly every night we have a service, also. We read a chapter from the BIBLE, have silent prayer, read from SCIENCE AND HEALTH; repeat the Beatitudes, Scientific Statement of Being, Lord's Prayer with spiritual interpretation; then, take five minutes to realize God's supremacy and the unreality and nothingness of matter. We are learning to have the same Mind that was in Christ Jesus. — T. S., CORK, GA.

WHEN I first heard of Christian Science, I was in a belief of very poor health. Among the complaints was belief of weak lungs, a family belief handed down through many generations. Many had passed away with belief of consumption, and finally I seemed its certain victim. Nothing in the way of medicine did any good. I prayed daily for help, but was still in darkness; yet the light that shineth in darkness was nearer than I knew. A friend told me of Christian Science, and persuaded me to try it.

In about six weeks from my first treatment, we moved to a western county very thinly settled, and thirty miles from town. Then, and not till then, did I fully realize what Christian Science was to me and mine. With only the BIBLE and SCIENCE AND HEALTH for teachers, and GOD alone to go to for help, the first trials and temptations may be readily understood; but, all were banished by the sword of Spirit.

When I had been there but a few months, still a babe in Truth, my youngest child was taken with belief of spasms. Oh! that first battle, alone with the child. My first thought was, "warm water"; but that thought was soon banished by Mind, and I went earnestly to work. In much less time than it takes to tell it, the child was looking up intelligently at me. I asked him if he was not "all right," and he answered "Yes, mamma." Never before did I hold such a rejoicing with God. I had tested the Principle and proved it true.

Not long after this, I had a very sore temptation in the way of a cankered mouth of one of the little ones. I had been giving treatments regularly, but it seemed not to give way. The thought would continue to come up: "Why don't you use the wash you used to? It would have been well long ago if you had. If you cannot heal through Mind, you will have to go back to medicine; you cannot let the child suffer so." It seemed I must give up the fight this time. I went and prepared my old wash, letting it stand while I attended to some duty. Meantime the thought came: "How can I go back on God when I know He has done so much for me! If I go back to medicine now, I can never go on in Truth." With that thought my eyes were opened, and I beheld my error. I went back, took the child and sat down to *work in earnest*. In less than twenty-four hours the belief disappeared, and all was harmony. I had been making *something* out of *nothing*; and when I realized the error I was in, I had but to turn to the truth and God did the rest.

Although I have since had many trials, I have ever stood firm and conquered always with Truth. I have had little chance to practice Christian Science outside my home; but, many have been led by my words to seek help through Christian Science, and have been led into the true way, the way of Christ.—A. D.

I AM a little girl nine years old. Mamma and papa have been Christian Scientists for over five years, and I have been thinking of writing to the dear JOURNAL for a good while. We have Bible class at our house every Sunday. My little brother and sister, younger than I, repeat the Golden text and the Scientific Statement of Being. When their turn comes to read, they repeat texts that they have learned from the Quarterly.

I must tell you what a demonstration we had with my little kitty. It was lying on the steps, and my older sister stepped on it and broke its little leg off between the knee and paw, until it hung down. Papa said that we should put it in the cellar, so that my sister couldn't get it, for she played with it so much. But it soon got out of the cellar, and she got it and played with it. In a couple of days its little leg quit hanging down, but seemed crooked. And in about a week its little leg was straight, and it could run and play as though there was nothing wrong or seemed wrong. Some people at our house saw the kitty when it was hurt, and saw it when it was well.

I had the end of my little finger ground off. It was so bad looking that the neighbors said that it never would have a nail on it. But it did get well and got a new nail, and without a Dr. or his laws, for the laws of God overruled the laws of matter, and I got a new end on my finger, also a new nail.

Our neighbor's little baby had eaten some lye, and its mother was putting salve on its hands and mouth. I pitied it so, I told her if she would wash it off I would treat it. She did so, and in a few days it was well. Sure, God is Love. — A. H., PENNA.

A WEEK ago, a friend wrote to me on business, and, in the letter, stated that his wife had been very ill for six weeks. At once the thought came, "Tell her to read the chapter on Healing, in SCIENCE AND HEALTH." In my answer to his letter I obeyed the thought. A few days after, I had occasion to call; found her much better, and *reading* SCIENCE AND HEALTH. They had done as directed, and had received the promise.—R., NEW YORK.

IN the August number you have invited answers to a Query: "Does Christian Science *understood* take away our Lord again?" I answer most emphatically, No, No! but, Christian Science as it has been generally taught? *Yes, it does.*

What right, or ability, has any one to start in with "All is Good, there is no evil" — to jump from the bottom of the valley to the top of the mountain and claim that God is Life, God is Principle, God is All — before *demonstrating* from Good to Love; from Love, to Truth; from Truth, to Life? You and I — all of us — are just where the Adam-lie has stranded us. As we have come down the Mount, to regain our birthright we must take up our load of error and ascend the Mount; and, only as we are led by the Truth to demonstrate upward from our first acceptance of God as Good, will our error depart from us and our load become consciously less. We first prove that God is Good; then Truth says: "Come up higher, follow me. God is Love"; — and Love proves a consuming fire which destroys our false sense of the good we called God. We then think for a short time that we have found God; but, Truth again calls: "Come up higher, follow me. God is Truth." Oh! how loth we are to part with our sense of God as Love; but, we have to do it — or be *without* a God. If we respond to this call, we will find him to be Truth, also; but even then, we have as yet only found Goodness, Love and Truth. We "know only in part," we have not wholly apprehended Him yet. Again Truth speaks: "Come up higher, follow me. God is *Life*, Truth and Love."

Truly, I seemed to be in the tomb three days and nights, without food or rest. The flames of hell seemed to envelope me as I passed from height to height, from one apprehension in part to another, until I found the complete Trinity, — the Whole, the ALL. I am now living with my Father, at home at last! — J. F. B., BLAKE, UTAH.

JESUS did not come into the flesh from his own choice, the Father sent him; divine Love was supplying a human need. The thought of Mary, so pure, so free from sensuality and lust, received and retained unblemished, the impress of the God-likeness, the divine idea of God, which was manifest to material sense in a child whose name was to be called Jesus — Saviour.

The veil of materiality was so thin, that this child idea never lost its true sense of Being in God. As this idea advanced in the

scale of Being the child grew into maturity, always manifesting a double nature, as it were, divine and human; but, this humanity was no more spiritual then than now, no more divine in Jesus than in mortals to-day. It was the same belief of life, substance and intelligence in matter. While Jesus was subject to this material law (?), his clear sense of the Divine likeness, his perfect understanding of God's idea — man — was a quick and effectual exterminator of the effects of this so-called law, sin, sickness and death.

Fulfilling his mission thus faithfully, Jesus not only proved the nothingness of sin, sickness and death, but demonstrated to mortals the possibility of a rapid outgrowing and overcoming of this would-be law itself. This he did through the Christ, the understanding of Being, — Divine Science as revealed to material sense in this age through the Mother consciousness (the highest human conception of Love's idea) expressed in SCIENCE AND HEALTH.

Jesus, on the cross and in the tomb, saw the walls of the legislative hall, the belief of sensation in matter, crumble to the ground; and in the ascension, every vestige of that phantom law disappeared.

HERE is a question I feel sure it would be well to answer through the JOURNAL, as I know of a number here and elsewhere who are laboring under the same embarrassing circumstances: Having myself paid and been taught by three different teachers — the last two being Mrs. Eddy's students — who is my teacher? All taught from SCIENCE AND HEALTH, and all are good healers and teachers. There is no question in my mind as to who is our teacher; but, while quite a number have come here from different places and therefore have necessarily had different teachers, there seems to be on part of one of the teachers here a disposition to exclude all who have not paid to her and come directly under her teaching. Is this right? We do not so understand Christian Science. — M. E. C.

THREE cases were under my treatment, each being treated at the same time by Scientists (?) of another school, as I afterwards learned. The result was, great physical disturbance; and finally, a turning against me personally. I was also called to a case in the same house with a Scientist with whom I was not in harmony.

I have no reason to doubt the truth and honesty of the Scientist, but the more I tried to point out what I believed to be the cause of so little progress on part of the patient, the worse the seeming grew. Here, again, the patient suffered great physical agony; and in myself, was discord that I failed to overcome until after I left the house.

A case of "birth mark" — the child, six years old, looking and acting like one of our domestic animals — came for Christian Science treatment. After two weeks, intelligence is being manifested, and the peculiar look and actions are disappearing. — T.

IN the July JOURNAL, NOTES from the Field, D. D. S. calls timely attention to and invites friendly discussion upon the subject of a so-called law passed by the N. C. S. A. at Cleveland, Ohio, in 1889; said law restraining students from receiving instruction from other than the first teacher, without the first teacher's consent. The position assumed by the writer seems to be that said law has not been repealed, hence is to-day in force.

Our understanding of the matter is this: Said law, together with all laws of the N. C. S. A., was repealed at the last session; the fifth annual meeting held at New York City in May, 1890. If this is correct, then there is nothing to discuss.

On pages 42 and 43 of Report of this meeting we read as follows:

Now be it resolved:—

1st. The Constitution and By-Laws are hereby repealed and set aside, and the N. C. S. Association is hereby dissolved.

2d. We, the students in the United States and elsewhere, who use the BIBLE, and SCIENCE AND HEALTH, given through Rev. Mary B. G. Eddy, as our sole text-books in the ministrations, teaching, and promulgation of Christian Science, and employ and accept no designation but that of Christian Scientists, hereby resolve ourselves into a voluntary Assembly of Christians.

7th. . . . In the meanwhile every Christian Scientist, — wherever in the world found — who stands on the platform laid down in the second of these resolutions, is invited to constitute himself or herself a member of this Assembly, by the perception and admission that, "All members of the body, many as they are, are one body — thus also the Christ," — and to carry in their daily thought this fellowship in Spirit.

Standing thus, we can but reflect that Life which is Truth and that Truth which is Love. The only object in penning these few lines is, that harmony may prevail throughout the body. — N. J., ST. PAUL, MINNESOTA.

EDITORIAL NOTES.

ALSO in thy skirts is found the blood of the souls of the poor innocents: I have not found by secret search, but upon all these." JEREMIAH.

Thousands are praising God, the Giver of "every good and perfect gift," for the exhaustless blessings of Christian Science. Humble, efficient, consecrated workers—healers, teachers and preachers—are many; and, through the word and work of these, others are led out of ignorance of God into the divine Science of Being, or KNOWLEDGE OF GOD, which is "life and peace." The works of Jesus of Nazareth are being repeated to-day, and his promise to his followers is fulfilled. *His* gospel is preached: the dead are quickened—made alive; the lepers are healed; the lame walk; the blind see; the deaf hear. The coming of Christ "without sin unto salvation" is recognized, is hailed with joy and gladness; and man begins to see how "all shall know Him, from the least to the greatest." Great is the Good that is again revealed to the world!

"The maximum of Good is always met by the maximum of suppositional evil." SCIENCE AND HEALTH. Jesus said that "a man's foes shall be they of his own household." This "maximum of suppositional evil," these "foes in the household," must be unmasked, disarmed and overcome, if the Truth is not to be again nailed to the cross; if darkness is not again to fall upon the "face of the deep." While thousands rejoice in safety, the cry of those innocently astray goes up to the throne of God day and night. "Their shepherds have caused them to go astray they have turned them away *on the mountain*: they have gone from mountain to hill, they have forgotten their restingplace."

Oh, compassionate Christ! they would follow thee, but are a fainting, famished multitude. Repeat, thou, the miracle. Bless and break to them the Bread of Life from thine exhaustless store. Oh, CHRISTIAN SCIENCE! thou Bread that cometh down from heaven, thou well of living Water! In thy name have been given how many stones for bread; how much "vinegar mixed with gall," for the water of Life!

Whence comes this multitude of fainting, footsore seekers

after the Christ that is with us always? Christian Science, the pure Word of God, is come and may be heard of all men. Its one Text-book and its one Teacher are easily known. Its oneness with the teachings of Jesus the Christ may be quickly discerned; its unmistakable fruits are abroad in the land. Why are those who have "been with Jesus" so few, compared with those who are wildly astray? Why? Why? Why? May not some of the reasons be found — and in them the remedy, also?

Four possible causes present themselves: I. Christian Science is SCIENCE; II. A "good and honest heart" is essential to hearing and obedience; III. Only His sheep hear His voice; IV. "For we ourselves also were sometimes foolish, disobedient, deceived."

I. Why should Science as Christian, afford a reason for the failure of any to find the true way? Wherever science is recognized in this world's schools of learning, it is known that, in order to become its true votary, one must possess a "great capacity for receiving discipline." Science is so exacting in its requirements that, for lack of this one "capacity," many fall by the wayside; but one who has successfully borne its discipline, enters the arena of human activity with a symmetrically developed character, or impress, in which accuracy, strength, firmness, courage, are dominant.

In what does the discipline of science consist? Science, to be *science*, must be based upon a recognition of immutable principle as premise, from which all conclusions must be logically deduced. Thus, the work of one who seeks to become proficient, expert, in any one of the avenues of science, is, to discern and accept the premise, and test the logic by which its conclusions are reached. Mathematics is conceded to be the one exact science. One can become a scientist in any of its avenues by patiently solving its problems, proving its conclusions to be correct. This can be done only, by obedience to its established or previously proven rules for the solution of its problems — in other words, its rules for demonstration. The rule or rules by which the simplest problem is solved are just as exacting, just as inexorable, as are the rules for solving the most complex. What, then, is the "capacity for receiving discipline," but the capacity for patient, persevering industry; the willingness and courage that knows no defeat; the impersonality that can smilingly see the labor of weeks and months come to naught — because of the recognition

that true results depend upon the discernment of eternal principle back of its rules or commands?

Christian Science is SCIENCE; the Science that includes all sciences, or recognitions of immutable Principle: and a Christian SCIENTIST is one who has given evidence of this "great capacity for receiving discipline"; one who has builded a character whose basis and superstructure are *integrity*, — which shows forth, or reflects, the character of Him who "doeth *all* things well." Mortal man is lawless; and only the suffering consequent upon that very lawlessness can make him dissatisfied, and thus compel him to seek the blessing of law. The discipline of Science is the training necessary to enable him to find happiness under law, under the guidance of infinite and beneficent Principle — the Father. One radical cause, then, for so many shepherds leading His sheep astray is, unwillingness to bear the discipline of Science, to honestly and patiently obey the imperative commands of God's Word.

II. Jesus said: "But that on the good ground are they, which in an *honest and good heart*, having heard the word, *keep it*," obey it, "and bring forth fruit with *patience*." Necessarily, mortal man first seeks the healing of Christian Science from selfish motives, for he knows no other. Belief in a self apart from God, constitutes the carnal man, — whose only work is, seeking that which will in some way minister to this self. He is assailed by the illusion of dis-ease, either as sin or sickness; and, to obtain relief or cure, he vainly gives from his store, of what to him seem possessions of value, to religion or medicine. Hearing that there may be help for him in Christian Science, the same hope or motive that led him to every remedy that promised help or cure, leads him to a Christian healer.

All men are seeking to know God, the only Good; but ignorance leads them to seek in wrong directions, to use wrong methods, to follow wrong conceptions of what is good. The diseased man has really, though unwittingly, been seeking God in all of his efforts to find healing. It is when the utter impotence of the things of matter and of sense, to give him relief, is proven, that he blindly reaches out to the Son of David and asks his ministry. The true healing, is the healing of his ignorance of God, — *the sole cause of dis-ease of every phase and degree*. If the seeker finds his way to one who is truly *keeping* the word of the Son of David, having received it in an "honest

heart," this living word will be spoken to him. If the "honest heart" be also in the dis-eased one to whom the living word is given, it will indeed prove good seed in good soil, and much fruit will be borne.

"In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." Who can judge whether an honest heart has come to be healed or taught? No mortal man. *The Word of God alone judges.* Often one who stands before the world as a model of honesty comes to the Word of God for healing or teaching, and the Word itself so "discerns the thoughts and intents of the heart" that his honesty is proven policy, a sham, and the good seed falls upon barren soil; on the other hand, one credited with dishonesty and untrustworthiness, is, by the searching power of the same Word, proven only to have been waiting to learn the true integrity — *the honesty of Truth* — to gladly accept and obey. Thenceforth, to the amazement of the world, where it had only seen hopeless depravity there is revealed a "great capacity for receiving the discipline" of Jesus' teachings. Furthermore, many who have sought the healing and knowledge of Christian Science from the naturally selfish motive of mortal man, when the Word has disclosed the utter ignorance, sinfulness, nothingness, impotence of mortal mind, have found it "an hard saying," but yet have seemed to accept and obey. These, while taking upon themselves the sacred name of Christian Scientist, have still followed the deceptions and fallacies of their own and the world's carnality, and have gone forth to deceive and be deceived, even to error's end, — self-destruction.

III. "My sheep hear my voice, and I know them, and they follow me: and I give them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." Many who claim to hear this voice seem to think that they have simply to reduce themselves to a negative, vacuous condition — the Buddhistic trance — and let every mystic or mysterious (?) vagary or suggestion find lodgment in that vacuum fondly called their mind; and then open their mouth and let these vagaries (they call them revelations and inspirations) flow forth as the voice of Truth. They seem not to know that the improvisations of error listened to in the blank silence of the caverns of mortal mind — nothingness — are *not* "God's impartations to man," are *not* the

"still small voice" which is heard *above* the din and clamor of this world as it counterfeits the activity and harmonious obedience of God's ideas while serving the eternal purpose of eternal Mind. Only the Father who "pitieth his children" can lead to the true Shepherd the thousands who are hopeless, disheartened, dismayed, because of their cruel betrayal by the "thieves and robbers" who, seeking to "climb up some other way," have craftily, mercenarily proclaimed their special delusion to be the One Door, Christ Jesus.

We can but reiterate: "Why, seeing times are not hidden from the Almighty, do they that know him, not see his days? Some remove the landmarks; they violently take away flocks and feed thereof . . . They turn the needy out of the way . . . They are wet with the showers of the mountains, and embrace the rock for want of a shelter." How God-given the patience, how divine and impersonal the love, that can and will gather into the fold these worse than orphaned lambs! Their purest trust betrayed; their fresh enthusiasm expended in proving the falsity of what was boldly proclaimed to be Truth; the reaction of blank despair where hope, though ignorant, had buoyed and encouraged their blind feeling after God; heavier chains of sin, sickness, fear and uncertainty, forged to bind them in the charnel prison of material sense;—oh, the pity of it! Well may our beloved Teacher quote Jefferson's words: "I tremble, when I remember that God is just." Well may she add, from her own prophetic vision, that she "trembles whenever she sees a man, for a petty consideration of money, teaching his slight knowledge of Mind-power,—perhaps communicating his own bad morals by mental inoculation, and in this way dealing pitilessly with a community unprepared for self-defense." *

When those who bear the name Christian Scientist listen to the one Voice and speak only His words, then will His sheep hear and follow, and they *cannot* be plucked out of His hand. "My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." When we have been truly called to be shepherds, and the Father draws, gives, the sheep to Christian Science (that is, when the searching Word has revealed the honest heart) then, it cannot be said that "their shepherds have caused them to go astray."

IV. But those led astray by false shepherds are not all who

*SCIENCE AND HEALTH.

are crying for a way-shower to lead them to the fountain of living water; "for we ourselves also were sometimes foolish, *disobedient*, deceived, and "a man's foes are they of *his own household*." When the Massachusetts Metaphysical College was founded by the Discoverer of Christian Science, Rev. Mary B. G. Eddy, one of the rules, upon which great stress was laid, was this: "Students must go out from the Primary course and demonstrate (heal the sick) *under the corrective guidance of the President* for at least two years, before they can be admitted to the Normal course." The object of the Normal course, as its name indicates, is to fit Primary students to teach this divine Science to such as may be drawn of the Father, thus to enable them in turn to become shepherds of the sheep.

That characteristic of mortal mind — the spirit of disobedience — led many to disregard the wise rule; and to-day, on every side is heard the sad plaint: "They have taken away the trust in God and Jesus that I once had, and I seem to have been given nothing in its stead. I don't see my way. I can't demonstrate. Nobody comes to me for healing in Truth. My heart is troubled, and I am filled with fear as never before. I have been shown enemies within and without, of which I never dreamed; but I see no defense, no refuge. What is wrong? I believe Christian Science is true, but it is out of my reach. I read SCIENCE AND HEALTH, but I do not get out of it what others say that they get. I go to my teacher, but am coldly told to demonstrate; — how *gladly* would I demonstrate if I only knew how! Is the door closed on me? Am I without hope?" Alas! it is the old wail repeated. "Oh that I knew where I might find him! that I might come even to his seat! . . . Behold, I go forward, but he is not there; and backward, but I cannot perceive him: on the left hand where he doth work, but I cannot behold him: he hideth himself on the right hand, that I cannot see him." Oh, disobedient ones! "Also in thy skirts is found the blood of the souls of the poor innocents: I have not found by *secret* search, but upon all these."

Job grown wise through discipline, says: "Who is he that hideth counsel without knowledge? therefore have I uttered that I understood not; things too wonderful for me, which I knew not." *Teaching without understanding* has been, and is, the presumptuous sin of which this woful state is the fruit. Understanding comes only through patient, humble, persevering demonstration *under corrective guidance* of One whose eyes see God; and it is itself a

sure discernment of the Principle which underlies all rules in Science. Jesus, the disciples, all who have spoken with "authority," (inspiration),— whose words have gone forth "with power and demonstration" to the turning of many away from matter to God as Spirit,— discerned, understood, Principle, the All in the All; and, because of their clear discernment, they had the power to "open the understanding" of others.

What was it, that at the last made of the disciples such unwavering followers of the Truth? It is written that Jesus "opened their understanding." Before this took place, they went back to their old thoughts and ways — some being ashamed of him and openly denying him even after three years of his own teaching and example; but *afterward*, there was no doubt, no faltering, no shrinking from the demands — the discipline — of Truth. They went boldly forward to their work. No more hiding from foes; no more denying of Jesus; *no more looking one to the other and saying, "Is it I," when prophecies of Truth's betrayal came to their ears.*

Truth is open, fearless, not ashamed; does not do evil that good may come. There is no subtlety or cunning in it, because it knows only its own omnipotence. Its followers — those who have been taught of the Truth, and who in turn are teaching Truth to others — show forth its divine character. They are honest, open, fearless, brave; unconscious of any personal purpose with its unholy claims. They know only the impulsion — that *more* than "leading" — of divine goodness, compassion, patience, love; and those who come to them hungering and thirsting after righteousness *are filled.*

It is a reviving, hope-inspiring fact, that many of Christ's true followers — true Christian Scientists — are dispensing the healing medicine to the sick, are breaking the Bread and pouring out the Water of Life to the famished and fainting all over our fair land. Let these not forget that the present demand of this Cause of humanity is, not so much that new converts be made, but that they — who have received the true "Normal baptism," the true consecration to the Master's work — heal the wounds of those who have been wrecked and bruised upon the sunken reefs of false teaching; that they bind up the broken hearts of those who have lost their Jesus, but have not yet found the risen Christ; that they shepherd those whom disobedient, unwise teaching without understanding has led astray.

Let us each demonstrate, show forth, humility instead of pride, love instead of selfishness, honesty instead of unscrupulousness, that God may blot out our ignorant folly, our presumptuous disobedience, and put forth his omnipotent arm to save "the souls of the poor innocents" whose blood is upon our skirts. Herein is our divine remedy, our immaculate medicine, for the ills that seem to exist.

HIS CAUSE.

AND her child was caught up unto God, and to his throne." Every student of true Christian Science who has discerned Principle, and entered in any degree into the deep things of God, has seen that Divine Science is the "child" that the dragon stood ready to devour "as soon as it was born." The more they have, through love for and obedience to the impersonal demands of Principle, received the promised revelations of God, the more unmistakably clear becomes the fact that to-day is being fulfilled the vision of the Revelator. What courage, hope, assurance, comes when this vision begins to unfold! While the "third part of the stars of heaven" are being "cast to the earth," and dismay would possess the hearts of those who "keep the commandments of God, and have the testimony of Jesus Christ," the farther sight is given them, that "her child was caught up unto God, and to his throne," beyond reach of all mortal claims to harm or hinder, and the woman also "hath a place prepared of God," where she "*is nourished.*"

How this recognition dwarfs every claim to power of the "dragon and his angels"! How petty the efforts of open or secret foes to harm, or even threaten, the Divine Child! How presumptuous the conceit that supposes for a moment, that any mortal man is needed to help God to protect that which is "caught up to God and to His throne," out of reach of mortal foe in every guise! The "Child" has now come "without sin;" a Light — not veiled by flesh, but set on the Eternal Hill, SCIENCE — shining steadily, a sure guide to the feet of *all* who look up. Surely darkness can never again come upon the face of the earth, for now there is no veil before the "holy of holies," and the Light now radiates unobstructed from the "Throne of God."

The world suffering from the bite of vipers, is no longer asked to look upon a brazen serpent held aloft upon a rod, neither is it told to look upon a material conception of Christ nailed to an

"accursed tree." Instead, it is now bade to look to the Throne (understanding) of God for all the blessedness of the healing and leading that Moses foreshadowed; the knowledge and freedom that Jesus revealed; the full salvation from all error — the self, the world, the flesh, the devil — which he prophetically promised to all who "keep the commandments of God" and have His testimony.

Blessed Rock, to which all may safely anchor! Hear it! The crowned Woman is nourished in her "place prepared of God." The Divine Child has no travail in flesh; but, soon as born, is set on the "right hand of God." The dragon prevails not; showing that God is caring, too, for all who — through the Woman and the Child — lift their gaze above the brazen serpent, and look beyond the cross to the now unveiled Throne of God.

God reigns alone. There are no mists, no pits, no floods; there is no darkness; and, "Glory to God in the highest," there are none lost.

DEAR FELLOW-WORKERS: Not quite one year ago, I was most unexpectedly called to, and most reluctantly accepted, the arduous task of editing the CHRISTIAN SCIENCE JOURNAL. The JOURNAL itself, for the past nine issues, is the best witness of the faithfulness, love, patience, ability, and obedience to Truth, that have been given to the work. The best I had gathered in the field of demonstration, as healer and teacher, has been brought to its pages for the help and encouragement of the struggling, the loyal, the true.

The field, as well as the editor, is under a debt of gratitude to contributors for their prompt and full response to the call for demonstrated thought; and further, the editor is deeply grateful for the many words of appreciation and encouragement that have come so spontaneously from the warm, loving hearts of fellow-Scientists.

This present number ends my connection with the JOURNAL as editor. My work seemed finally resolved into a choice between editing, or healing and teaching; and, because I cannot honestly even attempt to write without having present with me "the only feasible evidence that one understands Christian Science," — *demonstration*, — on July 27 I tendered my resignation. The majority of the Publication Committee have kindly accepted it, and I rejoice that I can now resume the much loved and blessed work of healing and teaching, here in "this Jerusalem that stones the prophets, but which *Science* will make a new Jerusalem which cometh down from heaven."

I would bespeak for my successor, the cordial welcome and hearty support of all the loving friends; and may our JOURNAL ever "bear aloft the standard of genuine Christian Science." May it ring out with no uncertain sound, the living words of honesty, justice, fair-dealing, purity, lovingkindness, Truth, — SCIENCE.

Gratefully and lovingly yours,

JULIA FIELD-KING.

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AUSTIN, TEX.—Service 10.45 A. M., Sunday School 11.45 A. M., at Fireman's Hall, West Eighth Street.

BEATRICE, NEBRASKA.—10.30 A. M., 510 Court Street. Pastor, E. M. Buswell. Sabbath school 11.30 A. M.

BELOIT, WIS.—10.30 A. M., S. S. 12 M., Carpenter's Block.

BLOOMINGTON, ILL.—10.30 A. M., Sunday School 9.30 A. M., Cor. Grove and Center Sts.

BLUE SPRINGS, NEB.—10 A. M., Church of Christ (Scientist).

BOSTON.—10.30 o'clock A. M., Chickering Hall, Tremont Street. Sunday school 12 M. Rev. L. P. Norcross, pastor.

BUFFALO, N. Y.—In the Church of Christ (Scientist), 10.45 A. M. and 7.45 P. M. Sunday school 12 M. Fridays, public Conference Meetings at 8 P. M., corner Prospect Ave. and Jersey Street. Rev. Edmund R. Hardy, pastor.

BUFFALO, N. Y.—10.45 A. M.; S. S. 12 M., 916 Main Street.

BROOKLYN, N. Y.—Church of Christ (Scientist), 12 Hanover Place, Services at 10.30 A. M., Sunday school following morning service. *Also, public meeting Thursday evening at 8 o'clock. Mrs. P. J. Leonard, speaker.

CEDAR RAPIDS, Ia.—3 P. M., Universalist Church, 3rd Ave.

CHICAGO, ILL.—10.45 A. M.; Sunday School, 11.45; New Kimball Hall, 243 and 253 Wabash Avenue, near Jackson Street.

COLORADO SPRINGS, COLO.—11 A. M., Bible Class 10 A. M.; also Thursday, 3 P. M., at K. of P. Hall, Durkee Block, Pike's Peak Ave. Mrs. E. P. Sweet, speaker.

CINCINNATI, O.—10.30 A. M.; Sunday School 9.30 A. M.; 62 West Ninth St. Mrs. Arabella S. Burdige, pastor.

CLEVELAND, O.—Sunday School, 10.30 A. M.; 11.30 A. M. Kendall Block, 106 Euclid Ave. Erastus N. Bates, Pastor.

DENVER, COLO.—Church of Christ (Scientist) on Logan Ave., between 17th and 18th Avenues. Regular services, 10.30 A. M., Bible class at 12 M. Jno. F. Linscott, pastor.

DAVENPORT, IA.—10.30 A. M., S. S. 11.15. Masonic Temple.

DETROIT, MICH.—10.30 A. M., S. S., 11.30 A. M., Schwankovsky's Hall, 240 Woodward Ave. Mrs. A. M. Knott, pastor.

DULUTH, MINN.—3 P. M., at Unitarian Church, corner Second St. and First Ave., east.

FAIRMONT, MINN.—10.30 A. M.; S. S. 11.30 A. M., Occidental Bk'.

FORT HOWARD AND GREEN BAY, WIS.—Royal Arcanum Hall, Fort Howard, 10.30 A. M.

GALESBURG, ILL.—Services 10.30 A. M.; Sunday School, 11.30 A. M., 314 East Main Street.

INDIANAPOLIS, IND.—10.30 A. M. and 7.30 P. M.; S. S. 2.30 P. M., Propylæum Building, Rev. G. Haines, pastor.

INDIANAPOLIS, IND.—Corner North and Alabama Streets, Service 10.30 A. M., Sabbath School 11.30 A. M.

JAMESTOWN, N. Y.—Services at 10.45 A. M.; S. S. and Bible class at 12 M., corner Third and Spring Sts., Horton Block.

JUNCTION CITY, KAN.—10.30 A. M., S. S. 12 M., Clough Building.

KANSAS CITY, MO.—10.30 A. M., 28 and 30 Gibraltar Building.

KEARNEY, NEB.—11 A. M. and 8 P. M., S. S. 10 A. M., 2212 Central Ave. Mrs. Hattie E. St. John, Pastor.

LINCOLN, NEB. — 10.45 A. M., and 7.30 P. M., 1124 N St. Bible School following morning service. Bible Study Thursday 7.30 P. M. Nellie B. Eaton, Pastor.

MARINETTE, WIS. — 10.30 A. M., and 7.30 P. M., Johnstone's Hall.

MARSHALLTOWN, IA. — Services, 10.30 A. M., followed by Bible Class, over No. 111 West Main Street.

MAQUON, ILL. — 10.30 A. M., K. of P. Hall.

MILWAUKEE, WIS. — 10.30 A. M., S. S. 11.45 A. M., Friday 8 P. M., 222 Wisconsin Street, Mrs. J. G. Clarke, Speaker.

MILWAUKEE, WIS. — 10.30 A. M., Severance Hall, 421 Milwaukee Street. Speaker, S. J. Sawyer, C.S.D. S. S. 11.45 A. M.

MINNEAPOLIS, MINN. — 11 A. M. S. S. 12 M. Public Conversation on SCIENCE AND HEALTH Fridays 4 P. M. Study of S. S. lesson Saturdays 4 P. M., 824 Nicollet Ave.

MONTREAL, CAN. — 11 A. M. and 4 P. M., 2456 St. Catherine St.

MT. PLEASANT, MICH. — 10.30 A. M., Sunday School 12 M.

NEW YORK CITY. — Service every Sunday during June, July, and August at 10.30 A. M., at Reading Rooms No. 96 Fifth Avenue, entrance on West 15th St. Rooms open daily. Rev. Augusta E. Stetson, pastor.

NEW YORK CITY. — Service every Sunday at 10.45 A. M., followed by Bible Class, at 545 Fifth Ave., entrance on 45th St. Also service every Tuesday evening at 8 o'clock at No. 117 West 42d Street. Mrs. Laura Lathrop, Pastor.

OCONTO, WIS. — 10.30 A. M. S. S., 11.45 A. M.

PEORIA, ILL. — Sunday Service 10.30 A. M., Church of Christ (Scientist), North Monroe Street. Bible Class and Children's Class 11.30 A. M.

PHILADELPHIA, PA. — 10.45 A. M., followed by Bible Class, at Earley Hall, 1321 Arch St.; also Monday and Friday, at 8 P. M., 1633 Chestnut Street. M. Anna Osgood, Pastor.

PUEBLO, COL. — 10.45 A. M., S. S., 11.45 A. M., Bible Class, Thursday, 7.45 P. M. Rooms 1 and 2, Glade-Kiefer Block.

QUINCY, ILL. — Sunday Service 11 A. M., Sunday School, 9.30 A. M., Newcomb Block, Room No. 2, Maine Street.

SALT LAKE CITY, UTAH. — 11 A. M., S. S. 10 A. M. Wednesday, 10.30 A. M., Old Fellows' Hall, Market Street. Mrs. A. F. De Long, Speaker.

SIOUX CITY, IA. — 10 A. M., G. A. R. Hall, bet. Douglas and Pierce Sts.

SCRANTON, PA. — Spencer Building, 519 Adams Ave. Bible Class at 10.30 A. M. Regular Services at 7.30 P. M. S. J. Hanna, Speaker.

ST. JOSEPH, MO. — Ballinger Building, 7th and Edmond Sts. Regular services 10.30 A. M., S. S. 3 P. M., Evening service, 7.30. Enquiry meeting, Tuesday 3 P. M. C. M. Howe, Pastor.

SYRACUSE, N. Y. — 10.30 A. M., Sunday School at 12 M., 704 East Fayette Street.

TOLEDO, O. — Christian Science Chapel, 321 Tenth St. Services every Sunday at 10.45 A. M., Sunday School 12 M. Also services every Friday evening at 7.30. Miss Sarah J. Clark, Pastor.

TOPEKA, KAN. — 11 A. M., S. S. 10 A. M., 210 W. 6th Street.

TORONTO, CANADA. — 11 A. M. and 7 P. M., Beaver Hall, S. E. corner Yonge and Gerrard Streets.

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TROY, N. Y. — 10.30 A. M., Sunday School 11.30 A. M., 63 Seventh Street.

WICHITA, KAN. — 11 A. M., S. S. 10 A. M., 211 N. Market St.

Regular Sunday services of Scientists are as follows :

AMSTERDAM, N. Y.—10.30 A. M., Bible Class at 12 M. Friday evening meeting, 7.30 P. M., at 18 Mohawk Place.

APPLETON, WIS.—10 A. M., Pardee Block, Room 29, 3rd floor.

ATLANTA, GA.—Sunday School 10 A. M., Christian Science Room, 42½ N. Broad St.

AUBURN, ME.—10.30 A. M., S. S., 11.30 A. M., Friday, 7.30 P. M., 90 Court Street. Wm. H. Wing, Pastor.

BAKER CITY, OREGON.—Bible reading, and study of Science and Health every Sunday morning at 10.30, at residence of Mrs. L. W. Nelson, Washington Ave.

BARRE, VT.—10.30 A. M., S. S. 12 M., 6 Clark Ave.

BELLEVILLE, KAN.—3 P. M., residence of J. C. Reily.

BINGHAMTON, N. Y.—10.30 A. M., Pythian Hall, 157 Water St. C. A. Jacques, Speaker.

BINGHAMTON, N. Y.—10.30 A. M., 233 Chenango St.

CALAIS, ME.—Bible class 3.30 P. M., at C. S. Room, King Bl'k.

CANON CITY, COLO.—10.30 A. M. and 7.30 P. M., Friday 7.30 P. M., 422 Main Street, Room 4, up stairs.

CHATTANOOGA, TENN.—10.30 A. M., 100 College Street.

CHARLES CITY, IOWA.—10.30 A. M., Room 3, Cheney Block.

CHILLICOTHE, ILL.—10 A. M., residence Mrs. Louisa A. Rogers.

CINCINNATI, O.—Bible study, 11 A. M., C. S. Institute, Suite 9. Lombardy Flats. Science study, 2.30 P. M., every Wednesday. 224 W. 4th Street.

CINCINNATI, O.—10.30 A. M., S. S. 10 A. M. Bible class Wed's, 2 P. M. SCIENCE AND HEALTH Reading Saturdays 8 P. M. Lincoln Inn Hall, 227 Main St., 2nd floor.

CLAY CENTER, KAS.—11 A. M., Lincoln Avenue.

CLOW TOWN, MINN.—S. S. 2 P. M., North Ridge Schoolhouse.

DECATUR, ILL.—Sunday School 3 P. M.; Science Study, Tuesday, 7.45 P. M.; Rooms 14 and 15 Fenton Block, C. Lulu Blackman, Leader.

DE FUNIAC SPRINGS, FLA.—10 A. M., residence, G. A. Walther.

DES MOINES, IA.—Sunday School 10.30 A. M.; Preaching Service 7.30 P. M.; Bible Study, Tuesday, 8 P. M., at High Street Baptist Church, 12th and High Sts.

ELROY, WIS.—2 P. M., over E. N. Loveland's Agricultural House.

ERIE, PA.—11 A. M., S. S., 10 A. M., 96 East 6th St.

ESCANABA, MICH.—Bible Class 3 P. M., 415 Campbell St.

EUREKA, CAL.—2.30 P. M., residence, Mrs. H. S. Hannah.

EXETER, NEB.—10.30 A. M., residence, Mrs. W. N. Babcock.

FALL RIVER, MASS.—2 P. M., 39 S. Main Street, Room 5.

FORT DODGE, IA.—10.30 A. M., Music Conservatory.

GALVESTON, TEX.—4.30 P. M., S. S. 10 A. M., P. O. St., bet. 18th and 19th Sts.

GLOUCESTER, MASS.—7 P. M., Harmony Hall, 17 Elm Street.

GRAND ISLAND, NEB.—3 P. M., S. S. 10 A. M., 403 East 5th St.

GRAND JUNCTION, COL.—City Hall, Sunday School 2 P. M. Bible class, Thursday 2 P. M., Mrs. W. T. Carpenter, Speaker.

GRAND RAPIDS, MICH.—10.30 A. M., Good Templars' Hall.

- GRAND FORKS, NO. DAK. — 3.30 and 7.30 P. M., 406 Demers Ave.
 GROVETON, N. H. — Bible Class 12 M., 1 Rich St.
 HALIFAX, NOVA SCOTIA. — 3 P. M., 106 Granville Street.
 HAMILTON, CANADA. — 11 A. M., and 7 P. M., 229 James St., So.
 HARTFORD, CONN. — 10.30 A. M., City Mission, 234 Pearl Street.
 HODGE, MICH. — 10.30 A. M., residence Mrs. Gertie Hodges.
 HULL, IA. — Sunday School 2.30 P. M., parlor Masonic Hall.
 JACKSONVILLE, ILL., 7.30 P. M., 202 South Prairie St.
 JEFFERSON CITY, MO. — 10 A. M., Odd Fellows' Hall.
 KANSAS CITY, MO. — 10.30 A. M. Room 8, Bayard Building.
 LAWRENCE, MASS. — 10.30 A. M., Bible Class; Science and Health study, 7 P. M., Mayflower Hall, Pilgrim Block.
 LEAVENWORTH, KAN. — 3.30 P. M., 700 South Fifth Street.
 LE MARS, IA. — 10.30 A. M., S. S. 11.30 A. M., G. A. R. Hall, Main Street, between Sixth and Seventh.
 LEXINGTON, MO. — 10.30 A. M., residence of John M. Williams.
 LIMA, O. — 4 P. M., W. C. T. U. Hall. Wednesday, 7.30 P. M.
 LITTLETON, N. H. — 10.45 A. M., Opera Block, Main Street.
 LOCKPORT, N. Y. — 11 A. M., 15 Cottage St., W. C. T. U. Rooms.
 LONG BRANCH, N. J. — 11 A. M., Long Branch News Building.
 LONDON, CAN. — Bible class, 11 A. M. and 7 P. M., Duffield Block.
 LOS ANGELES, CAL. — Bible class 10.45 A. M., Grand Army Hall, over 612 South Spring St.
 LOWELL, MASS. — 10.30 A. M., and 6.30 P. M. Children's class, 12 M., Highland Hall, Branch Street.
 MACON, GA. — 3 P. M., C. S. Rooms, 259½ Second Street.
 MADISON, WIS. — 3.30 P. M., S. S. following over 109 King St.
 MANCHESTER, N. H. — 6.30 P. M., 6 Odd Fellows' Building.
 MASON CITY, IA. — 10.30 A. M., S. S. 11.30 A. M., Odd Fellows Hall.
 MCGREGOR, IA. — 10.30 A. M., G. A. R. Hall.
 MERIDEN, CONN. — Bible Class 4 P. M., 12 Linsley Avenue.
 MONTROSE, COLO. — 11 A. M., S. S. 10 A. M., cor. 7th and Front Streets, Wednesday, 8 P. M.; Thursday, 3 P. M., cor. 4th and Uncompahgre Streets.
 MUSCATINE, IA. — 2 P. M., 410 West Fourth Street.
 MILFORD, N. H. — 10.45 A. M., Golden Cross Hall.
 NASHUA, N. H. — Bible Class, 12.30 P. M., 237 Main Street.
 NEBRASKA CITY, NEB. — 3.30 P. M., 517 Central Avenue.
 NEW BEDFORD, MASS. — 7.30 P. M., 187 Middle Street.
 NEWBURYPORT, MASS. — 10.30 A. M., Room 3, Brown Sq. Hotel.
 NEWBURYPORT, MASS. — 2.30 P. M., Conservatory Hall.
 NEW YORK CITY. — Bible Class 10.45 A. M., 105 West 103rd St.
 NORTH BEND, NEB. — 10.30 A. M., C. S. Dispensary, Young's Block. Wednesday eve. 8 P. M.
 OAKLAND, CAL. — 11 A. M., S. S. 12 M., Hamilton Hall.
 OMAHA, NEB. — 10.30 A. M. and 8 P. M., S. S. 11.45 A. M. Bible Lesson 8 P. M., Thursday Room 238, Bee Building.
 OREGON, MO., — S. S. 9.30 A. M. Seeman Building.

- ONEONTA, N. Y.—10.30 A. M., Blend Hall, 136 Main Street.
 OTTUMWA, IOWA.—3.30 P. M., No. 333 East Second St.
 PALATKA, FLA.—Bible class, 10 A. M., residence A. Merwin.
 PAOLA, KAS.—2 P. M., Christian Science Hall, Main Street.
 PASADENA, CAL.—10.45 A. M., 49 East Colorado St.
 PIQUA, OHIO.—10.30 A. M., Room 6, Scott-Slauson Building.
 PITTSFIELD, MASS.—No. 41 South St., 4 P. M.
 PLYMOUTH, MICH.—2.30 P. M., residence of Mrs Mary J. Kellogg.
 PORT HOPE, ONT.—11 A. M., and 7 P. M., Bible Class, Wednesday evening, 8 P. M., Christian Science Hall, Queen St.
 PORTLAND, ME.—7.30 P. M., Bible Class, Thursday evening, 7.30 P. M., 537 Congress Street.
 RIVERSIDE, CAL.—10.30 A. M., Sunday School 9.30 A. M.
 RICE LAKE, WIS.—11 A. M., S. S. 12 m. Odd Fellows Hall.
 ROCHESTER, N. Y.—10.30 A. M. and 7.45 P. M., S. S. 11.30 A. M. at C. S. Reading Rooms, No. 3 East Ave.
 SACRAMENTO, CAL.—11 A. M., S. S. 12.15, Granger's Building.
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 SAN DIEGO, CAL.—11 A. M., S. S. 9.30 A. M., 712 Sixth St.
 SANTA ANA, CAL.—Residence Mrs. N. Porter. Bible Class 2.30 P. M. Study of Science and Health Wednesday 2.30 P. M.
 SCHENECTADY, N. Y.—Bible Study 2.30 P. M., 109 Park Place.
 SEYMOUR, WIS.—10.30 A. M. and 7.30 P. M., Wednesday, 7.30 P. M., in the City Hall.
 SHELTON, IA.—10.30 A. M., residence of F. E. Wade.
 SHERBURNE, N. Y.—Bible class 10.30 A. M., Chapel Street.
 ST. JOHN, N. B.—Bible class 4 P. M., 94 Princess Street.
 ST. LOUIS, MO.—Bible Class 3 P. M., 2341 Olive Street, corner Jefferson Avenue.
 ST. LOUIS, MO.—11 A. M., 415 South Jefferson Ave.
 ST. PAUL, MINN.—10.30 A. M., S. S. 11.30, No. 19 Hotel Bateau.
 SPEARFISH, SO. DAK.—2 P. M., office of J. C. Ryan.
 SPOKANE, WASH.—11 A. M., Room 72 Granite Block.
 SPRINGFIELD, OHIO.—2.30 P. M., 22 South Shafer Street.
 ST. CATHERINES, CAN.—S. S. 2 P. M., 34 Niagara St.
 ST. JOHNSBURY, VT.—10.45 A. M., 33 Pearl Street.
 SUTHERLAND, FLA.—10 A. M., Sutherland Hall.
 SWEET SPRINGS, MO.—2.30 P. M., residence of S. C. Davis.
 TRAVERSE CITY, MICH.—10.30 A. M., 24 West 9th St., So. side.
 TRURO, N. S.—3 P. M. and 7 P. M., No. 27 Walker Street.
 UTICA, N. Y.—3 P. M., 11 Rutger Street.
 WASHINGTON, D. C.—4 P. M., Room 25, 1424 New York Ave.
 WASHINGTON, IA.—3 P. M. residence of Robert McGaughey.
 WEBSTER CITY, IA.—11 A. M., Odd Fellows' Hall.
 WILKESBARRE, PA.—Bible Class 3 P. M., 11 So. Wells St.
 WILMINGTON, DEL.—10.30 A. M. and 7.30 P. M., 111 W. 9th St.
 WRIGHTSTOWN, WIS.—Bible class 3 P. M., Echo Park.
 YATES CENTER, KAS.—3 P. M., G. A. R. Hall.

- ALBANY, N. Y.—"Church Home," 179 Clinton Ave.
 ATLANTA, GA.—42½ North Broad Street.
 AUBURN, MAINE.—106 Main Street.
 BEATRICE, NEB.—510 Court Street.
 BINGHAMTON, N. Y.—Pythian Hall, 157 Water St.
 BOSTON, MASS.—Room 210, 62 Boylston Street.
 BROOKLYN, N. Y.—12 Hanover Place.
 BUFFALO, N. Y.—Dispensary of Church of Christ, Scientist,
 in church building, Prospect Ave., corner Jersey St.
 BUFFALO, N. Y.—916 Main Street.
 CALAIS, ME.—Rooms King Block, nearly opp. post-office.
 CHICAGO, ILL.—Rooms 515, 516, 130 Dearborn Street.
 CINCINNATI, O.—62 West Ninth Street.
 CLEVELAND, O.—Rooms 15, 16 Kendall Block, 106 Euclid Av.
 DAVENPORT, IA.—Room 21, Masonic Temple.
 DENVER, COL.—At Church of Christ (Scientist) on Logan
 Avenue, between 17th and 18th Avenues.
 DETROIT, MICH.—26 Miami Avenue, up stairs.
 DES MOINES, IA.—High Street Baptist Church, from 2 to 4 p. m.
 DULUTH, MINN.—529 West Second Street.
 ERIE, PA.—96 East 6th St.
 FAIRMONT, MINN.—Second floor, Occidental Block.
 FT. HOWARD, WIS.—Corner Broadway and Mather Streets.
 GALESBURG, ILL.—314 East Main Street.
 GRAND RAPIDS, MICH.—Rooms 63, 64, 122 Munroe Street.
 JAMESTOWN, N. Y.—Horton Block, cor. Spring and 3d Sts.
 JUNCTION CITY, KAN.—Clough Building, Washington Street.
 KANSAS CITY, MO.—Room 8, Bayard Building, 1214 Main St.
 KANSAS CITY, MO.—28 Gibraltar Building.
 LINCOLN, NEB.—Suite 1 King's Block, 1124 N Street.
 LOCKPORT, N. Y.—401 East Avenue.
 LONG BRANCH, N. J.—Long Branch News Building.
 LOWELL, MASS.—257 Westford Street.
 MACON, GA.—259 1-2 Second Street.
 MANCHESTER, N. H.—Room No. 6, Odd Fellows' Building.
 MARINETTE, WIS.—1742 Stephenson Street.
 MAUSTON, WIS.—4th door East P. O., State St.
 MILWAUKEE, WIS.—222 Wisconsin Street.
 MINNEAPOLIS, MINN.—No. 824 Nicollet Ave.
 MONTREAL, CAN.—2456 St. Catherine Street.
 MT. PLEASANT, MICH.—Michigan St., 1st door west of Main.
 NEW YORK CITY.—No. 117 West 42nd Street.
 NEW YORK CITY.—Rooms 5, 6, 7, & 8, No. 96 Fifth Avenue.
 NORTH BEND, NEB.—Young's Block, Main St.
 OCONOMOWOC, WIS.—Milwaukee St., near cor. So. Main.
 OCONTO, WIS.—Residence of Mrs. T. Millidge.
 PEORIA, ILL.—Church of Christ (Scientist), North Monroe St.
 PHILADELPHIA, PA.—1633 Chestnut Street.
 RICE LAKE, WIS.—Over Horseman's hardware Store.
 ROCHESTER, N. Y.—No. 3 East Avenue.
 SACRAMENTO, CAL.—1109 Tenth Street.
 SALT LAKE CITY, UTAH.—Odd Fellows' Building, Market St.
 ST. JOSEPH, MO.—Ballinger B'l'd'g, Cor. 7th and Edmond Sts.
 SCRANTON, PA.—Spencer Building, 519 Adams Avenue.
 SYRACUSE, N. Y.—704 East Fayette Street.
 TOLEDO, O.—321 Tenth Street.
 TORONTO, CANADA.—Room 22, S. E. corner Yonge and Ger-
 rard Sts. Daily, 10 A. M. to 12 M.
 TORONTO, CAN.—No. 1 Brunswick Avenue.
 TRURO, NOVA SCOTIA.—27 Walker Street

CHRISTIAN SCIENTISTS' CARDS.

No cards are inserted in these columns except upon reference deemed satisfactory. Cards for publication are accepted from such persons as claim to be, and as are represented as being, Christian Scientists using as their ONLY text-books the BIBLE and SCIENCE AND HEALTH.

If to the Publication Committee conclusive evidence be furnished that any advertiser is not conformed in life and practice to the teaching of the above named text-books, the card of such an one will be removed, money due for unexpired time being refunded.

OCTOBER 1, 1890.

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CHRISTIAN SCIENCE JOURNAL.

"For the weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strong holds."

VOL. X.

OCTOBER, 1892.

No. 7.

TO THE CONTRIBUTORS OF THE CHURCH BUILDING FUND IN BOSTON.

MARY BAKER G. EDDY.

BELoved STUDENTS AND FRIENDS: Certain legal proceedings with reference to the title to the church lot in Boston, valued at \$20,000 and upwards, which I donated about three years ago for the specific purpose of building thereon a church edifice, have been taken, which, I am advised by my legal advisors, reverted the title in me. As soon as this end was accomplished I executed a trust deed of the lot, a copy of which is herewith appended.

In 1889 I conveyed said lot through Mr. Perry, and Mr. Knapp, of Boston. In Mr. Knapp's deed of trust to Mr. Lang, Mr. Munroe and Mr. Nixon, no provision was made for publishing rooms. A few weeks ago, my lawyer showed me a circular letter, that had been issued without my knowledge, calling on the public for funds wherewith to build a church, and publishing rooms, upon said lot.

Copyright, 1892, by National Christian Scientists' Association.

In July 16, 1892, I asked my lawyer in the presence of the Trustees, Mr. Knapp and Dr. Eddy (and the letter will testify that I objected from the beginning to having the church occupied for aught else but church work) if advertising for funds to build publishing rooms gave any title to the church property? Mr. Nixon said that it did not, but the lawyer replied emphatically that it did. After that I said no more about commencing to build the church.

As much of the Building Fund was received, after this illegal call, the Directors and Trustees have thought best to return this fund to the contributors. It is plain that their money should not be used without their knowledge as to the specific purpose for which the church lot was donated. Before seeing the circular letter, I had advised Mr. Lang to commence building the church, at the same time we would conjoin in making the title sound. The Trustees then declined to do this, but afterwards united with me in its accomplishment — and we now have a sound title, but are minus funds.

My lawyer has advised, under the circumstances, to return the money to the contributors, for them to send back to the new Board of Directors, to be used according to the original purpose. In coming back, may the talents be doubled, and so blessed that the Building Fund shall be increased to sixty thousand dollars. It is hoped that this plan will be acceptable to all. I am confident that all loyal Christian Scientists will gladly consecrate our church to a more dignified end, than an exchange, or a place for business bickerings, bag and baggage! — a church to be erected on a lot given, and regiven to them under such difficult circumstances, by the founder of Christian Science, and the first healer in this Science, the first writer, teacher and preacher of Christian Science, and the author of *SCIENCE AND HEALTH*.

This sad delay to build, this necessity for returning the money so tenderly and generously bestowed, this lack of faith in God's providence and omnipotence, this straining at a gnat in one legal direction and swallowing a camel in another, have not been blessed by Divine

Love. But now that the end has come, let us love one another, and, in the words of St. Paul,—“Thank God and take courage.”

The glorious object you have attempted to achieve, must not be abandoned until it be accomplished. It is far too vital to the present and future welfare of Christian Science, to be left undone.

Both lawyers, Mr. Griffin of Boston, and Mr. Streeter of Concord, agree that Mr. Knapp's deed was deficient, solely on the question, as to whether this deed created a public, or a private trust. Mr. Knapp has always been willing to quit-claim the minor points—his wife's dower (which was a legal blunder), and his heir's claims, but being himself limited in trust, he could not settle the question of ownership. When this first deed was executed, the church was in such a condition, that it troubled me to know whether to donate my lot to the church, or to Christian Scientists in general.

When the Building Fund had reached thirty thousand dollars, I urged the Trustees to commence building, this they refused on the grounds of having an unsafe title. I then suggested again the steps to be taken for perfecting this title, steps which they have since, in substance, accepted.

Another cause of delay was alleged—the necessity of organizing a church, to which the land could be donated. About six weeks ago I called for legal counsel and engaged two able lawyers in my native state. Guided by the Divine Love they found in the laws of Massachusetts the statute referred to in the following deed (and which is herewith published) for incorporating a body of donees, without organizing a church.

Truly, God's ways are not man's ways; and faith in the Divine methods are indeed the footsteps of the flock. What joy might now crown this faith had it taken firmly the first steps and held on, till it clasped God's right hand.

All loyal Christian Scientists will be pleased to know,

that we can have and hold church property without going back to outgrown forms of church organization.

Setting aside all personal interests, — and without a single obligation on my part, — sparing neither time nor money, I have the second time obtained for our church in Boston, a pacific settlement, and a legal title to go on and build a church edifice in the interest of Christian Science. I specially request the contributors to recall every cent they have contributed and forward at once the amount to our Trustees or the Board of Directors. Remember it was the *Boston Church Building Fund* for which you were legally asked to contribute and it is this now.

Beloved contributors, please consider, that "to err is human, to forgive Divine." My students who composed the honorable Boards of Directors and Trustees have, without a murmur, labored hard in the discharge of their offices; and I fervently hope they will reap a rich reward from experience, be abundantly blessed for every right motive, and long enjoy the good that has been accomplished.

It is alleged, that it has been said, this article shall not be published. "He giveth His angels charge over thee to keep thee in all thy ways." The power that overruled the writing of *SCIENCE AND HEALTH*, is, to my sense, overruling and compelling this simple statement of *facts*.

Many, many thanks to the noble contributors for their liberality, patience and fidelity. The following is a copy of my deed of trust.

KNOW ALL MEN BY THESE PRESENTS.

That I Mary Baker G. Eddy of Concord in the County or Merrimack and State of New Hampshire in consideration of one dollar to me paid by Ira O. Knapp of Boston Massachusetts, William B. Johnson of Boston Massachusetts, Joseph S. Eastman of Chelsea, Massachusetts, and Stephen A. Chase of Fall River Massachusetts, the receipt whereof is hereby acknowledged, and, also in consideration of the trusts and uses hereinafter mentioned and established, do

hereby give, bargain, sell and convey to the said Ira O. Knapp, William B. Johnson, Joseph S. Eastaman, and Stephen A. Chase as trustees as hereinafter provided and to their legitimate successors in office forever, a certain parcel of land situate on Falmouth street in said Boston, bounded and described as follows: Beginning at the junction of Falmouth street and a forty foot street now called Caladonia street: thence running Southwest on said Falmouth street one hundred and sixteen and $88/100$ feet; thence Northwest at a right angle to a point where a line drawn at right angles to said forty foot street at a point thereon one hundred and sixteen and $55/100$ feet Northwest from the point of beginning meets the said boundary at right angles to Falmouth street, sixty-six and $78/100$ feet; thence at an obtuse angle on said line at right angles to said forty foot street sixty seven and $35/100$ feet to said forty foot street; thence Southeasterly on said forty foot street one hundred and sixteen and $55/100$ feet to the point of beginning; containing seven thousand eight hundred and twenty eight square feet more or less, and subject to the agreements and restrictions mentioned in a deed recorded in Suffolk Registry of Deeds Lib. 1719, Fol. 83 so far as the same are now legally operative.

This deed of conveyance is made upon the following express trusts and conditions which the said grantees by accepting this deed agree and covenant for themselves and their successors in office to fully perform and fulfill.

1. Said grantees shall be known as the "Christian Science Board of Directors" and shall constitute a perpetual body or corporation under and in accordance with section one, Chapter 39 of the Public Statutes of Massachusetts.* Whenever a vacancy occurs in said Board the remaining members shall within thirty days fill the same by election:

*The deacons, church wardens, or other similar officers of churches or other religious societies, and the trustees of the Methodist Episcopal churches appointed according to the discipline and usages thereof, shall, if citizens of this commonwealth, be deemed bodies corporate for the purpose of taking and holding in succession all the grants and donations, whether of real or personal estate, made either to them and their successors, or to their respective churches, or to the poor of the churches.

but no one shall be eligible to that office who is not in the opinion of the remaining members of the Board a firm and consistent believer in the doctrines of Christian Science as taught in a book entitled "Science and Health" by Mary Baker G. Eddy beginning with the seventy first edition thereof.

2. Said Board shall within five years from the date hereof build or cause to be built upon said lot of land a suitable and convenient church edifice, the cost of which shall not be less than fifty thousand dollars.

3. When said church building is completed said Board shall elect a pastor, reader or speaker to fill the pulpit who shall be a genuine Christian Scientist; they shall maintain public worship in accordance with the doctrines of Christian Science in said church and for this purpose they are fully empowered to make any and all necessary rules and regulations.

4. Said Board of Directors shall not suffer or allow any building to be erected upon said lot except a church building or edifice, nor shall they allow said church building or any part thereof to be used for any other purpose than for the ordinary and usual uses of a church.

5. Said board of directors shall not allow or permit in said church building any preaching or other religious services which shall not be consonant and in strict harmony with the doctrines and practice of Christian Science as taught and explained by Mary Baker G. Eddy in the seventy-first edition of her book entitled "Science and Health," which is soon to be issued, and in any subsequent edition thereof.

6. The congregation which shall worship in said church shall be styled "The First Church of Christ Scientist."

7. Said directors shall not sell or mortgage the land hereby conveyed; but they shall see that all taxes and legal assessments on said property are promptly paid.

8. Said church building shall not be removed from said lot except for the purpose of rebuilding thereon a more expensive or a more convenient structure in which said doctrines of Christian Science only shall be preached and prac-

tised. If said church building is removed for either of the purposes above set forth, any and all tablets and inscriptions which are or shall be upon said church building at the time of removal shall be removed therefrom and placed upon the walls of the new edifice. If said building is burned, the directors shall forthwith proceed to rebuild the Church.

9. Said directors shall maintain regular preaching, reading or speaking in said church on each Sabbath, and an omission to have and maintain such preaching, reading or speaking for one year in succession shall be deemed a breach of this condition.

10. Whenever said directors shall determine that it is inexpedient to maintain preaching, reading or speaking in said church in accordance with the terms of this deed, they are authorized and required to reconvey forthwith said lot of land with the building thereon to Mary Baker G. Eddy, her heirs and assigns forever by a proper deed of conveyance.

11. The omission or neglect on the part of said directors to strictly comply with any of the conditions herein contained shall constitute a breach thereof, and the title hereby conveyed shall revert to the grantor Mary Baker G. Eddy, her heirs and assigns forever, upon her entry upon said land and taking possession thereof for such breach.

To have and to hold the above granted premises with all the privileges and appurtenances thereon belonging to said grantees and their successors in office to the uses and trusts above described forever.

And the said grantor for herself and her heirs, executors and administrators covenants with the said grantees and their successors in office that she is lawfully seized in fee simple of the aforesaid premises, that they are free from all incumbrances not herein mentioned or referred to; that she has good right to sell and convey the same to the said grantees and their successors in office as aforesaid, and that she will and her heirs, executors and administrators shall, warrant and defend the same to the said grantees and their successors in office forever against the lawful claims and demands of all persons.

In witness whereof I the said Mary Baker G. Eddy have
hereto set my hand and seal this 1st day of September 1892.

MARY BAKER G. EDDY.

Signed, sealed and delivered in presence of

LAURA E. SARGENT.

R. E. WALKER.

STATE OF NEW HAMPSHIRE. September 1st, 1892.

MERRIMACK SS.

Then personally appeared the above named Mary Baker G.
Eddy and acknowledged the foregoing instrument to be her
free act and deed,

Before me,

R. E. WALKER,

Notary Public.

NOTE. Please send all enquiries to the secretary William
B. Johnson, 41 G St., South Boston, Mass., and all funds to
Stephen A. Chase, Treasurer, Box 136, Fall River, Mass.

MEN of thought, be up and stirring night and day :
Sow the seed — withdraw the curtain — *clear the way!*
Men of action, aid and cheer them, as ye may !
 There's a fount about to stream,
 There's a light about to beam,
 There's a warmth about to glow,
 There's a flower about to blow ;
There's a midnight blackness changing into gray.
Men of thought and men of action, **CLEAR THE WAY!**

Lo! a cloud's about to vanish from the day ;
And a brazen wrong to crumble into clay.
Lo! the right's about to conquer: *clear the way!*
 With the right shall many more
 Enter smiling at the door ;
 With the giant wrong shall fall
 Many others, great and small,
That for ages long have held us for their prey.
Men of thought and men of action, **CLEAR THE WAY!**

FAITHFULNESS.

ADELINE T. RICKER.

"Then said Jesus to those Jews which believed on him, 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.

FAITHFULNESS is the secret of success. It makes the seeker, a finder; the asker, a receiver. The promise attached to it in the above Scripture is, — "Ye shall know the truth, and the truth shall make you free."

Hitherto, in the old religious beliefs, we have, perhaps, been exhorted too much to *be* faithful, rather than truly told *how*, and what to be faithful in. These creeds and exhortations, like the Pharisees of old, "Bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers." I remember being greatly perplexed in earlier years, when the demands of the church, to which I belonged, called for more labor and devotion than I had strength to give. It seemed right and just that this work should be done. My sense of Scripture and of the commands of Jesus, made it seem to be but "our reasonable service," and yet I could not meet these demands, because of what seemed physical inability. My religion, strange to say, had nothing to do with removing this inability, but must, on the contrary, stand helpless before it, while the acknowledged "work of the Lord" went undone.

In these days, however, the command to continue in the Master's word and in his work, may, through Christian Science, be obeyed in all its fulness. Jesus' word, his manifested understanding of God, appeared in the removal of *every* form of error; it met *all* human need, whether as sickness, sin, or death. And in proportion as we meet all error with spiritual power, — the power of the consciousness of one Spirit, Mind, or God, — are we following in the

footsteps of Jesus, and realizing true Being. For this work in Science, there are no times, or seasons. It recognizes no inability, and stands abashed before no obstacle. The way is always plain and straight if we will walk in it. This will lead to an understanding of what true explanation and true teaching are, as contrasted with the world's accepted beliefs of preaching and church instruction. All that can truly be called teaching grows out of a living, conscious practice of the statements made. "For," so Paul says, "the kingdom of God is not in word, but in power." Consequently, if we are not dwelling in a living experience of faithfulness, we cannot convey an idea of its power and beauty to another; our words will go for nothing.

Why is it that there is so much division of opinion among the pulpits of to-day? And why do these same pulpits have so little real power over the people? — for it must be admitted that more than one half the church-going people go, solely, because their neighbors do. Is it not because the ministers, the priests, the representatives are not sufficiently proving their faith by *works*? How can they effectually exhort the people to be faithful, when they do not agree as to what *faithfulness is*? And how can they agree as to faithfulness, when their conceptions rest upon theory and not upon practice? To admit that God is omnipotent, the one Creator and Father of all, supreme Good, and then acknowledge, as real, a power called evil (sin, sickness and death), that can withstand, even temporarily, the one God, *is* theory without practice, — "faith without works." The first proposition is an absurdity, if the second can be true.

If every preacher in Christendom obeyed the first commandment, — "Thou shalt have no other gods before me" (Spirit), that is, "Thou shalt have no intelligence, no life, no substance, no truth, no love, but that which is spiritual," (SCIENCE AND HEALTH) there would be no more division of opinion nor antagonism, than there is between two flowers that draw their life from one stem. SCIENCE AND HEALTH declares, "The best sermon is the practice of Truth," and it is becoming more and more evident through Christian

Science, that it is only this "practice of Truth" that will ever unravel the snarls of theology, and so-called material science.

If there be one thing more conspicuous than another in the life of Jesus, it is that he completely *proved* what he taught concerning God and man. It was his "wonderful works," the natural and inevitable expression of his understanding of God, that drew all men unto him. And the evidence that his followers, or disciples, have the understanding of God that he possessed, the same "Mind which was also in Christ Jesus," will appear in the healing and redeeming works that follow their efforts, as they followed his. This alone can be the final test of the true Theology.

In the 30th verse of the 8th chapter of John, it is related that there were certain Jews among those who listened to him on this occasion, that were moved by what he said, and "believed on him." They recognized in him a personal greatness and nobility of character, that for a time held them spell-bound, just as the young ruler appreciated this, when he accosted him as "Good Master!" This is perhaps the first step, the opening of the human heart toward Good, even as the young child associates all good with his parent. But notice how Jesus brings out the fact, so strongly emphasized in SCIENCE AND HEALTH, that Good is *impersonal*. He said to them that believed on him, "*Continue ye in my word*, then are ye my disciples indeed." Faithfulness to impersonal Good is the command. In another place he said, "I do nothing of myself; but as my Father hath taught me, I speak these things. . . . *Continue in my word*," is the command. There is the same temptation to-day, even among Christian Scientists, to depend too much upon a person for deliverance from the errors of mortal mind. Our seemingly innocent regard for another, may build up in us a personal sense of Good, that will prove a serious hindrance to our progress. No true Christian Scientist wants his patient or student thus to lean upon him, any more than Jesus did. "In *God* we live and move and have our being;" and only in realizing this, shall we gain permanent deliverance from sin and sickness. "Continue ye in my word."

In all this, however, it is not implied that we should ignore the avenue through which Good comes to us. "Render therefore to all their dues: tribute to whom tribute is due," saith the Scriptures. Any failure to do this, will always be found to have its root in self-love, — in a desire to appropriate another's goods to one's self. This has been repeatedly illustrated by those mistaken followers of Christian Science, who appropriate the ideas of SCIENCE AND HEALTH without giving credit to the author, as though they had been the discoverer of this Truth, through revelation.

"Continue ye in my word," had been his constant instruction to his disciples, — to those who would listen and learn, — and they were now beginning to understand the eternal Christ. This understanding, "flesh and blood" (person) did not reveal to them, but the Father which is in heaven. Jesus said, "Those that thou gavest me. . . . I have kept," — that is, all who have come to me through Principle, and not for any personal motive, I have kept, — are growing into a full understanding of the Christ.

Faithfulness to "the word," — and the word means the idea manifesting good, — will lead into all Truth.

In considering, not long ago, and endeavoring to act upon this thought, some new ideas presented themselves, or at least, appeared in a clearer, stronger light, so as to seem new. Nothing so clears away the doubts and gloom of human sense, and so enlarges our vision of God and His universe, as even a simple demonstration of the supremacy of Mind, as illustrated in the control of mind over body. The supremacy of Mind — which can be defined also as Spirit, Good, Love — is the spiritual idea, "the word," to which men must be faithful, in order to arrive at all Truth, — to that victory over all error, illustrated by Jesus.

When we are called upon to face some extreme form of error, either as sin or sickness, in ourselves or another, what shall that faithfulness be that shall lead us out into victory?

While absent from home, not long ago, in a neighboring city, I was seized, on the second day, with a return of the physical infirmity, of which I had been healed four years

before, and from which I had not suffered since. It was a severe attack, worse than any I could remember; and its unexpected return (for I had thought it gone forever) frightened me. The surrounding thought at the time was very annoying, — continually on the watch for material signs of health, or ill-health. It necessitated my being watchful not to bring down a flood of inquiry and suspicion. The Christian Scientist who had healed me was not within reach, but it seemed to me that I could not have gone to her, had she been near, for the time had come for me to meet this condition of thought alone. No one could help me. After striving several days, and making no headway, and being tormented with suggestions to try the old methods of relief, I grew faint, one evening, with the exertion to keep up, and then told my sister who was with me, and who is also a student of Christian Science. She helped me on to the bed, and was immediately seized with a faintness, herself, and compelled to lie down. Here was a condition of fear, — nothing but fear, — apparently gaining full control. After a few moments I revived a little, and the ludicrous side of the situation struck me. This dispelled the clouds somewhat, and we began soberly to examine our thoughts, and to prepare, God helping us, to uncover this error, whatever it might be. Little by little, that night, I ascended to a wholly new understanding of Christ that healed me. I knew instantly when the point of revelation or healing was reached, though the sense of physical suffering continued for a week longer. Since then I have frequently tried to put into words, for others, the saving thought that healed me; but there are no words in the language of mortal mind, that can embody a living consciousness of spiritual realities. Yet it is written, — “O Lord, open thou my lips, and my mouth shall show forth thy praise.”

I saw in a new sense that disease is not physical, that life is not physical, but mental; that the very pain which would impose upon me a fear of disastrous consequences, was but a condition of mortal mind in disguise, and would surely be uncovered by Truth, that I might destroy it. “It shall not

come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked." This mental condition was found to be a sense of evil, of sin, of guilt, but vaguely defined, so that I could not tell where to begin. But it could not matter whence this consciousness arose, whether from my own misconduct, or another's, for Christ saves from *all* sin. Then who, and what is *Christ*?

In that hour of need, I found it to be embodied in this:—

"*Now* is the day of salvation." The honest heart that looks up to "our Father and Mother God" as All-power, knows in that consciousness neither past nor future. It is not troubled by past sin or future fear. It envelopes thought with a perfect peace and calm that nothing can disturb. If that Father and Mother God is perfect Love, then there is no sense of failure or lack of faithfulness. This conception of God becomes our salvation from sinful and sick beliefs,—for they are but *beliefs* if they are not in God's consciousness.

This is the healing thought that is going forth in the earth through Christian Science, moving upon the face of the waters, to bring order out of chaos. Personal work has been tried long enough, and accomplished nothing. Its method and results suggest the old mythological monster, with his hundred heads. For one that was-cut off by its would-be-slayer, two grew in its place.

The soil of the human heart must be enriched from above, from spiritual sources, before permanent Good can be attained; and this implanting of better thoughts, and truer conceptions of Being is the distinctive work of Christian Science. It crowns the mental power as the Messiah, and is the only work that lays the axe at the root of *all* error.

As we look out upon our sense of God's world, we are perhaps appalled by the seeming proportions of sin and corruption. The fortifying power of the Christian Scientist against this appearance is in the following: Righteous judgment, true discernment, is that which demonstrates the unreality of evil, *by the power of Love*. This consciousness of true power will *remove* error, even as an appearance, — it is not a mere word-denial, a foolish shutting of the eyes.

The entire work of Science is the Kingdom of Heaven, within us. This is the realm from first to last in which we are to exercise faithfulness, and in which we shall behold all things as good. This alone will bring the fulfilment of the promise, — "Ye shall know the Truth, and the Truth shall make you free."

Among those who precede Jesus, perhaps there is no more interesting example of faithfulness than Daniel. Through luxury, self-indulgence, and inactivity, the people had been carried away into captivity. Daniel represents the pure consciousness of Mind's supremacy, in the midst of gross materialism. This consciousness is a spark of the eternal fire on God's altar, that cannot be quenched. Though possessing beauty, strength, and wisdom, wherewith to please his captor, Daniel did not depend upon the king's meat and drink, but upon pulse and water, that is, upon the very opposite of that to which mortal mind ascribes sustaining power. From first to last, during this captivity, he persisted in ascribing all power to the one God, instead of to the images set up in Babylon. This caused frequent commotions and threatenings of his life, but the final results brought him into greater favor with the king, so that there was no one so trusted and honored as the Hebrew captive, Daniel. His wisdom in counsels virtually directed the king, and ruled the people; and he then prophetically discerned the liberation this faithfulness must bring to his nation, and eventually to all nations through the coming of Christ, — the full expression of God.

Now what is the meaning of Daniel's devotion to his highest conception of God? Is it not a virtual denial of the material claim to power, represented in Babylon? Did he make any concessions whatever to its demands? He was there, to be sure, in the midst of it, at the very right hand of King Nebuchadnezzar, but did he concede anything to their false gods?

There is no more pernicious doctrine, — and it appears also in these days among some who call themselves Christian Scientists, — than that compromising, self-contradictory

teaching, which says, that the world's ways and methods are not to be condemned or rejected as false and misleading, because they are a temporary, transitional state, intended to *symbolize* the real and permanent. How can that which is temporal, transitional, symbolize in any respect the eternal? Such doctrine is a deception, — "science, falsely so-called," — which promises to make us "as gods," if we will but acknowledge error as something, even if it be only a temporal something. In heeding such notions, we are but making it more difficult for ourselves to learn the great lesson of the absolute unreality of evil. We can never learn it as long as we admit that God is the author of illusions and deceptions; and He is their author, if they are good; in their place.

Daniel did not live on the king's meat and drink for a time, and afterward resort to pulse and water. Neither did he yield, for an instant, to the demand that he should cease praying to his God three times a day. His religion, his idea of God, was radical, scientific, and did not admit that opposites can unite and produce a *mixture*, called Truth.

Daniel's method and standpoint throw light upon two important points that have lately been presented to my notice. *First*: A certain student of Christian Science recently said to his teacher, that his apprehension of what *God is* was not yet clear. *Second*: And what is it but these vague conceptions, or *misconceptions* of what God is, that are responsible for the ridicule so often cast upon Christian Science, when it claims the unreality of evil, and *seems* to fly in the face of tangible, well-established facts?

Did not Daniel proceed exactly contrary to accepted laws of both life and death? and did not the results in every instance define God more clearly to himself, and to the apprehension of those about him, as Spirit, Mind, in whom, and by whom, he lived and moved, and was preserved from all danger?

"God's glory is a wondrous thing,
Most strange in all its ways;
And, of all things on earth, least like
What men agree to praise."

If we will but put to the test our faith that God is *All-power*, by rejecting all belief in any supposed opposing power, called evil, we shall clearly define God to ourselves, and in such a way as to leave no room for doubt.

The mission of Christian Science is to teach us how to listen to this "still, small voice," and what to listen for. Our ears had become dull of hearing, and our eyes were closed. But now the call comes, — "He that hath ears to hear, let him hear."

There is a final word to be said, regarding *continuance* in "the word." This is the severest test of our profession of faith. The first step is perhaps one of rejoicing, that we are rid of some burden of sickness or sin. "The next, and great, step" — see *SCIENCE AND HEALTH*, p. 310, New Ed.

This means that we shall all finally learn the lessons of Truth and be "free," though it come through "great tribulation."

"OUR Father which art in heaven, hallowed be Thy name; Thy will be done." What else can we say? I never felt before how intensely the voice of man's soul it is; the inmost aspiration of all that is high and pious in poor human nature; right worthy to be recommended with an "After this manner pray ye."—THOMAS CARLYLE.

NOTICE.

I HAVE seen within the last four months, as never before, the great need that students have of being Christian Scientists in word and deed, in their affections, aims and ambitions. For this cause, I indefinitely postpone my class. In the interest of the student and of our Cause, I do this. Please never inquire of me, "When will you open your class?" but wait patiently, till, having on a wedding garment, I invite you to the feast.

Also, my son, Dr. E. J. Foster Eddy, adds that for the same cause as above named, he respectfully asks his applicants for the Primary course to wait one year longer before entering his class.

MARY B. G. EDDY.

IS DEATH OF DIVINE ORIGIN?

Outline of a sermon preached in Scranton, Pa., by S. J. Hanna.

Then the lust, when it has conceived, beareth sin: and the sin, when it is full grown, bringeth forth death. — JAMES i. 15. Rev. Ver.

IS death of divine origin? Surely not if the above Scripture be true. If this language is susceptible of any interpretation whatever, it shows unmistakably that death is the result of sin. If sin is the cause, and death the effect, as this language clearly indicates, then death is not of divine origin, unless sin is of divine origin. Who is prepared to charge God with the authorship of sin? What Christian dare make such an accusation against Deity? Yet we often hear it said that while God is not the author of sin, he permits it, because he is All-wise, and being All-wise, knows of its existence; and the fact that it exists, is evidence conclusive that he permits it.

The Presbyterian Church of England has recently revised its Articles of Faith, and in the revision we find the following declaration concerning God's relation to sin:

"We believe that God the Creator upholds all things by the word of his power, preserving and providing for all his creatures according to the laws of their being; and that he, through the presence and energy of his spirit in nature and history, disposes and governs all events for his own high designs, yet is he not in any wise the *author* or *approver* of sin, neither are the freedom or responsibility of man taken away, nor have any bounds been set to the sovereign liberty of him who worketh when and where he pleaseth."

Here God is declared to be the Creator and upholder of "all things," yet "is he not in any wise the author or approver of sin." Now if sin is a "thing," or if it has, in any true sense, an existence, there is a flagrant contradiction of terms in this statement. The only possible way of making the language consistent, is to treat sin as not a "thing", — as nothing.

The only book extant, aside from the Bible, of which I

have ever heard, which teaches this, is our text-book, SCIENCE AND HEALTH. Therefore, on Christian Science grounds may the apparent conflict of statement, in the above declaration, be explained and reconciled, but on no other. Here, then, is a determination, by at least one important branch of the Christian church, that God is neither the author nor approver of sin. He is relieved of all responsibility for or connection with it. I cannot but think that this view is held by all persons, claiming to be Christians, who have any decided views upon the subject, or have given it any serious thought. The question then arises: If God is not the author of sin, and death is a consequence of sin, how can it consistently or truthfully be claimed that he is the author of death? If he is "not in any wise the author or approver of sin," how is it that he is the author or approver of death? If he has no responsibility for or connection with the cause, how can it consistently or logically be said that he is wholly, or in any part, responsible for the effect? Is not the one the necessary corollary of the other? Either the anomalous precedent of wholly disconnecting cause and effect must be established, or some other meaning must be attached to the text than its ordinary analysis would give it. I suppose the answer to these suggestions would be that the death here meant is not the death of the body (which is the usual understanding of death), but "spiritual death." Can there be such a thing as spiritual death? If so, it follows that Spirit can die. Is this conceivable? Spirit is Life. Can Life die? The emanations of Life are spiritual. Can that which is spiritually begotten die? Would not the death of the effect (spiritual) necessarily imply the death of the Cause (Spirit)? Can the ideas of the infinite Mind become extinct? Can the image and likeness of God be annihilated? Can Mind become non-existent? Unless we admit the possibility of these propositions, we must deny the possibility of spiritual death. If it be claimed that spiritual death means eternal separation from God, or everlasting banishment from his presence, we are met with a no less difficult or irreconcilable question.

The Bible plainly tells us that God is Love, and that he is All and in all; that there is no place where he is not. Then if there be a place where it is possible for God's children to get beyond the reach of his Love, it must be found somewhere outside the boundary lines of his universe. Would Love be infinite if there were either a place or condition where it would be no longer efficacious? If there were, Love would be less than infinite. Shall mortal man limit infinity?

When we shall have acquired a degree of wisdom, which shall enable us to step across the boundary lines of the infinite, or over the confines of limitless space, or beyond the length of eternity, we can conceive of the possibility of spiritual death, but not before: nor can we until then, comprehend the possibility of eternal banishment from the presence of infinite Love, and omnipresent mercy. If we may not accept the inference of spiritual death from the language of our text, we are driven to the only other legitimate conclusion left us: the death of trespass and of sin, which, to mortal sense, culminates in the death of the body. This then, is the death which is brought about by sin. The sequence seems to be strictly logical: first, Lust; second, Sin, as the result of lust conceived; third, Death, as the result of sin, or lust conceived.

Let us consider some further Scripture.

"Therefore, as through one man sin entered into the world, and death through sin; and so death passed unto all men, for that all sinned: — for until the law sin was in the world: but sin is not imputed when there is no law." — Rom. v. 12.

Here is a very plain statement that death came as the result of trespass, — sin. And that sin and death entered into the world by the same cause and through the same source, man. How shall we so construe this language as to attribute sin to man, and death to God? Sin and death are expressly conjoined by the conjunctive word "and." There seems to be no possible way of disconnecting them.

"For if, by the trespass of the one, death reigned through

the one; much more shall they that receive the abundance of grace and of the gift of righteousness reign in life through the one, even Jesus Christ." — Rom. v. 17.

Death came through sin; and the "abundance of grace and of the gift of righteousness" is broader than the sin. Where then is the warrant for the conclusion of "spiritual death"?

A still stronger declaration: "And the law came in beside, that the trespass might abound; but where sin abounded, grace did abound more exceedingly: that, as sin reigned in death, even so might grace reign through righteousness unto eternal life through Jesus Christ our Lord." — Rom. v. 20, 21.

It would be difficult to find any suggestion of spiritual death, or eternal banishment from the presence of infinite Love, in this passage.

"What shall we say then? Shall we continue in sin, that grace may abound? God forbid. We who died to sin, how shall we any longer live therein?" — Rom. vi. 1-3.

When sin is dead in our consciousness, we shall know only Life. "Since then the children are sharers in flesh and blood, he also himself in like manner partook of the same; that through death he might bring to nought him that had the power of death, that is, the devil." — Heb. ii. 14.

It would seem from this that the devil (the one evil, sin) has the power of death, not God. Death is here distinctly cut off from God's dominion. "For the wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord." A most positive and clear definition of death on the one hand, and Life on the other. Death, the wages of sin, not the will of God. Life, the free gift of God.

The Master treated sin and sickness as one and the same thing. To the man sick of the palsy he said: "But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house." — Matt. ix. 6.

To the paralytic he said: "Son, be of good cheer; thy sins be forgiven thee." To the impotent man he said: "Behold, thou art made whole: sin no more lest a worse thing come upon thee." To the man possessed of devils he said:

"Come out of the man, thou unclean spirit." To the Canaanite woman he said: "For this saying go thy way: the devil is gone out of thy daughter." To the lunatic son he said: "Thou deaf and dumb spirit, I charge thee, come out of him, and enter no more into him." It would seem as though the most casual reading of these passages would carry the conviction, that in all these cases the Master recognized sin as the sole cause of the maladies of those he healed. In healing them of sin, he healed them of sickness, and *vice versa*.

James also understood sin to be the cause of sickness, for he said, "The prayer of faith shall save him that is sick, and the Lord shall raise him up; and if he have committed sins, it shall be forgiven him. Confess therefore your sins one to another, and pray for one another, that ye may be healed. The supplication of a righteous man availeth much *in the working*." — James v. 15, 16. Rev. Ver. Here is not only a plain recognition of sin as the cause of sickness, but we are enlightened as to the true office of prayer. We see that true prayer is not the petitioning, the asking, but "in the working," in the doing, the living.

We cannot but note also the close intimacy between death and hell. Speaking of a strange woman (typical of sin and error) Solomon says: "Her feet go down to death; her steps take hold on hell." — Prov. v. 5.

"Her house is the way to hell, going down to the chambers of death." — Prov. viii. 36.

"I am he that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and of death." — Rev. i. 18.

"And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them. . . . And death and hell were cast into the lake of fire. This is the second death."

Can it be that death can have such boon companionship with hell and yet be God-sent, God-inspired, God-approved?

In all this we cannot but note the close relationship between sin, sickness, and death. A "triad of errors" indeed. Uncanny triplets; the impudent (assumed) opposite

of Life, Truth, Love. Fortunately without base or foundation except to false human conception.

Let us briefly view the question from the every-day standpoint. A railroad accident occurs. Twenty persons are killed. Investigation shows that the accident was the result of the engineer's carelessness. Who is responsible for those twenty deaths, — God, or the careless engineer?

Statistics show that thousands die annually of alcoholism. Is God responsible for these deaths; or are they due to the combined acts of the drunkard; the liquor manufacturer; the saloonist; the community which permits, nay, encourages; the churches which stand aloof from, or wink at, and the government which fosters for the sake of revenue, the liquor traffic? So if we will observe the statistics, we shall see that even from the ordinary standpoint, a great majority of deaths are due to purely human causes, and are often the result of some well known sin. Sometimes the sin of another; often the sin of the deceased. Is God responsible for them?

I have recently read a pamphlet sent out under the auspices of the "National Constitutional Liberty League," of Boston, in which, among a great many others, I find the following "testimonials" from the medical profession as to the cause of many deaths. Prof. Alonzo Clark, of the New York College of Physicians and Surgeons, says: "In their zeal to do good, physicians have done much harm. They have hurried thousands to the grave who would have recovered if left to nature."

Dr. Eliphalet Kimball says: "It is shocking to think how many soldiers in the late war were killed, or their constitutions ruined by army doctors. The irrational use of medicine sweeps off people as fast as war could."

John Mason Good, M. D., F. R. S., says: "The effects of medicine on the human system are, in the highest degree, uncertain, except, indeed, that they have destroyed more lives than war, pestilence and famine combined."

An appalling statement, and yet it is not conceivable that Doctor Good would have made such a charge against his own profession unless he had most excellent grounds therefor.

What proportion of funerals are held then, where the subject is not the victim of accident as the result of human carelessness, well-known sin, alcoholism directly or indirectly, or of drugs and medicine, or medical mal-practice? Comparatively few it would seem. Yet, the old, old story is invariably repeated in the funeral sermon, that the deceased came to his death through the will of God. It seems to me the time has come when we must either believe the Bible, as to the authorship of death, or the funeral sermons. Which shall it be? Shall we continue blindly under the ban of erroneous teaching, or shall we come boldly out in favor of Truth, regardless of preconceived opinions, or long-established, but manifestly mistaken, "traditions of the elders"?

Fortunately we are not under the dominion of sin. In Romans vi. 5-15, we read: "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him: Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. . . . Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. . . . For sin shall have no dominion over you: for ye are not under the law, but under grace. What then? shall we sin, because we are not under the law, but under grace? God forbid."

How plainly do these utterances of Paul show us that in our true self-hood, our real egoism, we are wholly free from the law of sin; that we are held thereunder only by the false claims of human blindness.

And yet how blind were we to this mighty fact until our eyes were opened to it by the revelations and illumination of our text-book, SCIENCE AND HEALTH. Thank God that they have been opened.

A FEW THOUGHTS ON EDUCATION.

C. W. CHADWICK.

SOME two months ago I was asked to write a letter, giving an account of myself (as it was termed) for the past year, for the benefit of my classmates, who, in their turn, were to do the same; and these letters were to be embodied in one and sent to each of thirty-four members for perusal. With this request I gladly complied, seeing in it an opportunity of sowing a little seed by the wayside, as also a most excellent opportunity of declaring my position in Science to those who were expecting much of me in other lines. Copies of the several letters came to me only a few days ago and it was with considerable interest that I read them. The words "Christian Science," it is perhaps needless to remark, appeared in but one of them.

One member stated that he was "designing and building a coal-cutting machine," and "working on several other little inventions" of his own; and in closing he expressed the hope that all his classmates were "well." This Adam thought, sent forth into the atmosphere of belief, accomplished its purpose, so that the thought of a "weak constitution" was voiced by another. Still another, who was helping to build and test locomotives, found himself "completely tired out" after his day's work. Another thought he was working altogether too hard, etc.; and a Japanese brother, with already two degrees after his name, having returned to his native land, regretted that he had not taken "higher degrees", inasmuch as the Japanese people attached so much importance to them. One spoke with seeming pride of his having been elected a member of a prominent secret society, also of two different engineering societies; and I recall this member as being a most faithful devotee of the so-called laws of health, and, furthermore, a firm believer in the daily efficacy of *materia medica*, which only goes to show

that those most proficient in material knowledge, are frequently, if not always, the ones most in bondage to the belief of ill-health. In further proof of this observation, let me state that one of these same classmates, who has carried off the highest honors bestowed by Harvard College, and who is thoroughly conversant with nearly every "ism" and "ology" of ancient and modern times, is one who has been in the worst of physical bondage almost from infancy.

In all of these letters there was but one (besides the writer's) that gave the least evidence of thought on spiritual things.

I mentioned the fact that it was with considerable interest that I read these letters. But why, you may ask. It was simply this, that it showed me more clearly than has any other circumstance, where I, myself, was standing. It is, of course, not always profitable that we should look to the past for object lessons, but such occasions as the one here referred to, come to all; and if the proper lesson is only gleaned from such experiences, they are found to be most helpful.

Many were the thoughts which came to me after this brief experience. One question that presented itself more prominently than some others, was: "What has your school education amounted to?" Some may say that it was a stepping-stone to my present condition of mind. While granting this, the thought comes that if I could only have become interested in Christian Science years ago, I might now be spared the unnecessary labor of emptying out the error assimilated while in school. Experience and observation have already taught me that a collegiate course of study is not requisite to the attainment of spirituality. Far be it from me, however, to regret these experiences of the past, for they were necessary for the plane of thought that I was then on. But I was building the tower of Babel, in hopes thereby to reach heaven; and experience shows that the higher the tower the more unstable it becomes.

For centuries past the world has been unwilling to profit by the experience of Solomon, who saw the nothingness of this very same error and said: "All is vanity", and, "in

much wisdom is much grief, and he that increaseth knowledge increaseth sorrow."

Spiritual subjects do not enter the realm of a technical education. What does the student acquire then, if his whole thought and attention are constantly directed toward the material? Is he imbibing materiality to make himself more receptive of spirituality? There is seldom any such thought with the college student, if observation counts for anything. The prevalent thought is to so equip one's self with a knowledge of the methods of mankind, as to be able to compete with earth's fellow-mortals in their struggle to live by the sweat of the brow. He who secures the largest income is almost invariably considered the most fortunate. Various schools point with pride to certain of their graduates who are commanding large salaries, and with too many of the young men of to-day, I regret to say, is the thought of fame and wealth paramount. The average student sallies forth with diploma in hand, seeking far and near the maximum salary, and seems just a little perplexed when his prospective employer tells him that his diploma is no evidence of understanding, and that if he cares to work, he will give him an opportunity on the ground floor, at a merely nominal salary, to demonstrate his worth. How often he fails, we need not state. Something is thus seen to be lacking, even on a material plane. What is it? It is something practical that is missing, something not vouched for on the treasured sheepskin. This I can state from experience. The graduate steps forth into the business world, loaded down with material theories, minus a demonstrable principle. This demonstrable principle, which alone brings about harmonious results, he begins to grasp through actual work. Theory is thus discarded and practice comes to the front.

In nearly all of our educational institutions the curriculum of study is constantly being enlarged; each succeeding year sees the addition of new studies; in fact, the college of to-day is so overloaded with studies that it is beginning to say to the student: "Take your choice of the list before you, only be sure to take enough to keep you busy." In this the

student generally succeeds, and after the so-called "grinding" and empyrical "cramming" processes have been gone through with for a longer or shorter period, he graduates with what many call "honors." Worldly honors, they are, too; honors that weigh not one jot in the eyes of God, "For the wisdom of this world is foolishness with God." Results show that those who are the most proficient in theory, are the ones least proficient in practice. An elaborate schooling is the cause of this. We know of no study taught in any school or college of our country that is founded on divine Principle. Every subject taught starts with the wrong premise. Where must it lead to then? Not to God, the one and only Good, for a wrong start means a wrong ending. Whatever is wrongly done, sooner or later must be done aright, and we can't begin where we left off. The old has to be undone and a fresh start taken. It cannot be said then that material learning is necessary to understand Spirit, for one is the direct antipodes of the other. History, I think will bear out this statement, and SCIENCE AND HEALTH certainly does. What then, does such education amount to? In my own case, from my present plane of thought, it has amounted to this: It has taught me to believe in the actuality of matter, in the reality of the structural man, his birth and inevitable death; and beyond this, a possible future world which it could tell me nothing about.

Gladly would I forget these lessons of the past, but forgotten they cannot be, until they have appeared in thought and been met with the understanding of that eternal Truth, that casts out all error. If a knowledge of a material world with its so-called sciences and philosophies is necessary for completeness, is necessary to the attainment of a well rounded character, is necessary to make a man of genuine worth to his fellow man, then the teachings of Christian Science are untrue. How many of us, who have even the faintest glimpse of the reality of Spirit, are willing to admit this? We are either accepting Christian Science or we are rejecting it. Would it not be well to ask ourselves which we are doing? We cannot accept a part of it, simply

because it seems easy for us to believe, and expect to be prospered in understanding. If not accepting it in its entirety, we are holding to something else, dividing our thought between Truth and error, and we are plainly told that we cannot serve two masters.

By accepting Science as Truth does not mean that we are to understand it to begin with. Having satisfied ourselves that there is "something in it", we must, in order to "prove all things, and hold fast that which is good", accept it as a whole, that is: believe all of it to be the Truth, then exercise this belief until it grows into faith, then this faith, even, must be diligently exercised before actual understanding comes. A luke-warm, or half way acceptance of the teaching of SCIENCE AND HEALTH is the very cause of our failing to discern the error emanating from the established institutions of the day. Realize them we must before we can free ourselves and others from their baneful influences. That there is error in them, no Scientist can deny, and in order to discern it, we must rely radically on divine Principle.

The thought of education is one that is changing greatly. Only a few years ago the desire was to acquaint one's self with nearly all of the subjects taught in the schools. At present, material knowledge has so multiplied that the question comes to each one seeking an education, what and how much do I want? As with all other subjects that confront every honest seeker for Truth, this question must be answered in each individual consciousness. Christian Science points out to all who are willing to listen, the fatal error of compromising the Truth. "Come out from among them and be ye separate" is a command which few of us seem to hear. It means much. It admits of no compromise. If separated from the material, we shall be one with the Good; and here is the real starting point with all of us who would be Scientists in deed. If we are endorsing the ways of men, lending our support to them, trying to see the great good that they are accomplishing, what has become of our own standard? To come out and be separate is to have

a standard of our own. Are we upholding this standard of the one omnipotent Good if we are in sympathy with the methods of error? We are not enlisted on the side of immutable Truth until we are controlled by the desire to accomplish the highest good. Accomplishing some good, is not doing the greatest Good that lies within our power. "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." We must see the importance of "rendering unto God the things that are God's," and must cast our nets upon the "right side," the side of Truth, if we would demonstrate the fact that we are seeking first the kingdom of the one Good.

"All these things shall be added" is the promise, and means far more than any of us have fully realized. If the Scientist has left all for Truth, he will see the importance of a more spiritual education, and he will see, too, that such an education cannot come from the present schools. Error may be improved, but after it is improved, it still remains error, and error is not spiritual. Error must be reduced to a minimum in any system that would seek to elevate mankind morally and spiritually. Seeking an education through schools where error is in the majority, is to build on a foundation of sand, which sooner or later must be swept away. See what the author of SCIENCE AND HEALTH says in her latest work RETROSPECTION AND INTROSPECTION: "After my discovery of Christian Science, most of the knowledge I had gleaned from school books vanished like a dream." A practical education for to-day is one consisting of ninety-nine parts of Christian Science to one of material knowledge. As Christian Scientists, we should see to it that we are lending our influence to such a standard of education. In taking this stand, we must expect to be called a peculiar people, and unless this accusation comes, we may know that we are not holding aloft the banner of Christian Science, and are not "zealous of good works." Truth says: "Let your light so shine before men that they may see your good works." These works will not follow so long as imperfect models are before us, models not founded on divine Principle.

Wisdom says: "In the day that thou partakest of these imperfect models (claiming to be both good and evil) thou shalt surely die; but if thou wouldst become alive to Truth and abide in it, come out from among them and be separate; and blessed is he, who, having taken his stand on the side of Truth, keeps his eye ever single to the one supreme Good."

"Let us hear the conclusion of the whole matter: fear God and keep his commandments, for this is the whole (duty) of man."

THERE is a ship no storm can whelm,
 Truth is the pilot at the helm;
 Its sails are filled with the breath of praise,
 Its master is the "Ancient of days;"
 Its flag is the snow-white flag of peace,
 It will wave when wars and strife shall cease;
 It is the GOSPEL ship, and will be
 Safe when others founder at sea.

— GEO. W. BUNGAY.

THE splendor of a disciplined character, which has learned to bear with grace which meets everything as it comes, and without flinching, without fretting, without crying for sympathy, lifts the weight and carries it where it must go, and does this serenely and cheerfully for half a life because, during the foregoing half, it has battled with wild waters to reach that shore of solemn strength, — this splendor is very great. This glory comes of the things which work at the soul like swartsmiths with a fierce forge, and show us

"What anvils range, what hammers beat,
 In what a forge and what a heat
 Were shaped the anchors." — JAMES VILA BLAKE.

NOTICE.

If all who have contributed to the Church Building Fund will send their full address, — name, street, or post office box, number, town or city, and state, to William B. Johnson, Secretary of the "Christian Science Board of Directors," 41 G St., South Boston, Mass., you will confer a favor, and serve the Cause.

WM. B. JOHNSON.

GOD WITH US.

D. D. S.

THANK God it is the *Truth* we are living in! Prophets and Kings have desired to hear the things which we hear, and have not heard them, and to see the things which we see and have not seen them." The glorious Truth, so simple, that "he who runs may read"; so majestic, fathomless, infinite! is with us to-day. To all the vexed questions of the carnal mind, to every plaint of suffering humanity, there is one loving answer, one universal cure, it is "Emmanuel", God with us, here and now, omnipresent and omnipotent, a balm for every wound, a "good and perfect gift" for every sacrifice of self, a benediction for each service in the name of Love; healing for sickness, destruction to sin, freedom for the captives of sense, Truth *practiced!*

Let us live the Truth, and "God will not withhold any good thing from them that ask him." "Except ye become as a little child," — the inspired saying rings in my ears, — "ye *cannot*" — a strong word Jesus used — "enter into the kingdom." "Innocence, simplicity concerning evil," guilelessness and unquestioning trust must be ours, or it is useless to boast of the kingdom or wait for it. With what faith does a child ask of a loving parent! If we could use but half that faith, that simple confidence in the goodness of Divine Principle, "Our Father and Mother God," we should be free. Jesus puts it pathetically, pleadingly, — "Which one is there among you who if his child ask for bread will he give him a stone? If ye being evil know how to give good gifts to your children, how much more shall your heavenly Father give good things to them that ask Him."

As we go on searching for "the hidden things of God," — hidden from the material thought, — our desires for anything earthly grow less and less, and the desire, more and more, for the "good things," — for wisdom, for love, for moral courage, for confidence, for patience, out of which shall flow rivers of healing to bless the sick and sorrowing, and arouse the sinner. This is the work in the Master's vineyard. "Pray ye the Lord of the harvest that he will send forth laborers into His harvest."

All love and gratitude to her, who, through self-abnegation and consecration, has been enabled to show us the meaning of Jesus' words, so that we can follow in his steps, and see the same visible, glorious results of our labors, as did Peter and John and Paul.

I so often think of the years that I have longed to do the work for Truth and knew not how to do it; of how I struggled to find the living, practical way, and could never find it, until my eyes were graciously opened to behold the living gospel of Christian Science. I desire above all to stand faithful to this trust, and to proclaim the Truth to all who will receive it as a little child. It is the Truth. "Here I stand. I can no otherwise; so help me God! Amen!"

Let us live on into the Light, never heeding what is past. We must press on to God. Nothing can hinder us. We cannot get away from Good. It is Presence. Nothing can take from us our conscious oneness with God. God is Light, and we have only to acknowledge this *with all our hearts*, to have darkness disappear. We must cultivate our faith in God, and if it does not come all at once, we must never despair. God is here just the same. Our eye must be "single,"—that is, we must refuse to ascribe power or presence to anything but Good, and then our "whole body will be full of light." We must make, what is to sense, a continuous effort to see *only* the good, and behold! it is no effort at all! No matter what sense claims to say, see, hear, believe nothing but the One Mind which governs us.

What lessons I have learned of late! Our great mistake is to believe, for an instant, that error can have any power to hinder us in our march towards God. It cannot! No power on earth can do it! One sin is as much delusion as another. Degrees in error is one of the devil's subtlest lies, and discouragement is its twin-brother. Error has no power to hinder our progress, and we know little of Omnipotence, when we ascribe any action, power or place to evil of any kind. "Behold he who hath begun a good work in us, will complete it unto the day of Jesus Christ." Another glorious promise from "New Birth and Immortality,"—"He who has named the name of Christ, so as to acknowledge in his daily life the spiritual claims of Truth and Love in Christian Science is daily removing himself from evil. All the wicked enticements of material sense can never turn the current of that life from steadfastly flowing on to God, its divine Source."

There is so much for us all to do, and the work is its own great reward. "Every step in Christian Science is a cross with a crown just beside it."

"No rest, no slumber now;
Watch and be strong.
Love is smother of the way,
And Hope at midnight as in day
Breaks out in song!"

IS IT CHARITY?

A.

ABOUT two years ago, the writer, with but a slight knowledge, and no class instruction in the letter of Christian Science, was the means of setting free two long-suffering mortals, and of substantially declaring that "The kingdom of God is come nigh unto you." Later, a social friend of the family, so happily benefited, came, on a visit to the village, from a distant city, where she had become a disciple of one energetic in the publication of a magazine, a large part of which plagiarized *SCIENCE AND HEALTH*.

Learning of the demonstration of Truth in her friend's family, she at once lent her help (?) in furnishing reading matter. This lady could not be induced to buy a copy of *SCIENCE AND HEALTH*, saying she had the use of a copy in the public library at home. Later, after returning home, she offered the services of her "friends," who, in their "Unity meetings" would take up the case of one in the family who had not been willing to be treated by the writer, without the patient's knowledge. Treatments were given, and had continued several days, when the writer chanced to call on the family, and learned what was going on. The patient, by this time, knew of the matter, and did not object to being made the object of so much interest in a distant city. He reported having had very queer, confused sensations, which he could not account for. A well meant warning was unheeded.

Not long since, a call for assistance from one of the family called forth a letter from me, where I endeavored to show the lack of wisdom, and the wrong committed in treating without the knowledge and consent of the patient, and also through "unity meetings."

Suppose some one is continually looking after, and seasoning your cooking, without your knowledge, while you are out of the room. What would be the result? Carry the same thought out regarding the care of the stock on the farm, or of any important work. Thinking yourself the only actor, surprising effects would be noticed, which would baffle understanding, or might be mistakenly accounted for, and thus cause "confusion, worse confounded." You would be apt to lose all skill and management, and become bewildered.

So it is in the realm of mental Science. If one is treated without his consent or knowledge, he is likely to attribute sudden relief to some material remedy, and, at another time, depend upon that remedy. An apparent change for the better in moral habits, produced by such means, might cause the victim (for victim he is) to glory in his ability to resist temptation, or cause some known attempt in error to be recognized as highly successful. I have known such a case which ended in a downfall, more deplorable than ever; also, one where the patient became violently insane, through being treated in these "unity meetings."

It seems to be charity, but it is not charity to sit down and experiment on some one whom you have not the courage to approach on the subject of Christian Science. It is generally practiced by those who could not be induced to perform an act of genuine charity, where some sacrifice of pride or worldly goods is required.

A few days ago, a lady told me of her success in treating a child, without consent or knowledge, who had excited her *silent* sympathy, as she passed daily by her home. I asked her why she did not call the child in and tell her what she could do for her before she began treating her, and give her the benefit of knowing what helped her? "O," she said, "I would not want them to get started to coming here. People here do not neighbor with them at all." Is this according to Jesus' words? He said, "Into whatsoever city ye enter, and they receive you, . . . heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you." Again he said, "And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them."

SEARCHING FOR LIGHT.

L. A. F.

MY experience, in the Way, that is Truth, Life, and Love, — Christian Science, — has been so wonderful in its blessings, so thorough in its trials, so triumphant in peace, that I rejoice to give it.

In early childhood one query was uppermost in my thought, which was quite a trouble to me, and consequently to those about me: "What is God like?" The answer was ever the same: "You must not ask such a question; we can not know here, but we must love and serve Him."

The earnest desire for Substance, has ever been with me, as I know it abides with everyone. Through the intervening years I learned that mortal hopes and affections are as "a broken staff," a vain shadow, illusive and fleeting, and, verily, I became as the woman at the well, asking, "Who is God, that I may worship Him?" Already, on the wings of Light the blessed Truth was coming, and when the first tidings of Christian Science reached our quiet neighborhood, it found one, at least, watching and waiting. I resolved to be faithful in investigating this new claim to Christianity, even though I lay down my life, to prove its somethingness, or its nothingness, for the sake of the dear children under my care.

The work began; — rather, the struggle; — I would "prove all things, and hold fast to that which is good." Only a Scientist knows, by experience, what that means; but I was in earnest. It was a struggle for Life. I seemed bound in a complication of mortal beliefs. I was firm in accepting and declaring the Truth as fast as it presented itself to me; and *now* I begin to realize that Good holds me securely in Love, ever present and allpowerful, in harmonious "Life, Substance, and Intelligence," "the same yesterday, to-day and forever."

Loving gratitude beyond human expression to those, who have been so faithful and patient in guiding my wayward thought; especially, it seems to me, ought the rescued one to respond in all Love to His dear Witness, our Leader. Her blessing is Infinite,

as ours will be as we follow her faithfully into the Light, that comes to this century, through SCIENCE AND HEALTH.

Dear inquirer, seeking to know your Creator, your God, be faithful in searching in the Way He has appointed. Hearken unto the prophets of Israel, to the words and works of Jesus the Christ; and to the Truth in SCIENCE AND HEALTH, which reveals and glorifies God, and guides us into all Truth. In this Way, there are severe testings, as to our desire, and verily, though we pass through the fire, Good is with us, and it can not kindle upon us, neither will there be the smell of smoke upon our garments, for we are being clothed with the robe of Righteousness,—even Infinite Mind,—and nothing impure can enter the Way of Holiness.

We have a precious Christian Science Bible class, of four earnest seekers, and our desire is for *faithfulness*, that the Light of Truth may shine far out in its Purity and Peace.

THE SONG OF THE GOLDEN-ROD.

HELEN CHASE.

I HAVE set my lights on a thousand hills,
 I've illumined field and lane,
 To guide you out of the Summer-land,
 Into Autumn's grand domain;
 For the days are sweet, in this sunny realm,
 They shine with glory, all;
 So, come, I will show you, oh, weary ones,
 The way to this kingdom of Fall!

There are asters waiting beside the brooks,
 There are grapes in the sunny dells,
 And a crimson light in the apple trees
 Where the wren's soft choral swells;
 There are nuts grown tawny with many suns,
 In this kingdom grand and free,
 And they all shall be yours, my weary friend,
 If you'll seek this realm with me.

Ah, ye who have borne the Summer's heat
 Through its weary hours — oh I see —
 I have set my lights on a thousand hills,
 To guide you, by lane or by lea,
 Safe into the wonderful kingdom of Fall,
 All glowing with color and light;
 Where the harvester's song lulls the weary to rest,
 And an Eden-land bursts on the sight!

TRUTH'S VIBRATIONS.

F.

SOMETIMES when we are listening to music, hearing many sweet sounds, they make no particular impression upon us, only to lift us a little from the grosser sense: but all at once a strain comes which thrills us to the very heart, and the vibration lingers with us. It seems to shut out our material sense, bringing us into communion with the spiritual. It is the divine Principle of music, which is Harmony.

So it is with some words we hear. We may listen a long time, hearing with material ears; but all at once our immortal sense of hearing is touched, and we listen, and never forget.

"Thou fillest the famished affections." This sentence from SCIENCE AND HEALTH is a strain of delicious music to me, for it is immortal Truth, and comes to me like the dew which nourishes the flowers.

The attraction of Christian Science to many is the healing it gives to their physical ills; not knowing that colds, rheumatism, fevers, etc. come from mental discord. To me, who have been healed of more suffering than physical disease can bring, Christian Science means infinitely more.

I can say for the comfort of those who are groaning under burdens of mental anguish, that trying to realize that "Mind is God," and that man in his true consciousness is the immortal Idea of divine Principle, has brought joy to my sad heart which nothing of this world could give. Christian Science is to me like the dawn after a night of terror.

Many times I have felt that life was not worth the trouble of living; that my time was all wasted; that every one was false. Now I can understand that all troubles come from a sense of life in matter, and our fetters drag us down to despair. When we begin to realize that "In God we live, and move, and have our being," and this life is just the beginning of eternal life, then do we *rejoice* in living.

Our work here is work with God, in the footsteps of Christian Science, and needs *every* moment in which to accomplish it successfully.

We are in Eternity *now*, working out our problem of proving our spiritual inheritance. Students of a divine Master and Teacher. What a vast work we have before us!

Go into the world, heal, teach, comfort. Shed love every where by reflecting divine Love. Watch, every moment, that error is not acknowledged and made an idol, in place of the true God, who is Life, Truth, Love.

To live every moment in divine Principle, demonstrating over the claims of error,—in ourselves and others,—to be nothing but incidents on our way, this makes life worth living, and suffering naught.

“Sorrow endureth for a night, but joy cometh in the morning.”

NOTICE.

CONTRIBUTORS to the Church Building Fund will confer a favor on the Treasurer, if, when sending their money, they will send their *full address*: Name, street, or post office box, number, city or town, and state. Any who do not wish to have their names published in the CHRISTIAN SCIENCE JOURNAL, will please send initials with the address, that each donor may identify the sum credited to him, if it is deemed advisable to publish them.

When checks are sent, see that they are made payable to Stephen A. Chase, Treasurer.

A receipt will be sent promptly to each one, acknowledging contribution. If the acknowledgment is not received within a reasonable time, it would be well to notify the undersigned. This will avoid trouble or misunderstanding, in case the contribution goes astray, giving opportunity for investigation.

The Treasurer has given bonds for the faithful discharge of his duty.

STEPHEN A CHASE,

Treasurer of the “Christian Science Board of Directors,”
of “The First Church of Christ, Scientist,” Box 136, Fall
River, Mass.

“He is not worthy of the honeycomb,

That shuns the hives because the bees have stings.”

— *Shakspeare.*

NOTES FROM THE FIELD.

THINKING perhaps the readers of the JOURNAL would be glad to know of the progress of Christian Science wherever it may be, I send you a sketch of its progress in this part of Louisiana.

We first heard of Christian Science in March 1891. A gentleman came from a distant state, bringing with him SCIENCE AND HEALTH. He said he had been treated and healed by a student of Mrs. Eddy's. It all seemed very strange to us, but after reading SCIENCE AND HEALTH we decided to investigate for ourselves. We wrote to Mr. B. of Nebraska. He answered our many questions, and sent us copies of JOURNAL, Series, Tracts, and Bible Quarterly.

After receiving the second letter from him, we discarded all drugs. Two of our number had treatment from him. They were healed of severe claims of fever.

Some of us have destroyed beliefs of sickness for ourselves and others, through the understanding we have gained from the study of SCIENCE AND HEALTH. For ten years I believed my life depended on drugs, but Christian Science reveals the true Life, and now we use no material remedies.

My mother, though a slave to drugs for over thirty years, saw in the pages of this Book the true Light, and was freed from many claims of ill health. There are three families and our mother, who rely wholly on Christian Science for healing and salvation.

We have three of the revised editions of SCIENCE AND HEALTH, which we make a daily study. We also have two of the old edition that are loaned out. Eleven of us gather to study this, to us, new Truth. We distribute all the literature sent us. Wherever we have written about Christian Science and sent literature there has been a call for more. Two copies of JOURNAL are received at our P. O. We are nearly twenty miles from P. O., church, or school, in what is known as Louisiana swamps. We have lessons from C. S. Quarterly on Sabbath. When we started in the new way, I threw away over sixty kinds of medicine. Baby (always delicate) used to call for drugs; *now* when

he needs help he calls for Christian Science treatment.—Mrs. ACCA B. JEFFERS, MELVILLE, LA.

WE often hear the remark, "Why is it that so few of the wonderful cures reported in our JOURNAL, are from the east; they seem to be almost wholly among the western students?" Some look upon them incredulously, because "they are away off."

One of my patients, last summer,—an absent patient,—who was healed of a claim of chronic rheumatism, as she wrote me from time to time would speak of her son, who had been, the year before, a victim of La Grippe. The doctors told him it had left him with a tendency to consumption. The different physicians he tried had failed to give him any relief, and he continued to grow worse all the time. The mother tried to prevail upon him to let me treat him, but all to no purpose, as he had no faith in anything that *seemed* to be doing nothing for the patient. Though he could see how much good it had done his mother, he himself seemed to be afraid of the religion part of it, as he was a skeptic. All this time he was fast growing worse.

Soon after this I received a letter from the mother, asking me if I could help him, as he was suffering terribly, and nothing relieved him. It was such an agonized cry for help, from a mother's heart; and a great wave of love went out from my heart to save that boy. Truth would reach him. A few days later I received a letter from his mother, saying, "E—— is all right. He began to grow better the night my letter reached you; and the next morning he got up, and said, "Why, mother, I feel first rate. I am going to work." He has worked ever since, though he had not worked a day before for a number of months. I know it was Truth that brought him out, and I want you to send me a copy of SCIENCE AND HEALTH right away."

It seemed like the BIBLE narrative of old,— "Because of her importunity she received the blessing,"—for her letter was such an appeal for help, that I could not keep it from my thought. The yearning for Truth to do the work could not fail to win a blessing.—Mrs. C. H. S., WOBURN, MASS.

Two great fears of mortal life coming to the surface together, soon after receiving the instructions in the Primary class from our Teacher, seemingly put out all light, and so bitter

were the "deep waters of chemicalization," that for several years I preferred never to hear the subject of Christian Science mentioned; but God was Love then as now, and Truth was doing its work, though unseen by the senses; and when that Truth forced from me a slight testimony in favor of Christian Science, instantly the clouds rolled back, and I saw the utter nothingness of the mortal thoughts which had seemed so real; and from that moment I *knew* that no matter how many Gethsemanes the future might hold for me there never could be another Egypt.

That a student of Christian Science, brought up in the liberal faith, could have been so blinded, only shows the subtlety of error, attacking always the weakest point.

One glimpse of the promised land was all that was needed to spur me onward, and although my understanding of Truth calls for many steps which do not seem wise or necessary to others, I must heed the call to "come out and be separate."

Life without a glimpse of the Truth as revealed in SCIENCE AND HEALTH, brought neither peace nor happiness, because of the feeling that in some way I was bound by fetters over which I had no control. Now I rejoice because of the consciousness to mortal thought of those fetters, for had life brought pleasure rather than pain, I might have seen no reason for turning to Christian Science for help.

But most of all, am I thankful that I am privileged to live in the latter half of the nineteenth century, in which was given that "little book" that teaches us the "Way of Life."—S. T. PRIME, ROWLEY, MASS.

SUFFERING is often the means by which we are led to Truth. I was called to a home where SCIENCE AND HEALTH had been for nearly three years, yet was unstudied, and almost unread. It had been a gift to the family, in hopes that the Truth therein would be sought for; but as it had not been a sacrifice on their part, its Truth was not appreciated.

At this time, the claim of diphtheria entered the home. Medicine and material laws were held to until their only boy passed away. Then swept over them a sense of their powerless condition, and that they were far from having dominion over all things, as the Bible declares we should. In their anguish they

dropped all material means, which had proved such a failure, and reached out to Christian Science. When I was called to go to their home, I found their little four year old girl confined to her bed. Hemorrhage had commenced, and to appearance was very bad. In a short time this had disappeared, and she was able to get up, and then ate a hearty supper. All the symptoms gradually disappeared, and the child was healed.

A month later, a lady asked this little one what it was that healed her. She looked up with an expression of wonder on her face, but made no answer. The lady, thinking she did not understand, repeated her question: "What was it that healed you when you were sick?" Calm and decided came her answer: "I wasn't sick; it was just mortal mind."

The family are now students of SCIENCE AND HEALTH, rejoicing in the freedom and light it brings. Since coming into the understanding of Good, they have met and destroyed the same claim of diphtheria, thus proving that fear is not in Love.—
L. A. M.

SOME seem to despise "small demonstrations." They say, "Cause the blind to see, the deaf to hear, the lame to walk;" but they do not call these little demonstrations Christian Science healing." Alas! Many do not demonstrate over the minor things of life! He who heals the little tumor through Truth is as certainly a *scientific healer*, as he who heals a big one. Truth in both cases is the solvent. How often, when we give, as we think, a *big treatment*, no results seem to follow. Yet how often when we forget *self* and declare the utter nothingness of all error and materiality, and give, as we think, a "little treatment," what glorious results follow.

Jesus first turned the water into wine. In his own country "He did not many mighty works because of their unbelief." He, however, "healed a few sick folks." We should not despair if at first we are able to demonstrate only a few of the smaller problems of Truth. We must go on to *greater things* whenever occasion offers. Is not "He that ruleth his spirit, greater than he who taketh a City?" Living a scientific life: denying all materiality (the world, the flesh, and the devil); declaring the allness of God, the divine Principle of Life, Truth, and Love; holding fast to this Truth, and going on in this life

from step to step, we shall by and by know what Jesus meant when he declared, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do." Boasting of what we can do, brings disastrous results. Living the Truth, and doing all we see is our duty to do, will bring us the reward in due season. We shall "reap if we faint not."—S.

WILLIE is a little boy of nine years of age, living in the city of R—. He has been instructed in Christian Science by his mamma, and has a firm faith, as well as a fair understanding of the Truth. A few weeks ago, Willie, in disobedience to his mamma's command, visited a house in course of construction near his home. He climbed to the top of a ladder, that terminated a little above the attic floor. Missing his footing he fell down to the cellar bottom. The carpenter hesitatingly descended, and remarked, "The child is dead! It cannot be otherwise! But I must carry him home." Finding his fears without foundation, he took him in his arms and took him home, then left him. Willie hastened to his mamma's room, but not finding her, he went to bed. A neighbor coming in with remedies wished to apply them, and insisted that his legs were broken. He would not allow her to examine him, or apply a single remedy. She went to the city, and meeting his mamma, told her of the accident; but no fear came to her. She went home, and going to Willie, said, "Why, what have you been doing?" He replied, "Mamma, I was disobedient, but I am sorry. I am not hurt, for I thought of Science when I fell, and knew I could not be hurt;" and getting up, was ready to answer for himself the numerous inquiries from neighbors and friends. He went to school as usual, and no appearance, except the skin being grazed on one side of his face, attested to an accident, and in four days even the broken skin was smooth and fair.—E. T.

WE, sometime ago, sent a communication to the JOURNAL of our "Depot project." I now write to say that thousands of Tracts, Series, and JOURNALS, have been taken from the box containing literature for free distribution, and have doubtless been scattered far and near. The box containing SCIENCE AND HEALTH and the BIBLE, has not been neglected, as the marks of usage are quite plain. One curious thing we notice is that every part of SCIENCE AND HEALTH is "thumbed" noticeably, even

"Genesis" and the "Apocalypse," except the chapter on Christian Science Practice. We feel that this seed sowing has been a good thing. I went to the depot one evening, and staid for an hour, to see who took the literature. While there, seven were taken, and all by men. Some read them aloud, others said they would take them home to read Sunday. One man said, "I bet no railroad company put those there." We are content to sow the seed, knowing the increase is with Principle. How many, many stations there are, so uncomfortable,—and the people with nothing to do while waiting for trains,—where the seed in this way, could "make glad the waste places," and convert the desert into the beautiful garden. We *know* that Love is the *only* attraction.—S. A. DUFFEE, DECATUR, ILL.

I WOULD like to tell the readers of the JOURNAL of a little Christian Scientist who lives in a beautiful resort in the Rockies. He is only seven years old, but reads with great interest page after page of SCIENCE AND HEALTH. His mother has only recently investigated the Science. Her little boy has been quite a Bible student under his mother's teaching, and his perception of Truth is remarkably clear. He arose one morning with a fever blister on his lip, and showed it to his mother. She said: "Yes. That is because your stomach is in disorder; but you know what to do for it, don't you, Zeller?" He turned from her and looked out of the window a few moments, then ran to her in such an excited manner, that at first it frightened her,—exclaiming, "It's all gone, mamma! It's all gone! I said: God is Love, God is Life, God is perfect, God is all; there's nothing but God, God is my Life, God is Love, God is Love, God is Love, and look, mamma, it's all gone!" She said she was astonished, for there was not a mark of discoloration to show where it had been; and before she could detain him, he had rushed out, and across the street, to tell the "glad tidings" to a neighbor, who is a Scientist, and who, of course, gave him encouragement to go on demonstrating higher.—M. A. W. B.

I HAD just tucked my little daughter in bed, and half reclining beside her, said: "I wish my little girl would try to help mamma to-night." "Why, mamma," she said, "have you a belief?" I answered, "Yes, dear; something of one." "Well, mamma, I

think I should say to you what you say to me." "What is that, dear?" I asked. "You must do your own work," was the reply. "I will, dear," I answered, feeling the just rebuke. "Well, then, I will help you too," she said. And bending low, this is what I heard her say in a whisper, scarce above her breath: "Mamma cannot have a pain or be hurt, because God is present, and she is one of His branches, and we ——" That was all. I listened awhile. The little one was quietly sleeping, so secure in His presence. I arose healed, although just then I did not realize it, for self was forgotten in the thought, "God is present."

I committed the above to paper at once, then I thought of the claim of error which had seemed to hold me (an acute pain), but it had vanished. — S. D. S., PHILADELPHIA, PA.

WHEN I first heard of Christian Science, I made up my mind to find out what it was. I was told that it taught us to depend on God for our health and strength, and that He, to-day as of old, healed the sick if they were willing to trust Him. I then resolved to lay aside all material remedies.

For years I had not read my Bible at night, as it caused me severe pains in my eyes and head. I also suffered from backache. Both troubles soon disappeared, as I learned in Christian Science to depend on no other power than that of God, the only true source of health and happiness. I can now read all night, if necessary, without pain.

The words of Jesus are often read and repeated, but how few are applying them! He taught the all power of God, and his words are just as true to-day as of old. Over three years have passed, and there is no return of these troubles, for "there is no reaction in Mind." — M. ZILLER, AUSTIN, TEXAS.

THERE has been such a demonstration of the power of the "Spirit of the Word" manifest in our home, that I feel it a duty as well as a privilege to give it for publication, as it may encourage other mothers to acquaint the little ones with the Scriptures.

A short time ago, we had had our Bible lesson in which was brought out the triumph of Jacob. Soon after, Lloyd, our little boy eight years old, seemed to be taken with high fever. We had company, and it was toward evening when I seated myself,

after reading in *SCIENCE AND HEALTH*, to read to him. He wanted me to read from the *BIBLE*, which I did. Finally, he said if I would read to him of David and Goliath, he thought he would be all right. Of course his request was granted. He soon raised up and said, "Now I am like Jacob. I have fought a good fight"; then got up, free and well.—S. W. U., ASTORIA, OREGON.

THE work here is thus far largely among the Germans, Danes, Swedes and Norwegians, and is full of interest and promise. To every one of these who have accepted this Truth, the *Bible* is a new book whose sacred portals are being unlocked for them by the "wonderful key," *SCIENCE AND HEALTH*.

Some who were unable, in the beginning of the work, to read more than a few words of English, are now reading both the *Bible* and *SCIENCE AND HEALTH* with astonishing ease and accuracy; proving, again, that there is but one language in Spirit, and that God is no respecter of persons. Already the thought of these honest hearts is going out to the time when, in this little mining city of the north-west, we shall have a church of *our own* dedicated to the all-Good, and held together by the sweet and gentle spirit of the Christ-life.—L. C. N., ESCANABA, MICH.

God is governing the event. This morning, after some days' seeming discord, these blessed words kept repeating themselves to me so many times that I listened and tried to grasp their true meaning. Finally it came very clearly: "Well, if God is governing the event, what is the event? The event can be, must be, nothing less than God, good; then good is All in all. There is nothing else present or that has power."

Before I discerned this beautiful light, it seemed I must be patient in trials and sufferings, that I was where God would have me demonstrate over "self-will, self-love, self-justification"; but with this revelation of Light and Love I reached a higher understanding; one that I hope may help some loved brother and sister as Truth, through them, has helped me.—Mrs. H. V. P., MECHANICSVILLE, IOWA.

THE first allusion I had of Christian Science was from an article I read on that subject. Later, a friend came to visit me, bringing a copy of *SCIENCE AND HEALTH*. For two weeks I

read it eagerly; then I sent for a copy for myself. When it came I began to study it. The Bible, of which I had but a dim understanding, began to grow clearer. The Light grew brighter each day. Finally I began to treat myself of ills that had bound me for twenty-eight years. At the end of six weeks I was *healed*, much to the amazement of all who knew me. From that time my desire was to help others out of their suffering, and to talk this wonderful Truth. After awhile I took the class lectures, and am doing what I can to spread this healing Gospel.—A. M. G.

I WAS healed in a few weeks of a claim of bladder and kidney trouble of several years standing, and which the doctors had pronounced incurable, after giving it some big name. They would partially relieve me for a while, but it would soon return. The symptoms were those of "Bright's Disease."

My two year old baby was entirely healed of a claim of poison from Carbolie Acid. Her mouth, throat and hands were terribly blistered. Only one treatment was given her, and in less than an hour every mark was gone. — MRS. W. O., AUSTIN, TEXAS.

THREE of us, including a young American, join in the study of the Bible Lessons, which open to us such vistas of light, and bring the practical application of the Truth to the condition of thought represented. I took a package of Christian Science JOURNALS to the rooms of the Y. M. C. A. of this city, which seems to be in a flourishing condition, having rooms and literature for the various nationalities represented in this metropolis. Miss C— visited the building before leaving Berlin, and finding a room which had been arranged for Americans and English speaking people, thought it would be an excellent opportunity to give them some good reading, and left the package of JOURNALS for that purpose. — A. S. B., BERLIN, GERMANY.

OUR Bible Class, which was opened more than a year ago, is growing, the average attendance being as large as that of any other meeting. We feel we owe a debt of gratitude to those faithful workers who prepare these lessons for us; for, since the advent of the Quarterlies, we are finding the Bible to be an "open book" that can be understood, or illuminated by the light of Truth. We have entered upon our second year's work at the Dispensary and Reading Room, feeling sure that if we faithfully perform our part "God will *give* the increase." — A. M. P. C.

You tell me, dear sister, that you are sorely tempted at the present time, and that you have stumbled by the way. In seeking for just the right words to send to you, the temptation of Jesus flashed into my mind. If one looks into the history of that wonderful life, help is found for every time of trouble. Think it not strange, dear one, that you were tempted just when the baptism of Light and Love had come to you. "The disciple is not above his Master." Study prayerfully the forty days' temptation. It will help you. You wrote me that you were beginning to realize that you were a child of God, that your identity was in and of Spirit. The old serpent, animal magnetism, or the claim of life, substance and intelligence in matter, — *alias nothing*, — presents its false claim that your identity is in matter. You have now to *prove* the contrary, in face of the seeming opposition. By such battles as these, do we win our right to assert our spiritual sonship. Any one might easily declare the reality of the spiritual, when conscious of naught else; but, clinging to this Truth in the face of the seeming opposite, shows our understanding. Sooner or later, all will be forced to prove their understanding by their own demonstration. That this experience has come to you so soon, rejoice. "Ye shall indeed drink of the cup that I drink of," said the Master. Are we not told to rejoice when we are persecuted? This is the impersonal persecution of error, the "great red dragon" spoken of in the Revelation. It is the wounded beast turning upon you "because he knoweth that he hath but a short time." You must meet the temptation on these grounds, affirming that Love is All, and that malice has no power against you and can never, never conquer. Only sin can shut from you the consciousness of victory. Guard well your thoughts, constantly realizing and affirming your willingness to be led by the Truth, and to sacrifice the "right hand" or "right eye" if needful.

You must not be discouraged that you at the first seemed to fail; you did not understand just how to meet the false claim. How often did our Master tell us to forgive our brother who sinned against us? "Until seventy times seven"; and shall divine Love be less pitiful with us, if in our ignorance we stumble? Nay. Clinging to Love, you will be lifted up and strengthened. There is no doubt about it. You will get the strength to start anew on your journey.— A. V.

KEEP US SWEET.

DWIGHT WILLIAMS.

WE are workers in one vineyard ;
Some are strong and some are weak ;
But the smiling of the vintage
Is the common joy we seek.
Some must trail the vine and prune it,
Some must stoop to dress the mould ;
But the few can pluck the clusters,
In the autumn's haze and gold.

We are workers altogether ;
Let us show no vain conceit,
While we pray the Lord of harvest,
Make us loving, keep us sweet.

We are builders, and the temple
Rises slowly day by day ;
Some must lay the polished corners,
Some the brick of heavy clay ;
Only one can place the cap-stone
On the summit grand and high,
While the shout of " Grace unto it,"
Rises to the vaulted sky.

We are workers altogether,
Let us haste with ready feet,
Praying to the master builder,
Make us loving, keep us sweet.

We are fighting in the battle,
But we cannot all command ;
Most of us must march at orders,
Forward like a soldier band ;
Fame is not the hero's blessing,
But the sense of duty done ;

Life and treasure all are ventured
Ere the victory is won.

We are workers altogether
In the battle's flash and heat;
Let us pray our great Commander,
Make us loving, keep us sweet.

All our hearts in us are throbbing
For the good of human kind;
But we see not altogether
With a single eye and mind;
Let each workman speed his brother,
With a voice of love and cheer;
Let us not prevent each other
With our words of blame severe.

We are workers altogether,
For earth's brotherhood complete;
Let us pray, in all our doing,
Make us loving, keep us sweet.

Let the blessed kingdom hasten,
When the will of God shall be
Evermore the law and pleasure
Of his people glad and free;
Would we strive to be the greatest,
Let us then be servants all;
God has crowns and jewels waiting,
For the lowly and the small.

We are workers altogether,
Every brother let us greet;
As we pray the Lord of glory,
Make us loving, keep us sweet.

MEMBERS of the Massachusetts Metaphysical College Association will please bear in mind the coming meeting (October 5, 1892). A large assembly is anticipated.

PUBLISHER'S DEPARTMENT.

SOME COPIES of **SCIENCE AND HEALTH**, printed on Bagster Bible paper, bound in full calf, (either limp or stiff covers) and of the 63d edition, can be had at the following reduced prices:—

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WILL our friends who do not receive their publications promptly please complain to the postmaster in respective localities? We have discovered some of these officials are careless with second-class mail matter, and report publications not received when upon a more careful search they are found.

CHURCHES OF CHRIST (SCIENTIST) SUNDAY SERVICES:

ALBANY, N. Y.—10.30 A. M. and 7.30 P. M., at "Church Home," 179 Clinton Ave. Bible Class at 12 M., also services Tuesday evenings at 7.30 P. M.

AUSTIN, TEX.—Service 10.45 A. M., Sunday School 11.45 A. M., at Fireman's Hall, West Eighth Street.

BEATRICE, NEBRASKA.—10.30 A. M., 510 Court Street. Pastor, E. M. Buswell. Sabbath school 11.30 A. M.

BELOIT, WIS.—10.30 A. M., S. S. 12 M., Carpenter's Block.

BLOOMINGTON, ILL.—10.30 A. M., Sunday School 9.30 A. M., Cor. Grove and Center Sts.

BLUE SPRINGS, NEB.—10 A. M., Church of Christ (Scientist).

BOSTON.—10.30 o'clock A. M., Chickering Hall, Tremont Street. Sunday school 12 M. Rev. L. P. Norcross, pastor.

BUFFALO, N. Y.—In the Church of Christ (Scientist), 10.45 A. M. and 7.45 P. M. Sunday school 12 M. Fridays, public Conference Meetings at 8 P. M., corner Prospect Ave. and Jersey Street. Rev. Edmund R. Hardy, pastor.

BUFFALO, N. Y.—10.45 A. M.; S. S. 12 M., 916 Main Street.

BROOKLYN, N. Y.—Church of Christ (Scientist), 12 Hanover Place, Services at 10.30 A. M., Sunday school following morning service. Also, public meeting Thursday evening at 8 o'clock. Mrs. P. J. Leonard, speaker.

CEDAR RAPIDS, IA.—3 P. M., Universalist Church, 3rd Ave.

CHICAGO, ILL.—10.45 A. M.; Sunday School, 11.45; New Kimball Hall, 243 and 253 Wabash Avenue, near Jackson Street.

COLORADO SPRINGS, COLO.—11 A. M., Bible Class 10 A. M.; also Thursday, 3 P. M., at K. of P. Hall, Durkee Block, Pike's Peak Ave. Mrs. E. P. Sweet, speaker.

CINCINNATI, O.—10.30 A. M.; Sunday School 9.30 A. M.; 62 West Ninth St. Mrs. Arabella S. Burdge, pastor.

CLEVELAND, O.—Sunday School, 10.30 A. M.; 11.30 A. M. Kendall Block, 106 Euclid Ave. Erastus N. Bates, Pastor.

DENVER, COLO.—Church of Christ (Scientist) 1751 Logan Ave., between 17th and 18th Avenues. Regular services, 10.30 A. M., Bible class at 12 M. Jno. F. Linscott, pastor.

DAVENPORT, IA.—10.30 A. M., S. S. 11.15. Masonic Temple.

DETROIT, MICH.—10.30 A. M., S. S., 11.30 A. M., Schwankovsky's Hall, 240 Woodward Ave. Mrs. A. M. Knott, pastor.

DULUTH, MINN.—3 P. M., at Unitarian Church, corner Second St. and First Ave., east.

FAIRMONT, MINN.—10.30 A. M.; S. S. 11.30 A. M., Occidental B'k.

FORT HOWARD AND GREEN BAY, WIS.—Royal Arcanum Hall, Fort Howard, 10.30 A. M.

GALESBURG, ILL.—Services 10.30 A. M.; Sunday School, 11.30 A. M., 314 East Main Street.

INDIANAPOLIS, IND.—10.30 A. M. and 7.30 P. M.; S. S. 2.30 P. M., Propyleum Building, Rev. G. Haines, pastor.

INDIANAPOLIS, IND.—Corner North and Alabama Streets, Service 10.30 A. M., Sabbath School 11.30 A. M.

JAMESTOWN, N. Y.—Services at 10.45 A. M.; S. S. and Bible class at 12 M., corner Third and Spring Sts., Horton Block.

JUNCTION CITY, KAN.—10.30 A. M., S. S. 12 M., Clough Building.

KANSAS CITY, MO.—10.30 A. M., 28 and 30 Gibraltar Building.

KEARNEY, NEB.—11 A. M. and 8 P. M., S. S. 10 A. M., 2212 Central Ave. Mrs. Hattie E. St. John, Pastor.

LINCOLN, NEB. — 10.45 A. M., and 7.30 P. M., 1124 N St. Bible School following morning service. Bible Study Thursday 7.30 P. M. Nellie B. Eaton, Pastor.

LOS ANGELES, CAL. — Services 10.30 A. M., Sunday School 11.30 A. M., 525 Fifth St., J. P. Filbert, Pastor.

MARINETTE, WIS. — 10.30 A. M., and 7.30 P. M., Johnstone's Hall.

MARSHALLTOWN, IA. — Services, 10.30 A. M., followed by Bible Class, over No. 111 West Main Street.

MAQUON, ILL. — 10.30 A. M., K. of P. Hall.

MILWAUKEE, WIS. — 10.30 A. M., S. S. 11.45 A. M., Friday 8 P. M., 222 Wisconsin Street, Mrs. J. G. Clarke, Speaker.

MILWAUKEE, WIS. — 10.30 A. M., Severance Hall, 421 Milwaukee Street. Speaker, N. J. Sawyer, C.S.D. S. S. 11.45 A. M.

MINNEAPOLIS, MINN. — 11 A. M. S. S. 12 M. Public Conversation on Science and Health Fridays 4 P. M. Study of S. S. lesson Saturdays 4 P. M., 824 Nicollet Ave.

MONTREAL, CAN. — 11 A. M. and 4 P. M., 2456 St. Catherine St.

MT. PLEASANT, MICH. — 10.30 A. M., Sunday School 12 M.

NEW YORK CITY. — Service every Sunday during June, July, and August at 10.30 A. M., at Reading Rooms No. 96 Fifth Avenue, entrance on West 15th St. Rooms open daily. Rev. Augusta E. Stetson, pastor.

NEW YORK CITY. — Service every Sunday at 10.45 A. M., followed by Bible Class, at 545 Fifth Ave., entrance on 45th St. Also service every Tuesday evening at 8 o'clock at No. 117 West 42d Street. Mrs. Laura Lathrop, Pastor.

OCONTO, WIS. — 10.30 A. M. S. S., 11.45 A. M.

PHILADELPHIA, PA. — 10.45 A. M., followed by Bible Class, at Earley Hall, 1321 Arch St.; also Monday and Friday, at 8 P. M., 1633 Chestnut Street. M. Anna Osgood, Pastor.

PUEBLO, COL. — 10.45 A. M., S. S., 11.45 A. M., Bible Class, Thursday, 7.45 P. M. Rooms 1 and 2, Glade-Kiefer Block.

QUINCY, ILL. — Sunday Service 11 A. M., Sunday School, 9.30 A. M., Newcomb Block, Room No. 2, Maine Street.

SALT LAKE CITY, UTAH. — 11 A. M., S. S. 10 A. M. Wednesday, 10.30 A. M., Odd Fellows' Hall, Market Street. Mrs. A. F. De Long, Speaker.

SIoux CITY, IA. — 10 A. M., G. A. R. Hall, bet. Douglas and Pierce Sts.

SCRANTON, PA. — Spencer Building, 519 Adams Ave. Bible Class at 10.30 A. M. Regular Services at 7.30 P. M. S. J. Hanna, Speaker.

ST. JOSEPH, MO. — Ballinger Building, 7th and Edmond Sts. Regular services 10.30 A. M., S. S. 3 P. M., Evening service, 7.30. Enquiry meeting, Tuesday 3 P. M. C. M. Howe, Pastor.

SYRACUSE, N. Y. — 10.30 A. M., Sunday School at 12 M., 704 East Fayette Street.

TOLEDO, O. — Christian Science Chapel, 321 Tenth St. Services every Sunday at 10.45 A. M., Sunday School 12 M. Also services every Friday evening at 7.30. Miss Sarah J. Clark, Pastor.

TOPEKA, KAS. — 11 A. M., S. S. 10 A. M., 210 W. 6th Street.

TORONTO, CANADA. — 11 A. M. and 7 P. M., Beaver Hall, S. E. corner Yonge and Gerrard Streets.

TORONTO, CANADA. — 11 A. M., and 7 P. M., S. S. 12 M., corner College and Brunswick Aves. Mrs. J. H. Stewart, Pastor.

TROY, N. Y. — 10.30 A. M., Sunday School 11.30 A. M., 63 Seventh Street.

WICHITA, KAS. — 11 A. M., S. S. 10 A. M., 211 N. Market St.

Regular Sunday services of Scientists are as follows:

AMSTERDAM, N. Y.—10.30 A. M., Bible Class at 12 M. Friday evening meeting, 7.30 P. M., at 18 Mohawk Place.

APPLETON, WIS.—10 A. M., Pardee Block, Room 29, 3rd floor.

ATLANTA, GA.—Sunday School 10 A. M., Christian Science Room, 42½ N. Broad St.

AUBURN, ME.—10.30 A. M., S. S., 11.30 A. M., Friday, 7.30 P. M., 90 Court Street. Wm. H. Wing, Pastor.

BAKER CITY, OREGON.—Bible reading, and study of Science and Health every Sunday morning at 10.30, at residence of Mrs. L. W. Nelson, Washington Ave.

BARRE, VT.—10.30 A. M., S. S. 12 M., 6 Clark Ave.

BELLEVILLE, KAN.—3 P. M., residence of J. C. Reilly.

BINGHAMTON, N. Y.—10.30 A. M., Pythian Hall, 157 Water St. C. A. Jacques, Speaker.

BINGHAMTON, N. Y.—10.30 A. M., 233 Chenango St.

CALAIS, ME.—Bible class 3.30 P. M., at C. S. Room, King Bl'k.

CANON CITY, COLO.—10.30 A. M. and 7.30 P. M., Friday 7.30 P. M., 422 Main Street, Room 4, up stairs.

CHATTANOOGA, TENN.—10.30 A. M., 100 College Street.

CHARLES CITY, IOWA.—10.30 A. M., Room 3, Cheney Block.

CHILLICOTHE, ILL.—10 A. M., residence Mrs. Louisa A. Rogers.

CINCINNATI, O.—Bible study, 11 A. M., C. S. Institute, Suite 9. Lombardy Flats. Science study, 2.30 P. M., every Wednesday. 224 W. 4th Street.

CINCINNATI, O.—10.30 A. M., S. S. 10 A. M. Bible class Wed's, 2 P. M. SCIENCE AND HEALTH Reading Saturdays 8 P. M. Lincoln Inn Hall, 227 Main St., 2nd floor.

CLAY CENTER, KAN.—11 A. M., Lincoln Avenue.

CLOW TOWN, MINN.—S. S. 2 P. M., North Ridge Schoolhouse.

DECATUR, ILL.—Sunday School 3 P. M.; Science Study, Tuesday, 7.45 P. M.; Rooms 14 and 15 Fenton Block, C. Lulu Blackman, Leader.

DE FUNIAC SPRINGS, FLA.—10 A. M., residence, G. A. Walther.

DES MOINES, IA.—Sunday School 10.30 A. M.; Preaching Service 7.30 P. M.; Bible Study, Tuesday, 8 P. M., at High Street Baptist Church, 12th and High Sts.

ELROY, WIS.—2 P. M., over E. N. Loveland's Agricultural House.

ERIE, PA.—11 A. M., S. S., 10 A. M., 96 East 6th St.

ESCANABA, MICH.—Bible Class 3 P. M., 415 Campbell St.

EUREKA, CAL.—2.30 P. M., residence, Mrs. H. S. Hannah.

EVANSTON, ILL.—10.30 A. M., S. S. 11.30 A. M., Wednesdays 3 P. M., Fridays 7.30 P. M., at the Christian Science Home, 323 Hinman Ave.

EXETER, NEB.—10.30 A. M., residence, Mrs. W. N. Babcock.

FALL RIVER, MASS.—2 P. M., 39 S. Main Street, Room 5.

FORT DODGE, IA.—10.30 A. M., Music Conservatory.

GALVESTON, TEX.—4.30 P. M., S. S. 10 A. M., P. O. St., bet. 18th and 19th Sts.

GLOUCESTER, MASS.—7 P. M., Harmony Hall, 17 Elm Street.

GRAND ISLAND, NEB.—3 P. M., S. S. 10 A. M., 403 East 5th St.

GRAND JUNCTION, COL.—City Hall, Sunday School 2 P. M. Bible class, Thursday 2 P. M., Mrs. W. T. Carpenter, Speaker.

GRAND RAPIDS, MICH.—10.30 A. M., Good Templars' Hall

- GRAND FORKS, NO. DAK.—8.30 and 7.30 p. m., 406 Demers Ave.
 GROVETON, N. H.—Bible Class 12 m., 1 Rich St.
 HALIFAX, NOVA SCOTIA.—3 p. m., 106 Granville Street.
 HAMILTON, CANADA.—11 a. m., and 7 p. m., 229 James St., So.
 HARTFORD, CONN.—10.30 a. m., City Mission, 234 Pearl Street.
 HODGE, MICH.—10.30 a. m., residence Mrs. Gertie Hodges.
 HULL, IA.—Sunday School 2.30 p. m., parlor Masonic Hall.
 JACKSONVILLE, ILL.—7.30 p. m., 202 South Prairie St.
 JEFFERSON CITY, MO.—10 a. m., Odd Fellows' Hall.
 KANSAS CITY, MO.—10.30 a. m. Room 8, Bayard Building.
 LAWRENCE, MASS.—10.30 a. m., Bible Class; Science and Health study, 7 p. m., Mayflower Hall, Pilgrim Block.
 LEAVENWORTH, KAN.—3.30 p. m., 700 South Fifth Street.
 LE MARS, IA.—10.30 a. m., S. S. 11.30 a. m., G. A. R. Hall, Main Street, between Sixth and Seventh.
 LEXINGTON, MO.—10.30 a. m., residence of John M. Williams.
 LIMA, O.—4 p. m., W. C. T. U. Hall. Wednesday, 7.30 p. m.
 LITTLETON, N. H.—10.45 a. m., Opera Block, Main Street.
 LOCKPORT, N. Y.—11 a. m., 15 Cottage St., W. C. T. U. Rooms.
 LONG BRANCH, N. J.—11 a. m., Long Branch News Building.
 LONDON, CAN.—Bible class, 11 a. m. and 7 p. m., Duffield Block.
 LOS ANGELES, CAL.—Bible class 10.45 a. m., Grand Army Hall, over 612 South Spring St.
 LOWELL, MASS.—10.30 a. m., and 6.30 p. m. Children's class, 12 m., Highland Hall, Branch Street.
 MACON, GA.—3 p. m., C. S. Rooms, 259½ Second Street.
 MADISON, WIS.—3.30 p. m., S. S. following over 109 King St.
 MANCHESTER, N. H.—6.30 p. m., 6 Odd Fellows' Building.
 MASON CITY, IA.—10.30 a. m., S. S. 11.30 a. m., Odd Fellows Hall.
 MCGREGOR, IA.—10.30 a. m., G. A. R. Hall.
 MERIDEN, CONN.—Bible Class 4 p. m., 12 Linsley Avenue.
 MONTROSE, COLO.—11 a. m., S. S. 10 a. m., cor. 7th and Front Streets, Wednesday, 8 p. m.; Thursday, 3 p. m., cor. 4th and Uncompahgre Streets.
 MUSCATINE, IA.—2 p. m., 410 West Fourth Street.
 MILFORD, N. H.—10.45 a. m., Golden Cross Hall.
 NASHUA, N. H.—Bible Class, 12.30 p. m., 237 Main Street.
 NEBRASKA CITY, NEB.—3.30 p. m., 517 Central Avenue.
 NEW BEDFORD, MASS.—7.30 p. m., 187 Middle Street.
 NEWBURYPORT, MASS.—10.30 a. m., Room 3, Brown Sq. Hotel.
 NEWBURYPORT, MASS.—2.30 p. m., Conservatory Hall.
 NEW YORK CITY.—Bible Class 10.45 a. m., 105 West 103rd St.
 NORTH BEND, NEB.—10.30 a. m., C. S. Dispensary, Young's Block. Wednesday eve. 8 p. m.
 OAKLAND, CAL.—11 a. m., S. S. 12 m., Hamilton Hall.
 OMAHA, NEB.—10.30 a. m. and 8 p. m., S. S. 11.45 a. m. Bible Lesson 8 p. m., Thursday Room 238, Bee Building.
 OMAHA, NEB.—Carbach Building, cor. Douglas and 15th Sts., Room 313. Bible class 10.30 a. m., Wednesday 2.30 p. m., Tuesday 7.30 p. m., Mrs. Ella Cherry, Leader.
 OREGON, MO.—S. S. 9.30 a. m. Seeman Building.

- ONEONTA, N. Y.—10.30 A. M., Blend Hall, 136 Main Street.
 OTTUMWA, IOWA.—3.30 P. M., No. 333 East Second St.
 PALATKA, FLA.—Bible class, 10 A. M., residence A. Merwin.
 PAOLA, KAS.—2 P. M., Christian Science Hall, Main Street.
 PASADENA, CAL.—10.45 A. M., 49 East Colorado St.
 PIQUA, OHIO.—10.30 A. M., Room 6, Scott-Slauson Building.
 PITTSFIELD, MASS.—No. 41 South St., 4 P. M.
 PLYMOUTH, MICH.—2.30 P. M., residence of Mrs. Mary J. Kellogg.
 PORT HOPE, ONT.—11 A. M., and 7 P. M., Bible Class, Wednesday evening, 8 P. M., Christian Science Hall, Queen St.
 PORTLAND, ME.—7.30 P. M., Bible Class, Thursday evening, 7.30 P. M., 537 Congress Street.
 PORTLAND, OREGON.—11 A. M., 191 North 15th Street.
 RIVERSIDE, CAL.—10.30 A. M., Sunday School 9.30 A. M.
 RICE LAKE, WIS.—11 A. M., S. S. 12 M. Odd Fellows Hall.
 ROCHESTER, N. Y.—10.30 A. M. and 7.45 P. M., S. S. 11.30 A. M. at C. S. Reading Rooms, No. 3 East Ave.
 SACRAMENTO, CAL.—11 A. M., S. S. 12.15, Granger's Building.
 SALT LAKE CITY, UTAH.—11 A. M., Sunday School 10 A. M., Wednesday 10.30 A. M., Mercantile Block, Room 21, Mrs. M. A. Bagley, C. S. D., Pastor.
 SANDUSKY, OHIO.—10.30 A. M., C. S. Rooms, Odd Fellows' Bld.
 SAN DIEGO, CAL.—11 A. M., S. S. 9.30 A. M., 712 Sixth St.
 SANTA ANA, CAL.—Residence Mrs. N. Porter. Bible Class 2.30 P. M. Study of Science and Health Wednesday 2.30 P. M.
 SCHENECTADY, N. Y.—Bible Study 2.30 P. M., 109 Park Place.
 SEYMOUR, WIS.—10.30 A. M. and 7.30 P. M., Wednesday, 7.30 P. M., in the City Hall.
 SHELTON, IA.—10.30 A. M., residence of F. E. Wade.
 SHERBURN, N. Y.—Bible class 10.30 A. M., Chapel Street.
 ST. JOHN, N. B.—Bible class 4 P. M., 94 Princess Street.
 ST. LOUIS, MO.—Bible Class 3 P. M., Howard's Hall corner Olive Street, and Garrison Avenue.
 ST. LOUIS, MO.—11 A. M., 415 South Jefferson Ave.
 ST. PAUL, MINN.—10.30 A. M., S. S. 11.30, No. 19 Hotel Bateau.
 SPEARFISH, SO. DAK.—2 P. M., office of J. C. Ryan.
 SPOKANE, WASH.—11 A. M., Room 72 Granite Block.
 SPRINGFIELD, OHIO.—2.30 P. M., 22 South Shafer Street.
 ST. CATHERINES, CAN.—S. S. 2 P. M., 34 Niagara St.
 ST. JOHNSBURY, VT.—10.45 A. M., 33 Pearl Street.
 SUTHERLAND, FLA.—10 A. M., Sutherland Hall.
 SWEET SPRINGS, MO.—2.30 P. M., residence of S. C. Davis.
 TRAVERSE CITY, MICH.—10.30 A. M., 24 West 9th St., So. side.
 TRURO, N. S.—3 P. M. and 7 P. M., No. 27 Walker Street.
 UTICA, N. Y.—3 P. M., 11 Rutger Street.
 VINCENTES, IND.—Bible Class 10.30 A. M., Tuesday 2.30 P. M., residence Miss Lizzie Clark.
 WASHINGTON, D. C.—4 P. M., Room 25, 1424 New York Ave.
 WASHINGTON, IA.—3 P. M. residence of Robert McGaughey.
 WEBSTER CITY, IA.—11 A. M., Odd Fellows' Hall.
 WILKESBARRE, PA.—Bible Class 3 P. M., 11 So. Wells St.
 WILMINGTON, DEL.—10.30 A. M. and 7.30 P. M., 111 W. 9th St.
 WRIGHTSTOWN, WIS.—Bible class 3 P. M., Echo Park.
 YATES CENTER, KAS.—3 P. M., G. A. R. Hall.

- ALBANY, N. Y.—“Church Home,” 179 Clinton Ave.
 ATLANTA, GA.—42½ North Broad Street.
 AUBURN, MAINE.—106 Main Street.
 BEATRICE, NEB.—510 Court Street.
 BINGHAMTON, N. Y.—Pythian Hall, 157 Water St.
 BOSTON, MASS.—Room 210, 62 Boylston Street.
 BROOKLYN, N. Y.—12 Hanover Place.
 BUFFALO, N. Y.—Dispensary of Church of Christ, Scientist,
 in church building, Prospect Ave., corner Jersey St.
 BUFFALO, N. Y.—916 Main Street.
 CALAIS, ME.—Rooms King Block, nearly opp. post-office.
 CHICAGO, ILL.—Rooms 515, 516, 130 Dearborn Street.
 CINCINNATI, O.—62 West Ninth Street.
 CLEVELAND, O.—Rooms 15, 16 Kendall Block, 106 Euclid Av.
 DAVENPORT, IA.—Room 21, Masonic Temple.
 DENVER, COL.—At Church of Christ (Scientist) on Logan
 Avenue, between 17th and 18th Avenues.
 DETROIT, MICH.—26 Miami Avenue, up stairs.
 DES MOINES, IA.—High Street Baptist Church, from 2 to 4 P. M.
 DULUTH, MINN.—529 West Second Street.
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 FAIRMONT, MINN.—Second floor, Occidental Block.
 FT. HOWARD, WIS.—Corner Broadway and Mather Streets.
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 JUNCTION CITY, KAN.—Clough Building, Washington Street.
 KANSAS CITY, MO.—Room 8, Bayard Building, 1214 Main St.
 KANSAS CITY, MO.—28 Gibraltar Building.
 LINCOLN, NEB.—Suite 1 King's Block, 1124 N Street.
 LOCKPORT, N. Y.—401 East Avenue.
 LONG BRANCH, N. J.—Long Branch News Building.
 LOWELL, MASS.—257 Westford Street.
 MACON, GA.—259 1-2 Second Street.
 MANCHESTER, N. H.—Room No. 6, Odd Fellows' Building.
 MARINETTE, WIS.—1742 Stephenson Street.
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 SACRAMENTO, CAL.—1109 Tenth Street.
 SALT LAKE CITY, UTAH.—Odd Fellows' Building, Market St.
 SALT LAKE CITY, UTAH.—9 A. M. to 5 P. M., Mercantile
 Building.
 ST. JOSEPH, MO.—Ballinger B'd'g, Cor. 7th and Edmond Sts.
 SCRANTON, PA.—Spencer Building, 519 Adams Avenue.
 SYRACUSE, N. Y.—704 East Fayette Street.
 TOLEDO, O.—321 Tenth Street.
 TORONTO, CANADA.—Room 22, S. E. corner Yonge and Ger-
 rard Sts. Daily, 10 A. M. to 12 M., 3 to 5 P. M.
 TORONTO, CAN.—No. 1 Brunswick Avenue.

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OCTOBER 1, 1892.

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CHRISTIAN SCIENCE JOURNAL.

"For the weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strong holds."

VOL. X.

NOVEMBER, 1892.

No. 8.

DEATH THE LAST ENEMY.

Outline of a discourse delivered in Chickering Hall, by the Pastor of the Church of Christ, Scientist, Boston.

The last enemy that shall be destroyed is death.—I. COR. xv. 26.

IN Christian Science circles it is a frequent remark that sin, sickness, and death are beliefs that are to be demonstrated over or destroyed by the power of Truth. To a stranger coming among us this statement sounds strange and absurd. It smacks of arrogance and presumption. It is not in accordance *with what he believes* to be the fact. The universal experience of the race is strongly set in an opposite direction. Yet, one need not be long with us till he discovers that *a part* of these claims rests on the Truth.

There is the daily witness of myriads of cases wherein the power of Truth to heal and save is seen. However strange, or uncouth it sounds to unaccustomed ears, the experience of this age is proving that Christian Science Mind healing is a well attested fact. Diseases of every name and degree are yielding to the power of Truth. And this not simply in those instances of so-called nervous troubles in which the medical testimony was, "Nothing ailed them," but in thousands of cases pronounced hopelessly incurable by expert

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professional skill. No well informed, fair minded person would care to deny this statement.

Again, it is equally true that the sinner has been healed of his sin, or led to forsake it. This may not be quite so readily accepted as the previous statement, since such is the theological bias of Christendom, that Truth finds it hard to win a hearing, so rock-rooted are old beliefs. Yet why should it be doubted? Is it not plain that sickness is the bitter fruitage of sinful beliefs and practices? If you would remove the effect, which is the disease, must you not strike at the cause, or root, which is the sin, or evil held in the universal mortal mind? Sinful beliefs are the producing cause lying back of the sickness. The Christian Science doctrine of the forgiveness of sin, implies the extirpation, or destruction, of sin; and the complete destruction of sin signifies that all of its effects are to be removed.

In all genuine Christian Science treatment of disease, it is a well recognized fact that complete restoration from the ailment has not occurred, till the sin which caused the disease is destroyed. And thus the drunkard is led to abandon his cups, which means that the appetite is banished; while the libertine is set free from the dominion of the lusts which enslaved him. Worldlings of high and low degree are turning from the pleasures of the material senses to find real blessedness in Soul, or God.

But Christian Science does not confine its operations with sickness and sin. Its domain keeps widening, so that in the broad field of Ethics and Reforms it is to find expression. Hundreds of questions that perplex and agitate society now, will be settled, and settled alone in accordance with the teachings of Truth revealed in SCIENCE AND HEALTH. Mankind are tardily awakening to a discovery of this fact. The fermentation, or "chemical," going on among men in every avenue of thought and action, shows that a power not of this world is turning and over-turning till "He whose right it is shall reign." But Christian Science will rest here, will it not? With such achievements as these it must be satisfied. Whatever belongs to the realm of the five senses may be the

proper, legitimate field of its exploits, it would seem. It should not attempt to do the impossible. It may not scale the heavens, and soaring above the clouds, seek to rival Omnipotence. The unattainable it must let alone. So the personal senses would say.

But the last Enemy that is to be overcome is death. Can divine Truth impart any understanding to man, which makes it possible for him to destroy this grim monster, which is fittingly described as the last enemy? Manifestly not, if we are to credit our human experience. For is there a case in all history wherein it is recorded that mortal man rent asunder the marble jaws of the sepulchre, and restored the slumbering occupant held in the icy embrace of death? True, we do read that Jesus and the disciples did, in rare instances, accomplish this stupendous feat; but it is a thing that a *dim faith* reluctantly accepts. No man lays claim to any such power now. No advanced system of thought, or scientific discovery of the secret forces of nature for a moment supposes it possible ever to occur among men.

When seen from the mortal sense, is it not foolish, almost blasphemous, to maintain that Christian Science has within itself the power to do such a thing as this? Among the great army of workers, or demonstrators in our ranks, is there one who ever did do it? Why not, then, be a little more modest, and omit this high claim from our list of things attainable so that we lay claim only to demonstrate in the realm of the attainable? and then our formula would read that we are enabled to heal sickness and remove the conscience of sinful taint through the understanding that Truth imparts; but do not claim the power of Omnipotence, nor to do that which alone belongs to God. This is what *the world say* we should do, and for which they would respect us more than for making such boastful pretensions. Looked at from the standpoint of the senses, we should respect ourselves more if we could lay aside such extravagant pretences.

It is such outre, such absurd assumptions that move the world's spleen and make them despise the name of Christian Science. This is the way it appears to mortal mind. But

can we ever stop short of that which is perfect and absolute? And does not the perfect and absolute include the demonstration, or destruction of death? Is it not the last enemy; and can we stop short of absolute, ultimate results? Is there any Science which contents itself with limited, partial results? Does the Science of Mathematics stop short of the infinite, or that which is the absolute and highest? It begins with simple addition and subtraction, and pushes its way upward, till it lands you amid the wonders of the integral calculus, and of conic sections. Does Music propose to stay its triumphs till it has attained the highest expression of rhythm and harmony? Can the art student be found who does not cherish the conviction that his loved sciences of painting and sculpture have not inconceivably nobler and higher conceptions of beauty and truth than ever found a realization in any master who has yet lived? And have the followers of Christ a right to rest satisfied, till the Science of Christianity has reached the ultimatum of its glorious career by triumphing over its greatest foe?

I assume without argument, that Christianity is Science. Not to attain to the highest triumphs of which it is capable, is to fall short of its exalted career. Not to conquer death would be a failure to be in accord with the eternal fitness of things.

It ought to be apparent to the most superficial observer, that since death is the last effect, or result, of which sin is the primal cause, that when the cause is entirely destroyed, the final effects will and must disappear with it. It may not disappear at first, even as the storm tossed ocean will not immediately subside when the winds have ceased to play across its surface, but the highest demonstrations in Christian Science will not have been reached till the last enemy is vanquished. If a cause can be met and overthrown, who shall say that all the effects resulting from it will not finally disappear? This should not be difficult of apprehension, though it may not seem easy of demonstration.

Two things demand careful attention: First, are some of the reasons which have hitherto made it impossible for any

of us to demonstrate successfully over death, the last enemy to be put down. Why is it that we have failed here, when our demonstrations have been crowned, in countless other instances, with signal success? One reason is that we are beginners, or learners, in the school of Christ, and does a beginner have the high success that the experienced scholar attains unto? We are neophytes, and have not found out the matchless scope of the principles that will come later in understanding and attainment. Does the child begin in mathematics with squaring the circle, and conic sections, or is he not put into simple addition and subtraction? Does the music scholar commence with playing the sonatas of Beethoven, or is he practiced with scales and chords? Can the art student display the free sweep and fearless mastery of the brush or the chisel that Thorswalden, or Sir Joshua Reynolds finally attained to in their work? And can we, on coming into some little understanding of the infinite power of immortal Truth, manifest the same proficiency and skill in the demonstration of Principle that will be ours when we have gone immeasurably higher in our understanding of its infinite expression?

It is certain that, in the realm of Mind, there are no "hardest things" to accomplish, since all is easy to Mind; but the five senses *do find* a host of difficulties to overcome. And is it not perfectly apparent to every one that there are none who have completely conquered their human sense of appetite, pride, self-will and caprice, so that they have no stumbling blocks to remove out of their way, ere they can succeed in bringing to pass the highest results in the line of demonstration? Thus our being beginners in the mysteries of Mind-Science, is one reason why we have not mastered the difficulties which the carnal senses declare are in our way.

A second reason is to be seen in the universality of the conviction among men that death is the most difficult thing to be mastered or destroyed. Has it not been painted as the "king of terrors?" Under all forms of religion and government, amid all races and climes, its approach is dreaded and guarded against with sedulous care. The king, as well as

the poorest subject in his realm, is powerless to cope with this dread monster. The cultured and the ignorant share alike a feeling of alarm at its approach. It has been associated with every thought of loss and pain that mortal mind in its dark hours can conjure as a reality; so that not only is it called physical, but spiritual death reaching out into the undiscovered country, "from whose bourne no traveller returns," so that also with Hamlet we had better "bear the ills we have, than fly to those we know not of."

Can words express the mortal mind sense of loss and sorrow more touchingly than Grey's sad lament:

"For who to dumb forgetfulness a prey,
This pleasing, anxious being e'er resigned,
Left the warm precincts of the cheerful day,
Nor cast one longing, lingering look behind."

It is an axiom of Christian Science that mortal mind makes its own laws and beliefs, and thus it is that into this belief of death has entered every thing which can make it repulsive and dreadful. In its foul sense are to be seen the accumulations and accretions of the ages from the material side of things. It is like a fog-bank which is lighter and thinner at the top than the lower strata, where appears a density not discernable elsewhere. And the sunlight has first to break and scatter the thinner strata at the top ere it can penetrate the denser mass beneath. In the same manner must Truth dispel the beliefs which lie on the surface of things, and then it will reach the darker ones that lie hidden beneath. This last thought, or illustration, suggests the principal reason why it is that none of us have as yet, been able to demonstrate over our finite sense of death.

Notice, third, that what the senses have been calling life is not the real life at all. It ought to be getting clearer to us who have gained a little apprehension of the deathless Principle of Being, that the destruction of death, and, consequently, the manifestation of the real life, is not the life which the world so eagerly craves.

Suppose that it were possible for us to restore the numerous dead which lie intombed in Mount Auburn or Greenwood,

so that to-morrow they should once more express the same sense of material, physical life which they possessed previously to their death; this would not be the destruction of death which Paul meant, when he, with exalted vision, declared that "the last enemy that shall be destroyed is death." It might be a marvellous thing to do, but it would not hasten onward the coming reign of the Christ Dominion. It would retard it. It would be the restoration of the material life, to be gone through with once more, its appetites, passions, its mortal mind hopes and fears. There would be the old experiences, with the same lusts and propensities to be battled against, which have made the life we *seem* to be living, a curse.

One reason, the chief one, as it appears to me, why we have not demonstrated over this belief of death, is because we do not rise high enough to apprehend what the real, true sense of spiritual life is, and there is *no real* life which is not spiritual. What we as Christian Scientists are doing in the fields of demonstration is to bring about first a higher state of beliefs. Does not SCIENCE AND HEALTH declare that "some beliefs are better than others?" This implies that the ultimatum has not yet been reached. This shows why it is that we have not succeeded in demonstrating over death, viz., because we have not ascended to those celestial heights whence we discern what the real, true, eternal life is. And when we *have* obtained that supreme sense of life, which reveals naught but the divine and immortal in our glorified consciousness of all things, then death will disappear as a chimera, a shadow which is not a real entity.

The resurrection is not a returning to matter and its pernicious laws. It is a going forward to the divine sense of life, so that we do not bring back the dead, or those we call dead to us, but they and we are going forward to a glorious consciousness of that life eternal which the Master was conscious he shared with the Father.

There is one other thing which must be briefly touched upon. What shall we do to make it easier to comply with the command to raise the dead? This question has been

partially answered in the causes or reasons already given why it is that we do not, in this era of the world, succeed in fulfilling the Master's injunction to raise the dead. If there is anything more to be said, it is that we ought to change our thought, speech and daily practices respecting the things we have to accomplish. We should begin at once to change our conceptions of God, Man and the Universe.

Especially, should we lose, as rapidly as possible, the false sense we have entertained about death being something which has a place in the government of a perfect and good God. The mind of men, time out of mind, has conceived death to be a "*sine qua non*" — an indispensable condition of things. It has been made part of an eternal plan. Have we no duty in this matter? Indeed we have. In this transition period from a lower to a higher stage of thought, we must begin to change our modes of speech and thinking. If we will but do this, we can do much to change the entire drift of human thought and belief in this thing. Where is there the Christian believer who does not admit that he ought to have the same Mind which was in Christ Jesus? But can we have that mind in its divineness, in its sweetness and its fulness, and still retain these material notions regarding life and death? Then, what is to be done is to come into a better habit of thinking and acting; and doing this, we shall have a continually growing influence over all with whom we come in contact,— our families, our friends and neighbors,— and this will help to revolutionize the world upon this point. We can stop at nothing short of this. And every advanced step in this direction only serves as the *avant-courier* towards ushering in the glorious day when all speech, or thought of death shall be a thing of the past. God help us to keep our eyes steadily on the mark, till we come to Mount Zion, where the realization of life supreme becomes an ever abiding consciousness.

"A DREARY place this world would be,
Were there no little people in it;
The song of Life would lose its mirth,
Were there no children to begin it."— *Whittier*.

THE FINANCIAL ELEMENT IN CHRISTIAN SCIENCE.

S.

And 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. Provide neither gold, nor silver, nor brass in your purses; nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat. — MATT. x. 7-11.

DO we understand by these words of the Master that the disciples were to go forth upon their healing and preaching mission, trusting in some supernatural way for the supply of their needs; trusting that manna would fall from the unseen, and they need only stoop, pick it up, and eat it, and thereby satisfy their hunger? Do we understand that after their first coat was worn out they were to go without a coat; and when their first pair of shoes was gone they were to go barefoot? or do we understand that by some mysterious means a coat and shoes were to be sent down from heaven? Were they to trust blindly and implicitly in Providence to provide for their material wants, and to feed and clothe them, supplying them with an unknown hand, while they were laboring for the benefit of their fellow men, healing them of their diseases, and pointing them, so far as they had eyes to see and ears to hear, to a higher and better life? Are we thus to infer from the Master's command and injunction to them to make no material provision for their journey? On the contrary, it is plain that he expected that those for whom they were laboring, and whom they were benefitting, would provide them with the necessities of this material life, and that this would be done in no mysterious or supernatural way, but in a perfectly natural and every-day sort of fashion. He knew that those who were aided by their labors of love would have sufficient appreciation thereof to see to their wants and necessities. If there was any doubt about this from the

language used by him elsewhere, it is removed by the closing terms of the tenth verse: "For the workman is worthy of his meat." Worthy of his sustenance, and of fair and reasonable remuneration for his labor.

The lesson contained in this command I take it is two-fold. First: It was to show the disciples that they were not to wait until they had laid up a competency before starting out upon their labor of love; that they were not to commence making excuses, and looking about for reasons why they could not go forth, why they were not quite ready, and why they might come to want if they did go out without making ample provision for their needs. They were to go forth in the full consciousness that if they truly and sincerely sought "first the kingdom of God and his righteousness, all these things would be added unto them." It will be observed that he gave the disciples no time to ponder the question as to whether they would follow him, or to cast about to see whether "in their judgment" it would be expedient for them to become his followers.

To Simon and Andrew he simply said: "Come follow me, and I will make you fishers of men." To James and John, whom he found mending their nets, he called, and they "*immediately* left their nets and followed him." Another of his disciples said unto him, "Lord suffer me first to go and bury my father; but Jesus said unto him, Follow me and let the dead bury their dead." We have then, abundant evidence that the Master recognized no necessity for material preparation for the going forth to do the work of the Lord. He looked to the fitness of his followers in the spiritual sense only.

Second: the lesson plainly shows that the beneficiaries of the good work of the disciples were to give something, even in a material way, for what they received. They were not to get something for nothing. They were not to receive without some act of acknowledgment. Even though it was God's work, and in the true sense free, it was not to be the freedom of human greed and avarice. They were told that they had received freely and were to give freely; but not in

the sense of promiscuous and gratuitous healing, regardless of the circumstances of those to whom they ministered. If it had been, he would have told them not to go upon their mission until they had lain by a sufficient store to meet their material needs.

There is no freedom in penury. It is slavery. It is a mistake to suppose that freedom consists in getting something, or everything, for nothing. This was not to be so then; it should not be so now. In these times of the revival of the true apostolic work, of the true ministry of teaching and healing, should the disciples who go forth to do battle for Truth, provide themselves with scrip and staves, and other material weapons, or should they equally with the ancient disciples, rely, at least in part, upon those whom they are aiding, for the supply of their wants? I think the majority of those who have come into Christian Science are alive to the situation; but it would appear, on the other hand, that some are not yet thus awakened.

I had occasion, not long since, to write a number of letters in behalf of a brother who desired to go into the work, and the expressed thought of most of those to whom I wrote was, that whoever went into their fields would have to go relying solely upon his own labors for his maintenance. The idea that there would be even an implied obligation on their part to do anything toward his support did not seem to occur to them. This was not in accord with the Master's teaching as we understand it. It surely is not consonant with the principles of common justice in human affairs. We can account for this feeling only on the ground that they had not yet become aroused to the necessity of the case, or were under the fear of financial inability. I say "fear," and I use the term advisedly. There is no greater fear than the financial one. The fear for the morrow; the fear that something may happen to prevent the accomplishment of this material end or that. Nor is this strange, in view of the false education of which those born into the flesh are the victims. If there is any one thing instilled with religious severity into the minds of the youth, it is the art of laying up treasures

upon earth; of taking thought of the body,—of what it shall eat, and wherewithal it shall be clothed. The teaching of our mortal progenitors along this line was almost the reverse of Jesus' teachings. This humanly inherited propensity has been brought with us into Science, and it will assert itself until our eyes are opened to its false claims. It must be put down along with other false claims if we would grow in Truth. It will stand in the way of our seeking first the kingdom if we permit it to.

Paul well knew whereof he affirmed when he said that the love of money is the root of all evil. The undue love of money is one of the worst expressions of human selfishness. It will become a very monster of error if we do not overcome it. It is one of the most dangerous shrines before which the mammon worshipper can kneel. As I have said, much of this propensity has been brought with us into Science, and it clings with affectionate tenacity until we are awakened to its falsity. The more we grow into the understanding of the All-ness of Mind, the less we are inclined to the penury of mortal mind. Scientists, as a result of their religion, become relieved of so many financial burdens, that they can afford to give a double portion toward the spread and upbuilding of Truth.

They are relieved of the burden of doctors' bills. This to many was a heavy tax. Their habits become simpler. They find that many things which they formerly regarded as necessities have now become luxuries, and may easily be dispensed with. The ways are numerous in which expenses are curtailed, as the result of our becoming Scientists, and this should not be overlooked in our response to the reasonable demands of Truth.

To those first coming into Science, the financial question seems a difficult one. Even to some who are comparatively old in it, it is not free from difficulty. The desire to make healing and teaching free, in the ordinary sense of freedom, is at first strong upon one. The necessity that those receiving its benefits should, on their part, make any sacrifice, is not at first apparent. The controlling desire is to spread

this precious new Gospel so that all may receive it early. This desire is a laudable one, but we soon find that not all, indeed, comparatively few, are yet ready to receive it. So content is mortal mind to rest in its false dream of sin, sickness, and death, that it has no wish to be "tormented before its time." This the early enthusiast soon finds to be true, and frequent rebuffs from the indifferent and unbelieving, cool the ardor, and cause him to move more slowly in his efforts at converting the world in a short time. Then, when in the course of one's experience, he sees the readiness with which the human mind receives the benefits,—the greatest it could receive,—without, in some cases, so much as "a thank you," he becomes finally aroused to the fact that the swinish element in human nature must be destroyed before the soil is ready for the seeds of Truth.

The worker in the Science field has, therefore, no more important duty to perform than that of awakening the patient and the student to the fact that, unconsciously to themselves, as a result of long ages of false teaching, they are under the law of this human selfishness, and that, in many cases, this very thing is holding them, and preventing their response to treatment. Our Teacher relates her own struggle over the financial question in RETROSPECTION AND INTROSPECTION. The more we see of the workings of Science, the more we become convinced of the wisdom of requiring some proper recognition of the services rendered. I do not hesitate to say that the few hundred dollars paid by me for my tuition, was, by all odds, the best investment of my life. As our Teacher well says, there is no financial measurement for such knowledge as is imparted by the true teaching of Christian Science. It was her experience, as it has been that of her students, that those who make some sacrifice for Truth, are most receptive to its benefits.

Yet it is the duty and the pleasure of every Scientist to do much charity work. In every instance where the Truth is sincerely sought, and the healing truly desired, by those not able to pay, the Scientist will, with the utmost pleasure, render the aid. The opportunities for this good Samaritan

work are abundant. The world is filled with people whose every dollar has been expended in the vain effort to be restored to health by the ordinary methods. It is a familiar story to every Scientist: "I have been an invalid for many years. I have been doctored by the best physicians. I have tried every thing I knew of, but have grown worse all the time, until now I am unable to do any work, or earn anything, and have no means to pay for any more help." Here is an opportunity for the Scientist to dispense the highest possible charity, and thereby alike benefit himself and glorify God. He can thus practically demonstrate that "it is more blessed to give than to receive." He may show this discouraged person that there is a God, and that he is "a very present help in time of need." Let us then, in this sense also, seek first the kingdom; and as a choice between purchasing things which we do not need, (and there are many things which, as the result of our false education, we think we need, but in fact do not), let us first contribute toward the upbuilding of our glorious Cause, and see to the other things afterwards. Let our motto, at least, be, first Truth, and second error. Let our central purpose be the upbuilding of Christ's kingdom upon earth.

At a meeting of the Publication Committee, held October 5th, 1892, the following resolution was adopted:—

Resolved, that in the judgment of the Publication Committee, it is right and consistent that all students having cards in the JOURNAL should be designated in said cards by the affixes C. S., C. S. B., or C. S. D., as they may be entitled to use the same. Also, only those who have been students of the Mass. Metaphysical College, Boston, are entitled to use the degrees C. S. B. and C. S. D., and therefore only such students can be so advertised in the JOURNAL.

The Committee in adopting the above resolution, do so to meet what seems to be a growing error. We believe all students should use their degree, if they have been through a class or classes at the Mass. Metaphysical College. Other students should use the abbreviation C. S. to show that they are professed Christian Scientists, and desire to be known as such to the world.

GOOD THOUGHTS.

L. D. RATCLIFF.

THE following letter was written in the course of a correspondence with a minister on the subject of Christian Science.

MY dear friend : — Your letter is at hand. That we should again “talk Theology” after so many years, is to me agreeable; not that I would assume much, or even claim to be a teacher of the system we now discuss. The apostles of Christian Science say, Truth is known only in demonstration; that it is in thinking and doing that we find the way that leads to Truth. Not even revelations, I suppose, come to us unsought. To “work out our own salvation” is the one necessary condition to that deliverance which expresses itself in dominion over the world, the flesh, the devil, in doing the works which Jesus did.

You witnessed twenty five “converted and otherwise blessed,” in your recent labors. I wonder of how many of these it can be said in the words of Jesus, “These signs follow them that believe : they lay hands on the sick and they recover” ? I wonder whether during your meetings you faithfully preached this part of the Gospel, and with “signs following,” confirming your word, you assured the convert that the power to heal the sick belongs to the Word of Life ? Pardon me for suspecting that, as a representative of the average Orthodoxy of the time, you totally ignored this one test given by the Master, and by him so closely associated with believing that it is no stretch of logic to say that he who lacks this power is not a believer at all.

I say “average Orthodoxy” ; for the rule is, the churches give no heed whatever to this matter, though it was the most prominent feature of the Lord’s work with men, and he is “*the Way.*”

Jesus pointed to *the works* as a proof that he was in the Father and the Father in him ; then proceeds to teach that

this same relation existed, through himself, between his followers and his Father, which he said should be made known by the coming of the Comforter: "At that day ye shall know that I am in my Father, and ye in me, and I in you." Then what? Why, of course, "The works that I do shall he (the believer) do also." Even greater works should follow because Jesus did not abide with men. This is the only logical, if not the only possible, interpretation of Jesus' teaching.

Does the Church do these works? No. Does she try to do them? No. Why? Presumably because the degree of spirituality requisite is quite beyond her perception, hedged as she is by a materialistic faith. It is much easier to *say* than to *do* the things of Christ.

With reference to what you say of evil permit me to say, God made all that was made, all things that are in heaven and in earth. Then God and his idea constituted the whole of creation (SCIENCE AND HEALTH). It was all "good," was all "finished," and God "rested" from his works.

God, Omnipotent, Omniscient, Omnipresent, Infinite in all his Being, expressed in creation his character and attributes. "The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead." From such a Being what kind of a universe would we naturally expect? One that manifests and expresses him. A spiritual universe, for "God is Spirit."—The things that are seen are temporal, the things not seen are eternal.

A universe of love; for God is Love. A universe of goodness; for God is good. A universe of wisdom; for God is wise—all-wise. A universe eternal; for God is eternal. A universe unchangeable; for God is unchangeable, "Without variableness or shadow of turning." And finally, a universe of Life; for God is Life.

Now, if there has been no other Creator, and if God's creation does actually reflect his own perfection, that is, is such that it can not deteriorate, then indeed is there no discord or want of harmony in it.

If, now, in such conditions, you can find origin and room for something else, of an unlike nature, something real, that reflects imperfection, I am inclined to think the task of harmonizing its reality with the works and words of God *belongs to you*. Is it not better to let "God be true and every man a liar," than to degrade God's whole creation (which also involves his perfection) down to the level of a human sense, of which at the best, it can only be said it is changeable?

All material life, all evil, are simply such to mortal sense; conditions of thought. Dispel this sense by the light of the Gospel, and what is left? Can you analyze it? Jesus said to abide in his word a man should "not see death." Why? Because such a man lives in the reality (spirituality) of Being, and hence has no eyes for seeing the phenomena of material sense. Death is an illusion (the same is true of sin and sickness, and all other phenomena of material sense), real only to the one who "abides not in his word."

You ask, "Is the illusion real?" Real it is to its sphere of material sense which says there is life, substance, intelligence, power, in something apart from God. But to the one "abiding in his word," the one "not in the flesh but in the Spirit," the one "looking not at the things that are seen, but at the things not seen," the illusion is unreal,—nothing.

The day of ghosts is gone by. But ghosts were real to those who believed in them. Were there no ghosts? Yes, to those in the ghost illusion. Was there such an illusion? Yes, but only to those in the realm of ghost belief. From the standpoint, of reality, which takes cognizance of the true only, the ghost realm was *not*.

In the science of music there are no discordant notes. In the science of mathematics, no false figures. In the science of astronomy, no rising of the sun in the east, notwithstanding the illusion of the senses. In the Science of Christianity, no evil. The master in music lives in sweet harmonies. The mathematician lives in the perfection of demonstration. The astronomer sees the earth whirling through space about the sun, and bids his material sense be still. The Christian

Scientist, "abiding in his word," recognizes only the harmonies of the spiritual realm. God's heaven is now and here, for God is Omnipresent. "The kingdom of heaven is within you," and its beautiful harmonies of health and happiness are wherever God is, and must show out through the body of the believer whose conscious realization of harmonious being permits. God's universe knows nothing but holiness and Love. Man (the real man) is God's reflection; but to see him thus it is necessary to be "born from above." It is in such *realization* and only such, that the harmony of the spiritual universe is expressed in the body and its environments, with power also to heal the sick.

Material laws (laws of physical health and the like) are a false claim of a false sense, which, under the light of Truth, goes with the old-time ghosts. The poison of the drug, or of the deadly serpent, is such only to those who "live in the flesh," for to the Christian they are powerless to harm. Harm from poison, therefore, is but a law, or condition, of the carnal life, which finds no recognition in spiritual understanding.

Let us illustrate by personifying light and darkness, and giving to them intelligence. The things or facts of light are known to light, but it knows naught of darkness. To light there is no darkness. Darkness seems real to mortal sense; but it is real only as a negation, not as a thing. So of the whole world of evil (mortal darkness). It exists only to itself, to mortal thought. When in the illumination of Spirit the "mortal puts on immortality," the thought is gone and with it all that depended upon it.

To those who are unfamiliar with the ideas and expressions of Christian Science, there may be difficulties in the logic of its Theology. But even Orthodoxy, with all its familiarity of language and sentiment, has *its* knotty points. For example, let us trace out the origin of evil on an Orthodox line: Sin is an awful reality, a predominant factor in God's universe. It is historically based upon a fall,—going back to Adam; which is based upon a temptation, which is based upon the serpent (personal devil), which is based upon another fall of an angel (to become a devil), which is probably

based upon another temptation, which is based upon — nobody knows what.

Is this not a correct statement of it, according to Orthodoxy; and is it not a fitting application of the old snake-turtle theory of the support of the earth, as you suggest?

I am not unmindful of the fact that I now write to one who lives of the church, and who therefore will find it a double task to give unbiased thought to a new idea, which completely sets at naught his denominational creed.

The signs of the times, as I read them, indicate a near revolution in religious faith; a recasting of creeds. The doctrine of hell and the devil, not being much preached, is going out of faith. Religion is coming to be not so much the divine favor of a divine person, moved with compassion, as the inevitable good that comes along a fixed line of divine Principle. Anthropomorphism gives place to demonstrable Science in religion.

"AND from the silence multiplied
 By these still forms on every side,
 The world that time and sense have known
 Falls off and leaves us God alone.
 So to the calmly gathered thought
 The innermost of Truth is taught,
 The mystery dimly understood
 That love of God is love of Good;
 That Book and Church and Day are given
 For man, not God; for earth, not heaven;
 The blessed means to holier ends
 Not masters, but benignant friends;
 That the dear Christ dwells not afar
 The King of some remoter star,
 Listening at times, with flattered ear
 To homage wrung from selfish fear;
 But here amidst the poor and blind,
 The bound and suffering of our kind;
 In works we do, in prayers we pray,
 Life of our life, He lives to-day."

— *John G. Whittier.*

DIVINE COMPULSION.

WILLIS F. GROSS.

"Go out into the highways and hedges and compel them to come in."

THE parables of Jesus are rich with spiritual instruction. The lessons that can be learned from them, are as varied as the experiences of humanity. When we study them in the right spirit, we often feel as if they were addressed to us personally. They unfold the Truth to us as we need it, and can receive it. Because of this the earnest Christian never grows weary of the Master's teachings, but always sees in them something new; something practical.

The passage of Scripture quoted is found in the parable of the Great Supper. This parable teaches a lesson many of us are greatly in need of. "A certain man made a great supper, and bade many." This "certain man" is Divine Principle; the supper that is prepared is "a feast of good things," found only in spiritual consciousness.

Four classes of persons are mentioned in connection with this parable: The servants; those who were bidden but did not go; the poor, maimed, halt and blind; and lastly that class who were compelled to come in. We might think of ourselves as belonging to either class, and learn a useful lesson; but to serve our present purpose we shall consider ourselves to be in the position of servants.

"A certain man made a great supper, and bade many." The invited ones are all those who have heard the voice of Truth. "And sent his servant at supper time to say to them that were bidden, Come for all things are now ready." The custom of that country was different from ours. To-day, when one receives an invitation, he is expected to accept at the appointed time, without further ceremony; but in those days it was the custom to send out the servant a second time, telling the previously invited guests that all things were ready.

Much of this kind of work seems necessary to-day. It is strange that those who have heard the voice of Truth, and experienced its moral and physical healing, should need to be reminded that they are invited to the spiritual feast; but it is often the case, and too often the excuses come. The truly wide-awake, earnest disciple of Truth seldom needs to be told he is invited to the feast, for he has so arranged his business affairs, and done his work that when the time comes he is ready.

When the servant went out, "they all with one consent began to make excuse." Why do mortals do this? Is it not because they consider the things of sense as more important than the things of Spirit? It is often the case that a person who cannot neglect his business to attend meeting, or do his duty in some other way,— can find time and opportunity to attend some place of worldly amusement. Such a person has not been fully awakened to the necessity of *working out* his salvation.

The question that concerns the servant is: What shall he do when the invited guests do not come? No doubt this servant was filled with disappointment. Likewise have we been disappointed, discouraged, dismayed, perhaps, because the invited guests esteemed their privilege so lightly. No doubt, at times, the sense of discouragement has almost overwhelmed us. We felt like giving up, and said within ourselves, What is the use of trying, when those who should be faithful are so careless and indifferent? This parable furnishes a strong rebuke to such a feeling. Under such circumstances we need to be courageous and firm in Truth, while we *know* the feast has not been spread in vain, but will be supplied with guests.

The master of the house was displeased but he was not discouraged. He knew if the invited guests did not come, there were those who would; so he sent his servant to bring in "the poor, and the maimed, and the halt, and the blind."

The servant needs to learn that the Cause of Truth is dependent upon no one class of persons. If the chosen ones are unfaithful, others will be raised up and the Cause will go marching on.

The servant brought in those to whom he was sent, and still there was room. Now comes a most suggestive part of the parable: "And the Lord said unto his servant, go out into the high-ways and hedges, and compel them to come in, that my house may be filled." The servant is now sent to a different class of persons. The former class would gladly accept because they expected to receive something better than they had; but these, to whom he is now sent must be brought in by force.

Have we not tried this way in vain? Do we not see on every hand the sad results of trying to force people to do as we do, talk as we talk, and think as we think? It does indeed seem strange that the Master, through this parable, should teach us to do the very thing we have been doing with seemingly such bad results. But Jesus does not mean we should continue to do as we have often done. In what way have we tried to compel them to come in? Has it not been through the so-called force and power there is in mortal mind; the egotism of personal opinion and the stubbornness of human will? Such weapons are in common use, yet how ineffectual they are! The so-called power of mortal mind is no part of the might of Omnipotence, and can never compel mortals to accept Truth. Yet there is a way in which the servant can "compel them to come in." It is by *living* the Truth. This is the one thing needful in the present hour. Man would need no compulsion if he were not held by the sense of satisfaction in error. Being thus held, only Love destroys this sense of evil and draws him into the kingdom.

Jesus found humanity in the highways and hedges; suffering from the discords of sense, but also finding the supposed pleasures of the senses too real to be given up. His pure life was a rebuke to materialism, and by destroying this false sense, he compelled mortals to lay down the unreal and take up the real. He is our example; and the way he compelled mortals to accept Truth, so can we compel them. There is great power in a pure life to compel the sinner to forsake his evil ways and unrighteous thoughts.

Principle says to us all: "Go out into the highways and

hedges and compel the sinner to come in by the Love which you reflect." The disciple is a friend of the sinner in the same sense that his Master was.

Think you the sinner can long resist such a power as this? It is only a question of time when he will be compelled to yield to the attraction of divine Love.

For this reason we are commanded to return love for hate, good for evil, and blessing for cursing. By so doing we not only save ourselves, but others also. Divine compulsion does not go behind and endeavor to drive mortals into the kingdom; but it goes before and says, "Come follow me." Mortals are as powerless to resist this force, as the needle is to resist the attraction of the polar magnet.

In this way the servant can compel them to come in, and the Master's house will be filled.

"TRICKS OF THE IMAGINATION."

AFTER reading in the June JOURNAL, 1891, the article by H. C. Hoovey, under the above caption, I am prompted to mention a similar case, as narrated by a physician from S. Dakota.

Said the doctor: "I once had several cholera patients in ———, where a lady came to me saying: 'Doctor, I feel sure I am going to have the cholera, and die, as did my husband.' Shortly afterward I was called to see her. I found her lying on the floor, where she had fallen from sheer weakness and usual cholera symptoms. She told me she was not going to stand it long, but would have to go like her husband. After examining her, I told her that she had called me just in the nick of time, that I had exactly the remedy, which, taken at just this stage of the disease, would surely save her; that had she delayed calling me a single hour, it would have been too late, but now she should certainly get well. I gave her a single grain of Dovers Powder,—an infantile dose,—telling her that in fifteen minutes she would be better, and that in an hour I should expect to see her up. I waited a

short time, and saw her fears subside, and the reassuring effect of my words produce entire cessation of all pain. I left her with the conviction that the work was done, and that strength was fast returning; when I called again, she was up and well."

I enquired of the doctor whether the case would have developed into a genuine case of cholera, without his words and treatment? The reply was, "Yes, she probably would have died of the cholera;"—and then went on to mention a similar case which resulted fatally. He said a steamboat captain once sent for him, saying he had a valuable life on board,—Mr. S——, president of the American Fur Company, was very sick with cholera. While the doctor was attending him he noticed a young man frequently passing the door, turning his head to look in, and appearing very much frightened. This young man told a friend, he was very much afraid he should have the cholera. The doctor saved this "valuable life;" but the young man had the cholera, and not being a "valuable life," he died.

"Well, doctor," said I, desirous of driving a nail for Christian Science, "don't you really think most of our diseases have their origin in our mental states?" "Yes," was the reply. Are not these cases good illustrations of what "belief" will do, in producing disease and in dispelling it; and is not this admission of the doctor an illustration of the growing position of the leading physicians regarding the origin of disease, and of the impotency of so-called remedies?

I trust the day is breaking, and that ere long we shall find scientific men adopting Christian Science, and quitting the old methods of deception and jugglery. The world moves on, and takes no steps backward. Spiritual science is soon to be recognized as the highest Science,—the Science that includes and underlies and interprets all science.—R. C. D.
LE MARS, IOWA.

"THE dear God above
Who knows what His creatures have need of for life
And whose love includes all love, thro' chastisement and strife,
Leads us into Peace."—Owen Meredith.

FRIEND, GO UP HIGHER.

AUGUSTA E. STETSON.

O H, wanderer in the valley of matter and of sin,
Hearest thou the loving message : " Beloved, enter in ?"
The call is now and ever : " Come unto me and rest,"
From sorrow, sin and sickness,— oh, listen and be blest.

This valley is enveloped in shadows weird and dim,
And they who tread its mazes, see never aught of him
Who walked the vale of shadows, and climbed the Mountain height,
And showed the world the pathway from darkness unto light.

He knew Causation, Principle ; acknowledged Christ, not creed.
He proved the power of Christ, or Mind, and " They who run
may read."

He trod upon the serpents, they straightway lost their sting ;
He touched the sense of blindness, the Light came flooding in.

He spake to sense of deafness, it vanished at the call ;
The helpless and the sorrowing, his tender love touched all.
The Word of Life so potent, the Master understood ;
The power of Love so mighty, he knew was ever Good.

He called them, " Friends, go higher : Come unto me and rest," —
Lay down your heavy burden, and be supremely blest.
Awake from dreams and phantoms, no longer there abide,
Arise to your " dominion," your Christ is at your side.

Come unto Mind, ye weary, oh lay your burden down ;
Oh turn from sense and matter, resplendent shines the Crown.
The Truth is ever with you, it frees the fettered sense.
Why tarry in the valley, whose shadows are so dense ?

You cannot see the vision, which else might greet your view ;
You do not see your Saviour so very near to you ;
You do not hear the voice of angels ever near ;
You cannot hear them whisper, " In love there is no fear."

This valley is illusion, the " Adam dream " of sin,
Belief of life in matter, which mortals linger in.

To-day the Christ is calling,— “Go higher, friend go on
Above the foul miasma of sin and sense and wrong.

Above the sense of evil, rise higher day by day;
Pursuing, ever following, the voice of Good obey;
Till high above the echo of sorrow, sin and care,
You see no valley shadows, no error clouds you there.

Have you struggled in this valley, and felt its sting and pain;
Have you longed to leave behind you its sorrowful refrain;
Have you heard the voice, “Go higher,” and could not find the
way;

Did the clouds shut in and hide the mount; did error lead astray?

Oh, list! the sweet voice soundeth yet: Son, daughter, follow me,
My loving arms encircle, tho’ my face you may not see.
My hand is clasping firmly, fear not, it leadeth thee;
This seeming is not real, the Truth will set you free.
Jesus is ever calling: Fear not, dear one; you’ll find
Beyond the vale of matter, the Mountain bright of Mind.

THE TRUE TEACHING.

J. S. BEILHART.

IF any man willeth to do his will, he shall know of the teaching.”

These words I have found to be true in my experience, although as I review the past, I am led to say with the Psalmist, “Thy way is in the sea, and thy path in the great water, and thy footsteps are not known.”

I have been much interested in reading the experience of others given in the JOURNAL, but nearly all seem to have been healed from a belief of physical disease, and since my healing was quite different, I thought possibly it might be encouraging to some.

Having been brought up in the Lutheran religion, my instruction in Bible themes was very limited. The Catechism was my text book. I have, from my childhood, enjoyed hearing religious subjects discussed.

When but a boy I came in contact with the Seventh Day Adventist religion, and after reading some of their literature, I

became convinced of the correctness of their interpretation of the Bible according to the letter; to obey conscience I connected myself with that body. This was at a great sacrifice and loss of friends, but to me it was duty and I would obey my highest consciousness of good.

After a few years of study I was requested by the Conference to preach. License was offered me, which I accepted. For two years I kept very close to the doctrines that are peculiar to that people, but I did not find the liberty which I thought the Gospel granted us; so I began to study more for myself, which, of course, resulted in my preaching some things which were not just on the old line. It seemed to me that instead of having a Gospel which made people free, it only bound them closer. I soon became convinced that if the Gospel was rightly preached, it should carry healing power with it. On this point my mind seemed to fasten itself. I often expressed myself, that if I only could have the power to heal the sick I would gladly go to any part of the world; but without that power I felt the Gospel was lame, and I was not fully equipped for the work.

At the end of my third year in the work I was requested to go and work in the South. I accepted the invitation; I said I will go to the Sanitarium at Battle Creek, Michigan, and there I will become acquainted with the best methods of healing the sick, for at this place the denomination has a large institution where they claim they are teaching people right ways of living. This being the best knowledge I had at the time, I went. I had spent but a few months there when I was fully persuaded that this way of healing was not God's way, for man received all the glory, and the treatment pointed to nothing higher than this world. I was anxious to know why the sick could not be healed by the power of God, without material means. I studied the Bible on this subject, and could see no reason why the promises should fail in so great a time of need. "These signs shall follow them that believe, . . . They shall lay hands on the sick, and they shall recover," said Jesus. My faith took hold of these promises, and although I did not understand why or how it would be done, I believed it would be as was promised, if we believed. Accordingly I talked it to others; and soon opportunity presented us with a case of severe fever. We did as near as we could according to the instructions in the "Word," and the case was instantly healed. This was the first of seven cases which were

healed within a few months. Some of these cases were very remarkable, and brought forth some comment on the subject. The managers of the institution soon decided that our way, and theirs, did not go well together, and I was requested to "speak no more in this name," or leave the place. I left the place. There was one thing which interested me: we prayed for some who did not recover at the time. I would know the reason of this, for we prayed just as earnestly in one case as another. I noticed those who recovered were the ones who at once said, "I am well;" and they held to it. This was an interesting point later on in my investigation.

I became very anxious to know the Principle of this work. While I was studying and praying over the subject, a friend of mine whom I had nursed for several months, left the place, and three days later I called to see him. I found him a changed man. His eyes sparkled as he took me by the hand and said he was well; and I could see he was. I was greatly surprised, yet much interested to know how he was healed, for I knew no material means could make such a change in so short a time. In answer to my question as to how he was healed he said, "I have found out who I am." Here I perceived he had found what I was looking for. I insisted that he should tell me about it, but he said I should call again and he would have his healer talk to me. Said it was through Christian Science the healing came to him. I can assure you my calls were quite often for the next few days. I had some fear that it might be a delusion, but a single moment's thought would convince me that an evil tree could not yield good fruit. Well, I soon found that the "old wine" and "bottles" both had to go. I did not give up without a struggle, but being more anxious for this "Pearl of great price" than all else, I, like Abraham, "went out not knowing where;" but, thank God, I followed my material Saviour to the tomb, and "turned myself about," and can say I have found a living, spiritual Saviour, who is "a present help in every time of need."

I have since gone through a class in Christian Science. I have found the Bible to be a new book, if studied with SCIENCE AND HEALTH as the "key."

I feel now that I have found that for which I have longed, and am now ready to say with the Apostle, "Now Lord grant unto thy servants that with all boldness they may speak thy word by stretching forth thy hand to heal."

A SISTERLY CORRECTION

ELLEN BROWN LINSKOTT.

IN the article in April JOURNAL, entitled "The Measure we mete," is a statement that seems very misleading, and one that has caused some disturbance amongst students, because it does not seem to be in accord with the teachings of Christian Science. However, the writer's *thought* may be right, and the error in the manner of expression only.

The statement is this: "Jesus knew the heart of man, having been tempted on all points; that is, having found in his human heart everything that is in the heart of each one of us."

Now this statement, if accepted as it reads, does away with the immaculate conception wholly, and would thus make Jesus the Christ as much a *sinner* at some time as each one of us to-day. I do not understand this to be the case, according to the teachings of the BIBLE and SCIENCE AND HEALTH. Read from SCIENCE AND HEALTH, page 211, four lines, beginning with line 19. This clearly implies that he could only in a very slight degree have manifested what is in each mortal.

The apostle Paul says: "For we have not a high priest which cannot be touched with the feeling of our *infirmities*; but was in all points tempted like as we are, *yet without sin*." The sin therefore is not in *being tempted*, but in yielding to the temptation, i. e., suggestions of error or evil.

Now why do men yield? Because they believe there is either pleasure or profit in sin; or because they love evil more than good, the flesh and the lusts thereof more than the Spirit.

Could Jesus the Christ, who was "about his Father's business" as early as thirteen years of age, ever have found in his human heart a belief of *pleasure in sin*, or sympathy with evil? Could he ever have been *deceived* by the carnal sense of life? Impossible. "The mind that was in Christ Jesus cannot deceive or be deceived." We read in SCIENCE AND HEALTH: "Born of a woman, Jesus' advent in the flesh partook partly of Mary's earthly condition; although he was 'endowed with the Spirit without measure.'"

Nowhere are we taught that Mary's condition was one of sin. But we are taught clearly by the Teacher, in her last and highest class, that meekness, humility, charity and love are the only conditions that make it possible in which to conceive spiritually, according to Christian Science. Read from *SCIENCE AND HEALTH* on page 228, 1st par., page 334, lines 21 to 24 incl., and page 335, first two lines, and 3d par.

We read many references in support of Jesus' sinless humanhood, according to the teachings of the Bible and our text book, *SCIENCE AND HEALTH*, to show the great distance between him and mortals as they are to-day and were then, but the few cited and referred to will perhaps suffice.

"Partaking in part of Mary's earthly condition" brought him sufficiently within the range of mortality to *perceive* all the error in mortal mind. But he "discerned thought spiritually," and not because it was all in his own human heart. He had no affinity with sin, nor sympathy with error. He fulfilled his mission that others might be blessed, and not to benefit himself. "He had power to lay down his life and power to take it up again." "Even the Jews said of him (in substance): Surely no man who was a sinner could do such mighty works." The world of mankind is far from apprehending Jesus' divine character even yet. Then would it not be wiser for us to strive to apprehend more of his *teachings*, than to attempt to drag him down to the level of mortals as a sinner in common with them? Let us strive to *understand* more and more of the immaculate Jesus who was the "embodiment of Truth and Love." This embodiment appeared once on earth to mankind, and is to be manifested again to mortals. Let us watch for its appearing.

Is it necessary for me to have typhoid fever before I can, through a degree of the understanding of Truth and Love, destroy this false claim in mortal mind? No. Nor was it necessary for Jesus to have been a sinner in order to condemn and destroy sin, sickness and death. His *self-conscious* relation to God, and the *ever abiding* sense of Truth, Life and Love, was what gave him the victory over all evil, from the lowest to the highest phases of it. It was this sense that sustained him on the cross, and called forth the words from the Centurion: "Certainly this was a righteous man." (Luke); and in Mark's Gospel: "Truly this man was the Son of God."

"Eternal vigilance is the price of liberty."—ANDREW JACKSON.

A SEARCH FOR LOVE.

LULU A. MILLER.

FROM my earliest remembrance I was looking for Love that would last, Love that was perpetual; the same yesterday, to-day, and forever. I felt sure there was such, and I must find it. Like the shepherds of old, I caught a gleam of the light of Love, and was being led to where the "young child lay," for already the rediscovery of the Gospel of "peace on earth, good will toward man," was being proclaimed on our continent. Like the shepherds, I first looked to matter, mortal mind, to reveal the object of my search. For several years I sought it among playmates; these proved false, and by the time we were beginning to drift apart, I clearly saw that the Love for which I was looking was not to be found there.

At eleven years of age I united with the church; desiring to live right, and do as the Bible taught. The passages of Scripture where it would read, "Love thy neighbor as thyself," "Love your enemies," "Love is the fulfilling of the law," and similar passages, seemed larger print than all the rest of my Bible; and there, above all other places, I loved to read. Was it possible that I was to be disappointed in not seeing these Scriptural passages fulfilled, among the members of a church? Even so. There would often arise hard feelings which would last for weeks, and months, yes, and I have seen them last for years. My church was very dear to me, and in it I was brought under the thought that all there was to be known of the Bible teachings, was to be found in the church. To find the whole Truth aside from creeds, and out of the church, was not dreamed of. I was not satisfied with what I had been taught; it was empty.

The members did not live Jesus' teachings; they did not love their neighbor as themselves. This was plain to be seen. Still, for a long time, I searched among the people for Love, till at last I gave up all hope, and turned from mankind, and began looking among the animals,—sheep, cattle and horses. Surely it would be found here; but the stay among them was not long, for soon they were found selfish and unkind among themselves, acting just

like the people. These failing me, I became more in earnest, for there was with me a sweet and certain sense of a perpetual joy and peace that was almost within my reach, and I must have it. I hungered for it. Then the thought came, "You have forgotten to look to the birds." The birds are happy all day long. If God created the birds, (I had been taught that He created all matter) they would surely reflect the Love He would have us live. With hope I began watching the birds. No words can express the bitter disappointment I felt, when shortly after, I happened to see two little birds fighting. I felt rooted to the spot where I stood. Where could I look next? Was the search to be given up? No; although it could be found nowhere in matter, I felt that unchanging, undying Love was for us, and that we could live it now.

What was keeping me from having it? With a feeble hope that my mother could tell why, one day I asked, "Why cannot we have Love that will last?" She looked at me a moment in great surprise, then said, "O, you must never expect that in this world." I was baffled but not beaten, for this answer was not positive proof why it could not be. I grew silent, waiting His will. I had tried to find it in my way, looking to the opposite of Spirit for spiritual things, and in my ignorance, dreaming that Intelligence, Good, and all things eternal could be seen through non-intelligence, evil, and all things temporal. It was only when I was willing to give up my will and way for His, that I was led to the Science of Christianity: Christian Science, which leads into all Truth. This answered my question, and revealed to me the possibility of man's fulfilling the divine commands. Love that would last was brought to view by the reflection of Spirit, and not matter. Then was made plain to me my fruitless attempt to find Love expressed by matter. God, I found to be Love and Spirit, and the language of Spirit to be expressed only by Spirit, not by mortal mind. Therefore matter, or mortal mind, which is enmity against God, Love, could not lead me into the joys of Spirit. It had to be spiritually discerned.

"THERE lies in the centre of each man's heart,
A longing and love for the good and the pure,
And if but an atom, or larger part,
I tell you this shall endure, endure,
After all matter has gone to decay,
Yea, after the world has passed away."—Anon.

CHRISTIAN SCIENCE AND THE BIBLE.

EVA R. WERTZ.

NOT long since, I entered the home of an intelligent lady, taking with me a copy of *SCIENCE AND HEALTH*. Our talk turning upon the subject of Christian Science, I read to her some portions of this most interesting book, when she surprised me by saying she could not see that anything I had read conflicted with the teachings of Christianity. This led me to think she had thought or had been told that Christian Science *did* conflict with our Saviour's instructions. This seems to me as great a mistake as any one could make regarding the teachings of *SCIENCE AND HEALTH*.

Well do I remember when this blessed volume was first placed in my hands. My husband went away from home, some distance, for treatment and was cured of a disease that the doctors pronounced incurable. While there he bought a book for me, knowing how fond I am of good books. His cure seemed miraculous, still, I said to myself before reading, "If this book tries to take from me the Bible, I will have nothing to do with it. Although not understanding the Scriptures, and not loving to read them, I still felt that some how they were my anchor in this world. After reading *SCIENCE AND HEALTH*, and studying it, I declared that if I gave up its teachings I would have to give up the Bible, so identical seemed the spiritual teachings of both.

For over four years I have made a careful study of this Book in connection with the Bible, and I find it explains many things, therein written, that before were a mystery. It has also been my experience, and I think every student of Christian Science can say the same, that wherever this Book is received and read, dust no longer accumulates on the lids of the Bible. An aged relative, after listening to a discussion on the subject of Christian Science, said, "One thing it has done if no other, it has put a good many people to reading the Bible."

Christian Science not only reiterates the teachings of Christ, but demands that these instructions be made a daily practice in every day life. If mercy and love establish happiness, give them

expression in noble deeds. Was it right for Jesus to go about doing good among the sick and broken hearted? Do we appreciate such a lovely and unselfish character? Then we will be filled with love and admiration whenever we see any one else doing this. A good deed is a good deed, whether done by Jesus or our next door neighbor. Did Jesus seek to destroy those who sought to take his life? Where then is our authority for saying a man ought to be hung for his misdeeds?

Bible students should not forget that Christ reversed the law of Moses that read "an eye for an eye;" but he did not reverse the commandments, but made them more clearly understood, by explaining the *mental sin* of which these outward manifestations are but the expression. To the man whom he healed he said, "sin no more, lest a worse thing come upon thee," thus indicating that "sin brings its own penalty." When crucified he prayed, "Father forgive them, they know not what they do." These passages and many others fully maintain the teachings of SCIENCE AND HEALTH, and enshrine them forever in the hearts of the people.

Some are aggrieved on the subject of prayer, and declare that we condemn audible prayer. This is not true. Christian Scientists do not condemn sincere prayer, either audible or inaudible. It is true we do not pray in public, having most of us passed through the temptation of "praying to be heard of men," and finding, as our text book indicates, less temptation to pray for what we do not really wish, when we pray silently. No one can hide from God the secrets of the heart. Hypocrisy is only practised to deceive men. This is cut off largely by inaudible praying, but does not take away from the believing heart the joy and strength of communion with One who, alone, knows our actual needs.

THE Children's Fund for the Mother's room has been transferred to Stephen A. Chase, the new treasurer, and the purpose for which it was started will be carried out as originally intended. Our Teacher having been the first Pastor of the church, the room will be known as the Mother's room for the children; the Pastor in charge to have free access to it when not otherwise occupied.

All contributions may be sent to Miss Maurine R. Campbell, 62 Boylston St., Boston.

A PRACTICAL FAITH.

ANNA E. TUCKER.

WHEN a child, I would go up in the back corner of the hay mow, or off in a lonely ravine, where I could not be seen or heard, and pray and sing and read the Bible, in the hope that I might experience the wonderful conversion that I was led to believe some others did. Occasionally, through young womanhood, I made renewed efforts to receive a something satisfactory in answer to my desire for a fuller faith, a fuller realization of God's presence and forgiveness. I reasoned: "If God hears my prayer, as the world is taught He does, why can He not, and why should He not, give me a full and complete witness of His pardon,—of His having heard and granted my petition?" For years I was almost determined not to be satisfied with anything less than a striking witness of His presence. If the apostle Paul, and those of the present age, received such unmistakable evidence why should not I?

After my marriage, having other cares, I gave it up for a time, thinking perhaps I had already troubled myself enough regarding it; and so the matter rested. The reading of the book "Ben Hur," afterward made such an impression, that I solemnly resolved not only to make the Bible a study for the rest of my life, but that I would confidently know whether it were true or not. I did begin, and read faithfully during that autumn and early winter, and would add, I am still reading it, but from a very different standpoint.

I was led, it seemed to me then accidentally, to attend a series of meetings, little dreaming that they could be of any benefit to me—as so often, at such meetings, I had tried, but failed, to experience that wonderful change told of by some. Strange to me, I did receive satisfaction enough to become a member of an orthodox church; but realized, all the time, that I had taken, as yet, only a slight step in the way of Life. I was led, at least, to see that I did believe there had lived such a man as Jesus; that his teachings were perfect, and were for our guidance; that I had some faith in God. A certain peace of heart came; but

that wonderful, striking manifestation, of course, I did not receive. About two years after, I asked for a statement of the withdrawal of the hand of fellowship, that I might give my time more fully to Christian Science.

This little experience, it may seem to others, is given as an illustration of how truly, "They which do hunger and thirst after righteousness, shall be filled." That fleshly request for some visible manifestation certainly was not granted; but the prayer that went forth "hungering and thirsting" for something better and higher and more satisfying, Truth and Love did answer. "If we, being evil, know now to give good gifts unto our children; how much more shall our heavenly Father give the Holy Spirit to them that ask him."

In joining the Church, I found a certain peace in feeling that I had done my part, and that God would certainly give me growth into a fuller satisfaction. How truly He has done so! Believing there was something better for me, I accepted Christian Science immediately on hearing of it, although I did not apprehend it, and do not now, after five years, or more, of effort, only in a limited degree. Since learning of Christian Science, I have often and often, in the way of Jesus' appointing, witnessed the leading, correcting, protecting, and healing power of Truth and Love, which to me has, indeed, been a great boon.

Looking back upon my earlier and youthful struggle for light, I see that my desire was for a practical faith, instead of a mere passive belief. We all need that substance called faith, or understanding, that is a living, active, practically useful power, reflecting the all-power, God. "And this is the victory that overcometh the world, even our faith." If we search, this kind of faith can be found in this Gospel of "Peace on earth" that is revealed in Divine Science.

It was Lord Bacon who said: "It is indeed Heaven upon earth to have a mind which rests in Providence, moves in charity, and turns upon the poles of truth."

"THERE is a voice, a cheering voice,
That lifts the thought above,
Dispels distrustful, anxious doubt,
And whispers, God is Love."

NOTES FROM THE FIELD.

IT is nearly four years since my first experience in Christian Science. I went to M—— on a visit to friends, and upon arriving, was told that Mrs. B—— and daughter, of K——. C——. were in the city practicing Christian Science, and we must call on them. So, through curiosity, more than anything else, two other ladies and myself called on the Scientists. Of course, to gratify our curiosity; we plied them with all manner of questions, and they answered our pompous frippery with grace and dignity, never once showing the least bitterness. They thereby proved to us that the Bible can be discussed without bickering.

But mortal mind arose in the writer, and being determined not to be outdone in argument, I waited to think awhile, letting the others converse until time to depart. I then asked Miss B——: "In what respect is Christian Science superior to other religions?" The answer came in the spirit of Love: "Through understanding of Spirit, we learn how to overcome all evil." That was the cannonade for me. I left that house thinking, "My God, I am the wickedest woman in this town, for I am angry nearly every day of my life; and they know a way to overcome all evil." That seemed then too good, and I declared that as soon as possible, I would learn of that pure and humble method.

One of the party returned and was treated and healed by them; while I came to my home sorrowing after that wonderful peace and purity they possessed. Miss P——, who was healed, lived in M——, and, of course, I had many chances to catch glimpses of the Truth. She came in the summer and brought me *NO AND YES*. I read it with avidity, and caught, in a manner, the thought that sin, sickness, and death are the falsities, trying to be equal in power to Life, Truth, and Love.

I seemed to live in a different mood after that, clear on to the New Year. Then, my boys were hauling fodder from the field with a valuable team of horses. They became frightened and ran away, wrecking the sled; and the horses became entangled in their harness, and falling, seemed nearly dead. I treated the horse which was most hurt with all the might I knew in Truth.

Each day, for four days, I heard such remarks as these, "I would not give ten cents for the chance of recovery, etc.," but on the fifth day, I was happily rewarded by seeing "Dolly" in a gay gallop over the field with the colts in play.

In February of that year Miss P—— went through a class under Mrs. B——; we all knew her, and as several wanted to be healed, in this vicinity, we called her to us. Soon she had about a dozen patients. Some responded readily. My husband and I began the reading of *SCIENCE AND HEALTH*, and "chemicals" set in, and it seemed that all the revelations of Science were gone for months; then in February following, Mrs. B—— came to us and taught a class of six; and oh, what a stir we all had. What a fight the carnal mind tries to make when pressed by divine Mind.

Since then we have been able to keep ourselves well, and occasionally cast out a beam, as it is revealed in Truth. We have had many victories, and some seeming defeats. We seemed to prosper more when Miss P—— was with us; she left, and then the battle with sense became fierce. Yet the blessed Christ-Principle has been the means of great aid to us in every respect. Of course, living on a farm as we do, Christian Science is in constant demand, especially when we have a family of ten to keep in harmony.—MRS. M. S. H., GREEN MOUND, MO.

My first genuine recognition of the unity of *SCIENCE AND HEALTH* with the *BIBLE*, came through hearing the Teacher of Christian Science lecture on Animal Magnetism. Up to that point in my study, these seemed two wonderful religious volumes in which lay concealed the deep things of God. It remained for one who had actually overcome theological error, to announce their spiritual import. The Horeb heights of this inspired consciousness opened before my vision the land of Christian Science. Leaving the class room, and turning naturally to the *BIBLE* for confirmation, where could its leaves part but at the second chapter of second Thessalonians? A great Light flooded my sense of Scripture. Truth bore in the message that the teaching of the Massachusetts Metaphysical College was identical with that of Saint Paul, and a true reflection of Christianity.

A similar impartation, though less in degree, came later while working on the *Bible Lessons* in Samuel, with *SCIENCE AND*

HEALTH. This was before our Quarterlies took on their present form. The movement of the spiritual idea in this direction of Biblical interpretation, was discerned by two students who were journeying to this Emmaus. We were employing individually, in advance, the method now proving so valuable in general use. This early effort was found very enjoyable and profitable; but a danger was uncovered, viz: that of resting in intellectual conviction. This subtlety of the enemy must be overcome.

Giving much careful literal study to the *Bible Lessons* in the past two years, hoping thereby to acquire scientific understanding, has brought out this fact: Intellectually used, they fail to overthrow the current interpretations of Scripture. This works *with*, not against, so-called theology which promises to teach Christianity to the people, and which errs because springing wholly from intellectual reading of God's Word. The innocent victims of this delusion are those who have been trained in these folds.

SCIENCE AND HEALTH declares that "error cannot expel error." Demonstration alone wins the day. The Spiritual sense of the Scriptures will never be unlocked except to those who work out the theory in Life-practice. Palms will be awarded when students can testify through spiritual experience. Then the last trump will sound which ends the struggle between Science and the creeds.—A. DAYTON.

I FEEL it my duty to write a little of the experience through which I learned, and am still learning, Christian Science. I never had heard of this beautiful Truth, but was daily trying to find some remedy by which I might be made well, when a friend told me of Christian Science, but said I could not learn it. This I considered very strange if it was from God. I at once got a copy of SCIENCE AND HEALTH, and, turning to the chapter on healing, began reading; and great was my surprise to find that I could understand it. I also commenced studying the New Testament; to my surprise I could also understand that. It was all so new and strange to me, and filled me with such joy and peace, that I could not let it alone. I read night and day, and began to demonstrate at once for myself and little son. I just believed and rested. My first effort was crowned with success. I did not stop there. I hungered for more, and kept on trying. If I did not always succeed at once, I did not give up, but took

SCIENCE AND HEALTH, and the BIBLE, and read until the light came. If we are sincere, we need never fear, for God never leaves his child.

I know that if I am firm, and hold to what I read in SCIENCE AND HEALTH, that sooner or later, I shall find just what I need. We should read every day. If we stick to Truth, in every trial, all will be made plain to us. I think the knowledge we get in this way calls for harder work to get it, but then we cannot lose it. It has now been nearly six years, and in all that time I have not taken one dose of drugs; neither have I given any to my little son. I have just held to SCIENCE AND HEALTH, and the BIBLE.

As I look over the past year, I can see much that I have gained in this way of living. If we will give all our spare time to this study, we will see in a short time that we are surely learning. I mean by spare time (if we must do house work, office work, etc.), the time we would give to, sociables, talks on worldly matters,—and in fact all the time we can call our own. We must leave all for Christ; then are we truly hungering for Truth, or righteousness, and we shall be filled.

We must set about putting our house in order, make that our business, and God will open the way. He will lead us all the day long.—MRS. FLORENCE WILLIAMS, LEROY, MICH.

“Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?”

The agitation we notice among students as to who shall be their teacher, we regard as an evidence of growth. It shows that they begin to see that they are in bondage, and are binding themselves to the personality of a particular teacher, and thereby dividing into factions; each faction believing itself to be right, and all others wrong. Discord is thus created, instead of harmony. As of old they are declaring, “I am of Paul and I of Apollos.” Thus the strife becomes, “Who shall be greatest?” There are too many who wish to attend the “Regulator,” as our Teacher says, in an article in the July JOURNAL, 1889.

The teaching of Christian Science is to make free. In the May JOURNAL, 1889, our Teacher says, “Each student should, must, work out his own problem of Being, conscious, meanwhile, that God worketh with him, and he needs no personal aid.”

All of her writings teach independence, or rather dependence on

God alone. She does not mean by this, that teachers are not needed, but that the student should rely more upon Divine Principle, and less upon the personality of the immediate teacher. It is not intended that students shall not love and respect their teachers, but they shall love and respect others also; and loyal students will love all mankind. "By loyalty is meant allegiance to God, subordination of the human to the divine, steadfast justice, and adherence to divine Truth, instead of personal worship."

Retrospection and Introspection.

"Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." — W. L. BARTEAU, ST. PAUL, MINN.

I WRITE, thinking perhaps some other just in the field, and as ignorant before taking up the work of the Master, and of what it might mean, as I was, may find my experience a benefit to them.

To be healed, is very satisfactory; to heal is joyous. To be blessed for helping others is most gratifying. But later what shall we say when persecution comes; when we stand alone to material sense?

Then we cannot talk of joy and demonstration; we are put in the crucible, and this refinement of motive and purpose, is ours as never before. Then be true for Truth's sake; because it is Truth. Let there be no Peter thought in our heart, lest we suffer as he suffered.

I said when the hour seemed darkest, "I will stand by God's messenger through this dark place, the crisis will be over, and Love does reign." Our Teacher is pressing on; shall we not be with her? Even the humblest has a place. When I settled down to be true, in the seeming darkness, the Light came, and with it the sweetest benediction, the most uplifting expression of Love, yet known. My Master leading, and my Teacher showing me the Way.

It has shone through every cloud since. It is God's work; our work is to step one side, get self out of the way, and to know that God is all. We can say with Paul, "We rejoice in tribulation," because these trials, lead us "out of sense into Soul," and Love proves itself All-power.— M. W. L. H.

I THOUGHT I would tell you of one of my demonstrations which happened in school one day, as I was playing with some of my

school-mates. We were playing in a cellar just built. There were no steps, so we had to jump down, and as I jumped I seemingly sprained my ankle. I did not know anything for a moment, until I got up, then I could realize the omnipresence and omnipotence of God. They were going to send for a doctor, but I would not let them. I said, "They could send for all the doctors they wanted, but not one would touch me, for God was my help, and I was not going to have any other help but Him." When school was out, they were going to send for some boys to get a horse and buggy. I told them, "I would rather walk home, for God was my strength." In belief I could not walk very well, but I was going to walk anyway. Some girls helped me. When I got home I said the Lord's Prayer, and the Scientific Statement of Being. And in less than half an hour I was all right. Is not Christian Science a wonderful blessing to me? — M. K., AGE 13.

ABOUT two years ago while laboring under the belief of suffering, a beautiful light crept into my heart and home. For six years previous, my health was so poor, that my life was despaired of many times. Weeks at a time, I was unable to use my limbs. Everything was done for me, that friends could suggest, including change of climate; all of no avail. I was prevailed upon to try Christian Science, and in three weeks I was perfectly well, and was awakening to the Truth. My heart so overflows with love and gratitude, that I cannot keep this knowledge from the world. I hope my experience may be the means of bringing some one else into the light. — R. A. WILSEY, SAN BERNADINO, CALA.

A SWEET incident occurred in our Sunday school class. A dear little girl asked if she might have one of the tracts from the Reading Room; being gladly answered in the affirmative, she took, by mistake, as *she* thought, a German tract, which was not discovered by her until on the way home. Immediately a little Love thought said, — "The hired man is German, and can read the tract; give it to him." Obeying the sweet voice, the seed was sown. The next Sabbath several little ones took tracts; and thus may be scattered by little hands, many seeds of Love and Truth. — PEORIA, ILL.

OUR church is rapidly growing in numbers and demonstration. J. P. FILBERT, LOS ANGELOS, CAL.

EDITOR'S TABLE.

TO MY CO-WORKERS IN TRUTH: I was unexpectedly called to take editorial charge of the JOURNAL. A sense of duty impelled me to respond to the call. When called by the voice of Truth to responsible duty which we fain would avoid, we may learn a lesson from the allegory of Jonah and the whale. Called to Nineveh, it is not well for us to take ship for Tarshish. Jonah's experience is likely to be ours. It is better for us to remain on the dry land, of our own preference, than to be spewed thereon. I have had no journalistic experience. Neither have most of my predecessors, so that this could not be urged as an excuse. With this issue of the JOURNAL my editorial duties and responsibilities commence. If earnest purpose, and conscientious discharge of the onerous duties devolving upon the position, shall be of avail, I shall hope for a fair measure of success.

I ask that your purpose be with me. The JOURNAL belongs to us all. We have a common interest in it. Give us your best thought; and together let us record the evidences of our growth in Truth upon the JOURNAL's pages.

Its mission is a noble one; its future bright. Its success was assured from the first. With Truth as its Sponsor, how could this be otherwise? Panoplied with Love, it is impregnable. Fortified in Good, it is unassailable. Hand in hand let us sustain it; and "having done all," let us "STAND."—S. J. HANNA.

THE use of the words Christian and Science by the author of SCIENCE AND HEALTH, Rev. Mary B. G. Eddy, has been the cause of much unfavorable comment by non-Scientists, and of many and repeated attacks from the pulpit. The notion, born of the monastery and middle-age ecclesiasticism, that there is an irreconcilable conflict between science and religion, has not yet been fully eliminated from theological thought.

The word Science, if used in any sense tending to connect it with religion, is yet a kind of red flag to many sincere people. As the result of erroneous teaching, there is to their apprehension, no science in religion, and no religion in science; no fellowship between Christianity and science. For this reason, in part,

at least, many onslaughts have been made upon Christian Science by persons knowing nothing whatever of it, — its claims, aims, purposes, and underlying Principle. Is there any good reason for this? Should not Christianity be Scientific, and should not Science be Christian?

Let us briefly examine the meaning of the words Christian and Science. The word Christian is usually employed to designate that era in the world's history which began with the birth of Jesus Christ. In a broader sense, it is used to designate that which pertains to the life, teachings, and religion of the Saviour. In its common acceptance, it does not ante-date the birth of Jesus.

So little conception has there generally been of any distinction between Jesus and the Christ that there has been small, if any, attempt to go back of the personal Jesus.

Forgetful of the Christ to whom Jesus referred when he declared, "Before Abraham was, I AM," mankind have thought of Christianity as appertaining only to the so-called Christian Era. A moment's reflection will suffice to show that this conception is erroneous. Whatever has been consonant with the Christ-character, the Christ-purpose, the Christ-life in any and all ages of the world, has been "Christian," and may properly be so designated.

It is a mistake to suppose that there was no attempt at Christ-living, or Christ-likeness, before the advent of Jesus. We see much of the Christ-spirit reflected by even the ancient heathen philosophers. More or less clearly has the Christ shone out through human instrumentalities, in every age. The patriarchs, the prophets, and the Psalmist, breathe forth in the Old Testament much of the Christ. To limit Christianity to the New Covenant, would be to declare that the Old Covenant was not Christian.

In this large sense then, is the word Christian used, by the author of *SCIENCE AND HEALTH*, in connection with the word Science. Science is defined by Webster to be: "Knowledge; knowledge of principles and causes; ascertained truth or facts; accumulated and established knowledge, which has been systematized and formulated with reference to the discovery of general truths or the operation of general laws; to make known" etc.

Thus, according even to the lexicographical meaning, the word Science is a synonym of Knowledge, Truth, Law etc. There is one Truth because there is but one Law, the immutable Law of God;

therefore there is but one Science, the God-Science, or Christ-Science. Truths are human concepts. Laws are human devices, adapted, so far as may be, to varied and varying human needs. Sciences are human opinions, speculations, and hypotheses, changing from age to age, from decade to decade, from year to year. The line should be sharply drawn between Truth and truths, Law and laws, Science and the sciences. The former pertain to the divine; the latter to the human. Divine Truth might be used synonymously with Christian Science. So likewise, divine Wisdom, Knowledge, Law etc.; but the more we consider the deep significance, the all-inclusiveness of the words Christian Science, the more we see the profound Wisdom of their selection and use. There are no two words in the English language which would or could take their place. None which express so much from the truly Scientific standpoint.

Those who live nearest to Christ are living the Christianly Scientific, and the Scientifically Christian life. Those who are Christian Scientists, then, with all the depth of meaning which the name implies, are, in the broadest sense, Christians. He who possesses the highest measure of Christ-Knowledge is the best Christian. How shall that measure be determined? Is it not fair to say that he who can demonstrate in action the most of this knowledge, that is, point to the best fruits, may reasonably lay claim to the highest degree of Christianity? Only, therefore, as Christian Scientists can demonstrate this larger measure, may they consistently lay claim thereto. How important then, that by "our fruits" we shall "be known!" This means much. Let it be our intense purpose to *realize* the fulness of its meaning, so that in our every thought, aim, motive and action, we shall express it.

The claim has been made that there is no Biblical warrant for the use of the word Science in connection with religion. This is an error, speaking even from a literal standpoint. In Dan. 1: 4, we read, "Children in whom *was* no blemish, but well favored, and skilled in all wisdom, and cunning in knowledge, and understanding science." It was the "understanding" of "Science" that enabled the Hebrew children to "demonstrate over," or pass unharmed through the flames and heat of the burning fiery furnace, heated "one seven times more than it was wont to be heated." It was the understanding of Science that saved Daniel from the fury of the lions. It was this Science by virtue of which

Elijah ascended, and Enoch was translated ; by the understanding of which Jesus wrought his mighty works, healed the sick, cast out devils, raised the dead, became transfigured on the Mount, arose from the tomb, ascended into Heaven.

The understanding of this Science clears away the mists covering the events of Bible history, and enables mortal vision to, at least, dimly discern the mysteries beyond the veil. Who shall say that such an understanding of Science as the Bible plainly shows forth is beyond the reach of mortals now? Who shall say that if the first and great commandment, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind;" and the second, which is "like unto it," "Thou shalt love thy neighbor as thyself," had been obeyed, in the true sense of obedience, since the time of its utterance, every event narrated in the Bible, however miraculous to human sense, would not long since have been Scientifically demonstrated, and would not be susceptible of demonstration to-day? Will any Christian say that any living which falls short of obedience to these commandments, is Christian living? If not Christian, it is not in any true sense, Scientific. It is evident that the failure so to live must result in inability to demonstrate this Science. As well might the tyro in arithmetic expect to work out a problem in Euclid, as the Christian striver to demonstrate the marvellous events of Bible history, until by right living, he has attained to the requisite understanding of the Science by virtue of which it may be done.

Again, in 1. Tim. 6: 20, 21, we read: "O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called: Which some professing have erred concerning the faith." With much apparent satisfaction this text has often been hurled at Christian Science by its opponents, as a conclusive declaration that it is the Science falsely so called to which Paul referred. How strange that Christians can see only a false Science in that manifestation of divine Truth which heals the sick, and destroys sin! It would seem as though even the blindness of prejudice would recognize therein a demonstrable Truth.

Whenever the word *Omniscience* (All-Science) is used, it is a declaration of Christian Science. There is but one Science,—the Christ-Science; hence this is the All-Science expressed by the word *Omniscience*. So with the word *Prescience* (foreknowledge). It but expresses the Omniscient fact.

We see then, the futility of any attempt to separate the words. The word Christian, or Christianity, though meaning much, does not seem to convey to the human understanding the fulness of divine Truth. Science divorced from Christian, or Christianity, means nothing.

Should we not then be careful to express our full meaning by always coupling the words Christian and Science together? Any attempt to separate them is erroneous.

THE regular meeting of the Massachusetts Metaphysical College Association took place on October 5th in Steinert Hall, 62 Boylston St., Boston. There was an unusually large attendance, many having come from far distant points in the west and in Canada.

The common verdict was that never had there been a more harmonious meeting. Indeed, many of the regular attendants declared it to be one of the most harmonious gatherings ever held by the Association. It was pronounced to be a grand demonstration of the unifying power of Love.

Dr. E. J. Foster Eddy presided. After silent prayer, he read a brief selection from SCIENCE AND HEALTH, which seemed to have been prepared especially for the occasion. It struck deep into the hearts of the listeners. He then read the 13th of Romans. This glorious Pauline message seemed also to have been specially addressed to the meeting. It was listened to with hushed attention. The chairman then spoke upon the purpose for which they had met. He said in substance: We have come together here to-day in Love, to demonstrate Love. We should dwell together in Love, for Love is all. This afternoon should witness such a demonstration of Love as we have never seen before. How are we to bring out Love? By loving our neighbor. Can we judge as to what Love is from a mortal mind standpoint? What seems like love to the finite sense may be the reverse of true love and its manifestation. When we see a brother in error we should kindly point it out to him and not from a mistaken sense of love leave him resting complaisantly in the error. Only Truth can uncover error, and the farther we advance in the understanding of Love the more readily shall we detect the works of evil. To soothe error is not to uncover it, and Love commands that the error shall be seen and cast out. Universal love is what we should strive for. In doing good we

often have to wound to the false mortal sense to heal sickness or sin. As students and teachers we are often called upon to do things which, to human sense, are very unpleasant, but Love demands that we shall do them.

The following subject was then presented for discussion :

"Is there a neutral position in Science?" There was but one opinion expressed by the several members who took part; viz: that there was, and could be, no neutral position in Truth, for Truth, to the human understanding, is radical, and uncompromising. It admits of no half-way measures. Upon motion, the article published in the October JOURNAL, by Rev. Mary B. G. Eddy, was read. A number had not read the article, and its reading was listened to with eager attention. A vote of thanks was unanimously tendered the Teacher for the wise and satisfactory manner in which she had once more tided the students over what seemed to be a difficult place. The sentiment was very generally expressed that Principle had guided, and that material organization was not a necessity in Truth; that indeed, its observance was a hindrance to growth, and demonstration. In the course of the discussion of the subject before the meeting, one sister said, There could be no neutrality in Science; it required the plucking out of the right eye, and the cutting off of the right hand. Another said, I see there is but one Baptism, and one church; there is no benefit in material organization. I am now ready to stand where God wants me to stand. The church will be built. Sometimes the Mother thought seems confused, but later we find that it was our thought that was confused. A sister spoke from the lesson of Peter as the Rock. A brother asked, How long will it take us to learn that All is Mind? Constantly trying to work out every problem from the standpoint of matter will prove a failure. Need we take every step that Moses took; may we not shorten the way by the realization that All is Mind? A sister from Canada related the circumstance of the arrest of one of her students upon the information of the coroner; how the boast had been made by the medical association that Science practice should be put down by the strong arm of the law, and how the trial had resulted in the complete vindication of the student. Also, how her husband, although under the charge of manslaughter, was permitted to be at large without bail, so little importance was attached to the prosecution.

A brother spoke of the establishing of the Church on a non-

material basis; and the demonstration of finding a statute of this state, providing for church organizations, without the necessity of resorting to material methods. It was announced that letters were coming in with the assurance that increased subscriptions would be made. A brother said, The idea of divine Love is the key-note of Christian Science. Love is constantly demanding a higher platform; hence the recognition of the church on a higher plane. Our Teacher has given us the key-note and example, and we should all follow. A sister said, When we are guided by Love there can be no division. A sister spoke in behalf of the young people,—as to the necessity of keeping the Sabbath school teachers in the way of showing the young folks the importance of studying the BIBLE and SCIENCE AND HEALTH. A sister said it seemed to her that there never had been a meeting where the senses had been so hushed, as at this meeting. Another sister spoke of the necessity of living Love, as well as talking it. Another remarked that on the battle field, the true soldier paid little attention to the personality of the general, but listened attentively to his commands.

A brother said, We are all rejoiced at the happy solution of the Church Fund question. We must learn in the school of experience, — Christ, Truth.

THE article addressed to the contributors of the Church Building Fund in Boston, by Rev. Mary B. G. Eddy, published in the October JOURNAL will effectually settle the church question. It now appears clearly that the church to be erected on the lot so generously donated by her, will represent *the* church universal. It is not local to Boston. It is not local to Massachusetts. It is not local in any sense. It is in the fullest sense *the* mother church. It typifies *the* Christian Science church. There will be many church buildings erected all over the world to meet the convenience of local Societies and Congregations; but none of them will take the place of "The First Church of Christ Scientist." The material emblem — the church building — but shadows forth the great spiritual fact back of it. There will be no other church building which will in this distinctive sense reflect the spiritual fact. It will stand as the monument of Truth which has dawned upon the nineteenth century. All who desire that this monument shall be erected will contribute, to the extent

of their ability, toward its erection, regardless of local church buildings, or local considerations. Is there a true Christian Scientist who can afford *not* to have a brick in this church?

THE following letter of dismissal from an Orthodox church is significant of the change of feeling toward the Church of Christ Scientist:

B—— ST. CONGREGATIONAL CHURCH,
March 31st, 1892.

This is to certify, that Mr. and Mrs. T. R. A. are members in good and regular standing of the B—— St. Congregational church, and they are hereby, and at their own request, dismissed from its fellowship and transferred to that of the Church of Christ (Scientist). They are cordially commended to the Christian sympathy of God's people in that communion.

By order of the Church,

W. McC, Sec.

MANUSCRIPT sent to the JOURNAL without signature and address is not accepted. In preparing manuscript for publication, if contributors will invariably *write with ink, and on one side of the paper only*, it will be greatly appreciated. The articles for our JOURNAL should be written with the same care that we give a patient, or teach a student, to bring out our best demonstration of Christian Science. Also, manuscript should reach this office by the first of each month, addressed:—EDITORIAL DEPARTMENT, CHRISTIAN SCIENCE PUBLISHING SOCIETY, 62 Boylston Street, Boston, Mass.

No doubt our readers will find cause for criticism of the JOURNAL under its present management. It would be strange if it were otherwise. We invite friendly criticism. Should there be any temptation to adverse criticism, we trust it will be "demonstrated over" by preparing and sending in some contributions. Time thus spent would be much more profitably passed than by consuming it in unfavorable comment; and by this means the cause for such comment might, in part at least, be removed.

THE ices of November have come again, and one by one the leaves are falling. So, one by one, should one let drop the false and alluring claims of the personal senses. They are, "Nothing but leaves."

PUBLISHER'S DEPARTMENT.

SOME COPIES of SCIENCE AND HEALTH, printed on Bagster Bible paper, bound in full calf, (stiff covers) and of the 63d edition, can be had at the following reduced prices:—

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OUR advertising columns close *promptly* on the 15th of each month. Cards, church notices, etc., received after such date, go over until the following month.

WE are desirous of obtaining copies of the following JOURNALS: Feb., Apr., and May '87; June, and Oct., '89.

THE cards containing the LORD'S PRAYER, and its spiritual interpretation, as given in SCIENCE AND HEALTH, are furnished at the following prices:

Single copies, five cents each, postpaid.

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Will our friends who do not receive their publications promptly please complain to the postmaster in respective localities? We have discovered some of these officials are careless with second-class mail matter, and report publications not received when upon a more careful search they are found.

PUBLICATIONS are not continued beyond term of payment unless a request in writing is received so to do.

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OUR friends will confer a special favor by invariably prefacing their letters with their street and number; and this, no matter how often they write or however familiar with their address we are presumed to be.

PLEASE note that all communications relating to subscriptions advertisements, and business matters of every nature should be addressed to CHRISTIAN SCIENCE PUBLISHING SOCIETY, while all contributions for the JOURNAL should be sent to the EDITORIAL DEPARTMENT CHRISTIAN SCIENCE PUBLISHING SOCIETY.

THE CHRISTIAN SCIENCE JOURNAL purchased for *strictly gratuitous distribution* is furnished any person, Christian Science Reading Room, or Dispensary, at the rate of \$1.00 per dozen copies, postpaid.

These rates apply only to orders of not less than *one dozen copies*, of any *one month*.

NOTICE last cover page of this JOURNAL for prices and titles new tracts issued.

OUR supply of bound Series Vol. 1 and 2 is exhausted; also Nos. 1 and 4, Vol. 1, and No. 10, 13, 15, and 16, Vol. 2.

No more of these are to be printed.

Friends having any of the above named SERIES to spare will please advise us.

CHURCHES OF CHRIST (SCIENTIST) SUNDAY SERVICES:

ALBANY, N. Y.—10.30 A. M. followed by Bible Class, at Church of Christ (Scientist), 179 Clinton Ave. Also services Tuesdays at 7.30 P. M. Anna L. Van Derzee, Pastor.

ANCHUR, ME.—10.30 A. M., S. S., 11.30 A. M., Friday, 7.30 P. M., 90 Court Street. Wm. H. Wing, Pastor.

AUSTIN, TEX.—Service 10.45 A. M., Sunday School 11.45 A. M., at Fireman's Hall, West Eighth Street.

BEATRICE, NEBRASKA.—10.30 A. M., 510 Court Street. Pastor, E. M. Buswell. Sabbath school 11.30 A. M.

BELOIT, WIS.—10.30 A. M., S. S. 12 M., Carpenter's Block.

BLOOMINGTON, ILL.—10.30 A. M., Sunday School 9.30 A. M., Cor. Grove and Center Sts.

BLUE SPRINGS, NEB.—10 A. M., Church of Christ (Scientist).

BOSTON.—"The First Church of Christ, Scientist." Chickering Hall, 151 Tremont Street. Preaching at 10.30 A. M., Sunday School at 12 M. Rev. L. P. Norcross, Pastor. Wm. B. Johnson, Clerk.

BUFFALO, N. Y.—In the Church of Christ (Scientist), 10.45 A. M. and 7.45 P. M. Sunday school 12 M. Fridays, public Conference Meetings at 8 P. M., corner Prospect Ave. and Jersey Street. Rev. Edmund R. Hardy, pastor.

BUFFALO, N. Y.—10.45 A. M.; S. S. 12 M., 916 Main Street.

BROOKLYN, N. Y.—Church of Christ (Scientist), 12 Hanover Place, Services at 10.30 A. M., Sunday school following morning service. Also, public meeting Thursday evening at 8 o'clock. Mrs. P. J. Leonard, speaker.

CEDAR RAPIDS, IA.—3 P. M., Universalist Church, 3rd Ave.

CHICAGO, ILL.—10.45 A. M.; Sunday School, 11.45; New Kimball Hall, 243 and 253 Wabash Avenue, near Jackson Street.

COLORADO SPRINGS, COLO.—11 A. M., Bible Class 10 A. M.; also Thursday, 3 P. M., at K. of P. Hall, Durkee Block, Pike's Peak Ave. Mrs. E. P. Sweet, speaker.

CINCINNATI, O.—10.30 A. M.; Sunday School 9.30 A. M.; 62 West Ninth St. Mrs. Arabella S. Burdge, pastor.

CLEVELAND, O.—Sunday School, 10.30 A. M.; 11.30 A. M. Kendall Block, 106 Euclid Ave. Erastus N. Bates, Pastor.

DENVER, COLO.—Church of Christ (Scientist) 1751 Logan Ave., between 17th and 18th Avenues. Regular services, 10.30 A. M., Bible class at 12 M. Jno. F. Linscott, pastor.

DAYENPORT, IA.—10.30 A. M., S. S. 11.15. Masonic Temple.

DETROIT, MICH.—10.30 A. M., S. S., 11.30 A. M., Schwankovsky's Hall, 240 Woodward Ave. Mrs. A. M. Knott, pastor.

DULUTH, MINN.—3 P. M., at Unitarian Church, corner Second St. and First Ave., east.

FAIRMONT, MINN.—10.30 A. M.; S. S. 11.30 A. M., Occidental Bk.

FORT HOWARD AND GREEN BAY, WIS.—Royal Arcanum Hall, Fort Howard, 10.30 A. M.

GALESBURG, ILL.—Services 10.30 A. M.; Sunday School, 11.30 A. M., 314 East Main Street.

INDIANAPOLIS, IND.—10.30 A. M. and 7.30 P. M.; S. S. 2.30 P. M., Propylæum Building, Rev. G. Haines, pastor.

INDIANAPOLIS, IND.—Corner North and Alabama Streets, Service 10.30 A. M., Sabbath School 11.30 A. M.

JAMESTOWN, N. Y.—Services at 11 A. M.; S. S. and Bible class at 12 M., corner Third and Spring Sts., Horton Block.

JUNCTION CITY, KAN.—10.30 A. M., S. S. 12 M., Clough Building,

KANSAS CITY, MO.—10.30 A. M., 28 and 30 Gibraltar Building.

KEARNEY, N. B.—11 A. M. and 8 P. M., S. S. 10 A. M., 2212 Central Ave. Mrs. Hattie E. St. John, Pastor.

LINCOLN, NEB.—10.45 A. M., and 7.30 P. M., 1124 N St. Bible School following morning service. Bible Study Thursday 7.30 P. M. Nellie B. Eaton, Pastor.

LOS ANGELES, CAL.—Services 10.30 A. M., Sunday School 11.30 A. M., 525 Fifth St., J. P. Filbert, Pastor.

MARINETTE, WIS.—10.30 A. M., and 7.30 P. M., Johnstone's Hall.

MARSHALLTOWN, IA.—Services, 10.30 A. M., followed by Bible Class, over No. 111 West Main Street.

MAQUON, ILL.—10.30 A. M., K. of P. Hall.

MILWAUKEE, WIS.—10.30 A. M., S. S. 11.45 A. M., Friday 8 P. M., 222 Wisconsin Street, Mrs. J. G. Clarke, Speaker.

MILWAUKEE, WIS.—10.30 A. M., Severance Hall, 421 Milwaukee Street. Speaker, S. J. Sawyer, C.S.D. S. S. 11.45 A. M.

MINNEAPOLIS, MINN.—11 A. M. S. S. 12 M. Public Conversation on SCIENCE AND HEALTH Fridays 4 P. M. Study of S. S. lesson Saturdays 4 P. M., 824 Nicollet Ave.

MONTREAL, CAN.—11 A. M. and 4 P. M., 2456 St. Catherine St.

MT. PLEASANT, MICH.—10.30 A. M., Sunday School 12 M.

NEW YORK CITY.—Service at 10.30 A. M., at Hardman Hall, corner of Fifth Avenue and Nineteenth St. Bible class at 12 M. every Sunday. Services every Sunday and Tuesday evenings at Reading Rooms No. 96 Fifth Avenue at 8 P. M. Rev. Augusta E. Stetson, pastor.

NEW YORK CITY.—Service every Sunday at 10.45 A. M., followed by Bible Class, at 545 Fifth Ave., entrance on 45th St. Also service every Sunday and Tuesday evenings at 1544 Broadway between 45th and 46th Streets. Mrs. Laura Lathrop, Pastor.

OCONTO, WIS.—10.30 A. M. S. S., 11.45 A. M.

PHILADELPHIA, PA.—10.45 A. M., followed by Bible Class, at Earley Hall, 1321 Arch St.; also Monday and Friday, at 8 P. M., 1633 Chestnut Street. M. Anna Osgood, Pastor.

PUEBLO, COL.—10.45 A. M., S. S., 11.45 A. M., Bible Class, Thursday, 7.45 P. M. Rooms 1 and 2, Glade-Kiefer Block.

QUINCY, ILL.—Sunday Service 11 A. M., Sunday School, 9.30 A. M., Newcomb Block, Room No. 2, Maine Street.

SALT LAKE CITY, UTAH.—11 A. M., S. S. 10 A. M. Wednesday, 10.30 A. M., Odd Fellows' Hall, Market Street. Mrs. A. F. De Long, Speaker.

SIOUX CITY, IA.—10 A. M., G. A. R. Hall, bet. Douglas and Pierce Sts.

SCRANTON, PA.—Spencer Building, 519 Adams Ave. Bible Class at 10.30 A. M. Regular Services at 7.30 P. M. S. J. Hanna, Speaker.

ST. JOSEPH, MO.—Ballinger Building, 7th and Edmond Sts. Regular services 10.30 A. M., S. S. 3 P. M., Evening service, 7.30. Enquiry meeting, Tuesday 3 P. M. C. M. Howe, Pastor.

SYRACUSE, N. Y.—10.30 A. M., Sunday School at 12 M., 704 East Fayette Street.

TOLEDO, O.—Christian Science Chapel, 321 Tenth St. Services every Sunday at 10.45 A. M., Sunday School 12 M. Also services every Friday evening at 7.30. Miss Sarah J. Clark, Pastor.

TOPEKA, KAS.—11 A. M., S. S. 10 A. M., 210 W. 6th Street.

TORONTO, CANADA.—11 A. M. and 7 P. M., Beaver Hall, S. E. corner Yonge and Gerrard Streets.

TORONTO, CANADA.—11 A. M., and 7 P. M., S. S. 12 M., corner College and Brunswick Aves. Mrs. J. H. Stewart, Pastor.

TROY, N. Y.—10.30 A. M., Sunday School 11.30 A. M., 63 Seventh Street.

WICHITA, KAS.—11 A. M., S. S. 10 A. M., 211 N. Market St.

Regular Sunday services of Scientists are as follows:

AMSTERDAM, N. Y.—10.30 A. M., Bible Class at 12 M. Friday evening meeting, 7.30 P. M., at 18 Mohawk Place.

APPLETON, WIS.—10 A. M., Pardee Block, Room 29, 3rd floor.

ATLANTA, GA.—Sunday School 10 A. M., Christian Science, Room, 42½ N. Broad St.

AUBURN, N. Y.—Bible Class 3 P. M., 15 Cayuga Street.

BAKER CITY, OREGON.—Bible reading, and study of Science and Health every Sunday morning at 10.30, at residence of Mrs. L. W. Nelson, Washington Ave.

BARRE, VT.—10.30 A. M., S. S. 12 M., 6 Clark Ave.

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BELVIDERE, ILL.—Sunday School, 2.30 P. M., 125 Logan Ave.

BINGHAMTON, N. Y.—10.30 A. M., Pythian Hall, 157 Water St. C. A. Jacques, Speaker.

BINGHAMTON, N. Y.—10.30 A. M., 233 Chenango St.

CALAIS, ME.—Bible class 3.30 P. M., at C. S. Room, King B'k.

CANON CITY, COLO.—10.30 A. M. and 7.30 P. M., Friday 7.30 P. M., 422 Main Street, Room 4, up stairs.

CHATTANOOGA, TENN.—10.30 A. M., 100 College Street.

CHARLES CITY, IOWA.—10.30 A. M., Room 3, Cheney Block.

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CINCINNATI, O.—Bible study, 11 A. M., C. S. Institute, Suite 9. Lombardy Flats. Science study, 2.30 P. M., every Wednesday. 224 W. 4th Street.

CINCINNATI, O.—10.30 A. M., S. S. 10 A. M. Bible class Wed's, 2 P. M. SCIENCE AND HEALTH Reading Saturdays 8 P. M. Lincoln Inn Hall, 227 Main St., 2nd floor.

CLAY CENTER, KAS.—11 A. M., Lincoln Avenue.

CLOW TOWN, MINN.—S. S. 2 P. M., North Ridge Schoolhouse.

DECATUR, ILL.—Sunday School 3 P. M.; Science Study, Tuesday, 7.45 P. M.; Rooms 14 and 15 Fenton Block, C. Lulu Blackman, Leader.

DE FUNIAK SPRINGS, FLA.—10 A. M., residence, G. A. Walther.
 DES MOINES, IA.—Sunday School 10.30 A. M.; Preaching Service 7.30 P. M.; Bible Study, Tuesday, 8 P. M., at High Street Baptist Church, 12th and High Sts.

DUBUQUE, IA.—2.30 P. M., at Universalist Church.

ELROY, WIS.—2 P. M., over E. N. Loveland's Agricultural House.

ERIE, PA.—11 A. M., S. S., 10 A. M., 96 East 6th St.

ESCANABA, MICH.—Bible Class 3 P. M., 415 Campbell St.

EUREKA, CAL.—2.30 P. M., residence, Mrs. H. S. Hannah.

EVANSTON, ILL.—10.30 A. M., S. S. 11.30 A. M., Wednesdays 3 P. M., Fridays 7.30 P. M., at the Christian Science Home, 323 Hinman Ave.

EXETER, NEB.—10.30 A. M., residence, Mrs. W. N. Babcock.

FALL RIVER, MASS.—2 P. M., 39 S. Main Street, Room 5.

FORT DODGE, IA.—10.30 A. M., Music Conservatory.

GALVESTON, TEX.—4.30 P. M., S. S. 10 A. M., P. O. St., bet. 18th and 19th Sts.

GLOUCESTER, MASS.—7 P. M., Harmony Hall, 17 Elm Street.

GRAND ISLAND, NEB.—3 P. M., S. S. 10 A. M., 403 East 5th St.

GRAND JUNCTION, COL.—City Hall, Sunday School 2 P. M. Bible class, Thursday 2 P. M., Mrs. W. T. Carpenter, Speaker.

GRAND RAPIDS, MICH.—10.30 A. M., Good Templars' Hall.

GRAND FORKS, NO. DAK.—3.30 and 7.30 P. M., 406 Demers Ave.

GROVETON, N. H.—Bible Class 12 M., 1 Rich St.

HALIFAX, NOVA SCOTIA.—3 P. M., 106 Granville Street.

HAMILTON, CANADA.—11 A. M., and 7 P. M., 229 James St., So.

HARTFORD, CONN.—10.30 A. M., City Mission, 234 Pearl Street.

HODGE, MICH.—10.30 A. M., residence Mrs. Gertie Hodges.

HULL, IA.—Sunday School 2.30 P. M., parlor Masonic Hall.

JACKSONVILLE, ILL., 7.30 P. M., 202 South Prairie St.

JEFFERSON CITY, MO.—10 A. M., Odd Fellows' Hall.

KANSAS CITY, MO.—10.30 A. M. Room 8, Bayard Building.

LAWRENCE, MASS.—10.30 A. M., Bible Class; Science and Health study, 7 P. M., Mayflower Hall, Pilgrim Block.

LEAVENWORTH, KAN.—3.30 P. M., 700 South Fifth Street.

LE MARS, IA.—10.30 A. M., S. S. 11.30 A. M., G. A. R. Hall, Main Street, between Sixth and Seventh.

LEXINGTON, MO.—10.30 A. M., residence of John M. Williams.

LIMA, O.—4 P. M., W. C. T. U. Hall. Wednesday, 7.30 P. M.

LINCOLN, NEB.—S. S. 10.30 A. M., Bible Class 7.30 P. M., Sunday and Thursday, 1519 O St., Suite 1, Young's Block.

LITTLETON, N. H.—10.45 A. M., Opera Block, Main Street.

LOCKPORT, N. Y.—11 A. M., 15 Cottage St., W. C. T. U. Rooms.

LONG BRANCH, N. J.—11 A. M., Long Branch News Building.

LONDON, CAN.—Bible class, 11 A. M. and 7 P. M., Duffield Block.

LOS ANGELES, CAL.—Bible class 10.45 A. M., Grand Army Hall, over 612 South Spring St.

LOWELL, MASS.—10.30 A. M., and 6.30 P. M. Children's class, 12 M. Tuesday evening 7.30, Highland Hall, Branch Street.

LOWELL, MASS.—10.30 A. M., 6.30 P. M., Tues. 7.30 P. M., Thurs. 3 P. M., 76 Merrimac St., Room 9, Mrs. E. A. Merriman, Leader.

- MACON, GA.—3 P. M., C. S. Rooms, 259½ Second Street.
- MADISON, WIS.—3.30 P. M., S. S. following over 109 King St.
- MANCHESTER, N. H.—6.30 P. M., 6 Odd Fellows' Building.
- MASON CITY, IA.—10.30 A. M., S. S. 11.30 A. M., Odd Fellows Hall.
- MCGREGOR, IA.—10.30 A. M., G. A. R. Hall.
- MERIDEN, CONN.—Bible Class 4 P. M., 12 Linsley Avenue.
- MONTROSE, COLO.—11 A. M., S. S. 10 A. M., cor. 7th and Front Streets, Wednesday, 8 P. M.; Thursday, 3 P. M., cor. 4th and Uncompahgre Streets.
- MUSCATINE, IA.—2 P. M., 410 West Fourth Street.
- MILFORD, N. H.—10.45 A. M., Golden Cross Hall.
- NASHUA, N. H.—Bible Class, 12.30 P. M., 37 Main Street.
- NEBRASKA CITY, NEB.—3.30 P. M., 517 Central Avenue.
- NEW BEDFORD, MASS.—10.30 A. M., Sunday School 12 M., New Five Cents Savings Bank Building.
- NEWBURYPORT, MASS.—10.30 A. M., Room 3, Brown Sq. Hotel.
- NEWBURYPORT, MASS.—2.30 P. M., Conservatory Hall.
- NEW HAVEN, CONN.—10.30 A. M., also Wednesday 3 P. M. and 7.30 P. M., Room 13, Boardman Building, cor. State and Chaple Streets.
- NEW YORK CITY.—Bible Class 10.45 A. M., 105 West 103rd St.
- NORTH BEND, NEB.—10.30 A. M., C. S. Dispensary, Young's Block. Wednesday eve. 8 P. M.
- OAKLAND, CAL.—11 A. M., S. S. 12 M., Hamilton Hall.
- OMAHA, NEB.—10.30 A. M. and 8 P. M., S. S. 11.45 A. M. Bible Lesson 8 P. M., Thursday Room 238, Bee Building.
- OMAHA, NEB.—Carbach Building, cor. Douglas and 15th Sts., Room 313. Bible class 10.30 A. M., Wednesday 2.30 P. M., Tuesday 7.30 P. M., Mrs. Ella Cherry, Leader.
- OREGON, MO.—S. S. 9.30 A. M. Seeman Building.
- ONEONTA, N. Y.—10.30 A. M., Blend Hall, 136 Main Street.
- OTTUMWA, IOWA.—3.30 P. M., No. 333 East Second St.
- PALATKA, FLA.—Bible class, 10 A. M., residence A. Merwin.
- PAOLA, KAS.—2 P. M., Christian Science Hall, Main Street.
- PASADENA, CAL.—10.45 A. M., 49 East Colorado St.
- PEORIA, ILL.—Service every Sunday at 10.30 A. M., in Auditorium Y. M. C. A. Building. Also services every Thursday evening at 7.30 in Reading Room, No. 312, Y. M. C. A. Building.
- PIQUA, OHIO.—10.30 A. M., Room 6, Scott-Slauson Building.
- PITTSFIELD, MASS.—10.30 A. M., No. 41 South St.
- PLYMOUTH, MICH.—2.30 P. M., residence of Mrs. Mary J. Kellogg.
- PORT HOPE, ONT.—11 A. M., and 7 P. M., Bible Class, Wednesday evening, 8 P. M., Christian Science Hall, Queen St.
- PORTLAND, ME.—7.30 P. M., Bible Class, Thursday evening, 7.30 P. M., 537 Congress Street.
- PORTLAND, OREGON.—11 A. M., 191 North 15th Street.
- RIVERSIDE, CAL.—10.30 A. M., Sunday School 9.30 A. M.
- RICE LAKE, WIS.—11 A. M., S. S. 12 M. Odd Fellows Hall.
- ROCHESTER, N. Y.—10.30 A. M. and 7.45 P. M., S. S. 11.30 A. M. at C. S. Reading Rooms, No. 3 East Ave.

- SACRAMENTO, CAL.—11 A. M., S. S. 12.15, Granger's Building.
 SALT LAKE CITY, UTAH.—11 A. M., Sunday School 10 A. M.,
 Wednesday 10.30 A. M., Mercantile Block, Room 21, Mrs. M. A.
 Bagley, C. S. D., Pastor.
 SANDUSKY, OHIO.—10.30 A. M., C. S. Rooms, Odd Fellows' Bld.
 SAN DIEGO, CAL.—11 A. M., S. S. 9.30 A. M., 1529 E St.
 SANTA ANA, CAL.—Residence Mrs. N. Porter. Bible Class
 2.30 P. M. Study of Science and Health Wednesday 2.30 P. M.
 SCHENECTADY, N. Y.—Bible Study 2.30 P. M., 109 Park Place.
 SEYMOUR, WIS.—10.30 A. M. and 7.30 P. M., Wednesday, 7.30
 P. M., in the City Hall.
 SHELDON, IA.—10.30 A. M., residence of F. E. Wade.
 SHEERBURN, N. Y.—Bible class 10.30 A. M., Chapel Street.
 ST. JOHN, N. B.—Bible class 4 P. M., 94 Princess Street.
 ST. LOUIS, MO.—Bible Class 3 P. M., Howard's Hall corner
 Olive Street, and Garrison Avenue.
 ST. LOUIS, MO.—11 A. M., 415 South Jefferson Ave.
 ST. PAUL, MINN.—10.30 A. M., S. S. 11.30, No. 19 Hotel Bateau.
 SPEARFISH, SO. DAK.—2 P. M., office of J. C. Ryan.
 SPOKANE, WASH.—11 A. M., Room 72 Granite Block.
 SPRINGFIELD, OHIO.—2.30 P. M., 22 South Shafer Street.
 ST. CATHERINES, CAN.—S. S. 2 P. M., 34 Niagara St.
 ST. JOHNSBURY, VT.—10.45 A. M., 33 Pearl Street.
 SUTHERLAND, FLA.—10 A. M., Sutherland Hall.
 SWEET SPRINGS, MO.—2.30 P. M., residence of S. C. Davis.
 TRAVERSE CITY, MICH.—10.30 A. M., 24 West 9th St., So. side.
 TREBO, N. S.—3 P. M. and 7 P. M., No. 27 Walker Street.
 UTICA, N. Y.—3 P. M., 11 Rutger Street.
 VINCENNES, IND.—Bible Class 10.30 A. M., Tuesday 2.30 P. M.,
 residence Miss Lizzie Clark.
 WASHINGTON, D. C.—4 P. M., Room 25, 1424 New York Ave.
 WASHINGTON, IA.—3 P. M. residence of Robert McGaughey.
 WEBSTER CITY, IA.—11 A. M., Odd Fellows' Hall.
 WILKESBARRE, PA.—Bible Class 3 P. M., 11 So. Wells St.
 WILMINGTON, DEL.—10.30 A. M. and 7.30 P. M., 111 W. 9th St.
 WRIGHTSTOWN, WIS.—Bible class 3 P. M., Echo Park.
 YATES CENTER, KAS.—3 P. M., G. A. R. Hall.

CHRISTIAN SCIENCE DISPENSARIES, AND READING ROOMS.

- ALBANY, N. Y.—179 Clinton Ave.
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 DETROIT, MICH. — 26 Miami Avenue, up stairs.
 DESMOINES, IA. — High Street Baptist Church, from 2 to 4 P. M.
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 LOWELL, MASS. — Room 9, 76 Merrimac Street.
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 SYRACUSE, N. Y. — 704 East Fayette Street.
 TOLEDO, O. — 321 Tenth Street.
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OCTOBER 1, 1892.

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CHRISTIAN SCIENCE JOURNAL.

'For the weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strong holds.'

VOL. X.

DECEMBER, 1892.

No. 9.

THE CHRIST IS BORN.

The following is submitted in this issue in lieu of an extended editorial.—Ed.

And she brought forth her first born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.—Luke ii. 17.

THIS verse constitutes a part of that chapter of Luke which records the birth of Jesus the Christ. It consists of only thirty words, yet it chronicles the most stupendous event in the world's history, whether written with pen sacred or profane. Laying aside for the moment the spiritual import of the event, let us glance briefly at its secular aspect. It marked a new era in the history of the world. It gave to men a new chronology. It made so deep and lasting an impression upon human affairs that it has entered into all history, biography, literature, art, music, and every department of human affairs. Whenever a legal document is prepared; whenever a book is printed; whenever a magazine, a pamphlet, or a newspaper is published; whenever a letter is written; whenever a legislative Act is passed; whenever an official stamp or seal is affixed, the fact is recorded that nineteen hundred years ago, the Christ was born. Every day of our human existence re-echoes this mighty event, re-emphasizes this wondrous fact.

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Is an event of such moment, even in the secular world, an ordinary event? Is it fraught with no significance to the human race? Is it an event which furnishes occasion only for merry-making and thoughtless hilarity, for bestial engorgement, and Bacchanalian revelry? Is this the CHRISTMASS which mankind are called upon to celebrate? How little this momentous day seems to be understood! How lightly observed! Many persons endeavor to observe it, it is true, in the spirit in which it should be observed; but what must we say of the great majority of the inhabitants of Christendom? How deeply do they partake of the solemn import of the day they assume to celebrate? How much do they apprehend the infinite purport of the birth of Jesus? So indifferent are many people to its significance that they regard it more in the light of a tale of the Arabian Nights, than as an actual occurrence constituting at once the most important and most unique place in the world's annals.

So unlike ordinary historical events is it, that many persons regard it as a wholly visionary and fanciful stretch of the Oriental imagination. So supernormal is it, that no process of human reasoning, or method of human analysis, will explain or account for it. Because of this, many honest people are prone to reject the narrative in its entirety. The concomitant occurrences of Jesus' birth, certainly were supernatural, if we trust to the ordinary conception of what constitutes the natural and the unnatural.

Viewed from this standpoint, the coming of the angel of the Lord upon the watching shepherds, and the shining of the glory of the Lord around and about them, and admonishing them to "fear not, for behold I bring you good tidings of great joy, which shall be to all people, for unto you is born this day in the city of David a Saviour, which is Christ the Lord: and this shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes, lying in a manger;" the sudden appearing, with the angel, of a multitude of the angelic host praising God, and saying, "Glory to God in the highest, and on earth peace, good will toward men;" the pillar of light; the brilliant star moving before the three wise

men of the East, and guiding them to where the young child lay,—these, and many other unusual manifestations,—surely betokened preternatural events, if such things were possible.

But if the sacred record is true, were they any more so than thousands of other Biblical occurrences? From beginning to end, the Bible is replete with events which defy all analyses of human wisdom and philosophy, and as fully set at naught human laws, as do the circumstances connected with Jesus' conception, birth, life and death. Indeed the Scriptures record little, relatively speaking, which does not come under the head of the supernatural. If we reject the account of Jesus' conception and birth because of their supernaturalness, we must by parity of reasoning, set aside the entire Biblical record. There is left us no other alternative. The spirit of criticism which would reject the one, in order to be consistent, must reject the whole. The Latin maxim, *Falsus in uno, falsus in omnibus*, might well be here applied. If the record of Jesus' birth is false, it must logically follow that the entire record is false. Stripped of Jesus' advent, teachings, example, demonstrations, crucifixion, resurrection and ascension, the Bible would be an incomplete record indeed. It would be like unto a foundation without a superstructure, an arch without a key-stone.

Well may those who would exclude this part of the record, hesitate and ponder. We might as well undertake to conceive of a God-less universe, as a Bible without a Jesus; and such a Jesus as came in the midst of the strange events narrated in the record. Such a Jesus as came in no ordinary way. He could not have been the full expression which he was of "God manifest in the flesh" had not his birth been above the human; spiritual, rather than natural. Never could he have so fully brought divine Truth to human apprehension. We must accept his immaculacy of conception, his supersensuality of birth, his divinity of nature, in order to at all understand the purpose and scope of his mission, and the fulness of his crucifixion, resurrection, and ascension. Indeed, the "mystery of godliness" would forever remain unfathomable to human understanding, upon any other hypothesis.

Of course, we understand that the manner of his coming was miraculous only to human sense. The moment we rise above the material or fleshly view-point, and thus, in part, are enabled to spiritually discern, all sense of the miraculous and the supernatural disappears. We then understand that these manifestations are in perfect accord with divine law, and are as much a part of its uniform workings, as the law of our existence.

As Christian Scientists, so far from rejecting the personal Jesus (as we are often accused of doing by those who know not what they say), or denying his divinity, we place both on a plane so much higher than, with our former conceptions, we were enabled to do, that comparison is impossible. We accord to him a place as high as that claimed for him by the most intensely Orthodox, and superadd thereto conceptions of a nature so high and grand as to defy our ability of expression. Our present conceptions were impossible so long as we clung to the belief of an ever-existing and ever-commingling law of Good and evil; or of a life or an intelligence apart from God, who is the only Life and Intelligence.

To show to humanity that there was but one God, one Truth, one Life, one Power, one Intelligence, and one Christ, Jesus manifested himself to mortal sense as a human being, taking on the human flesh, and suffering, and (to human sense), dying upon the cross.

To show that these human conditions were but the temporal, and therefore the unreal, he threw them off in a manner so open, so striking, and so impressive that the most blind and skeptical of his disciples saw and acknowledged his divinity. His divinity therefore was the real; his humanity the temporal.

But to return to the subject of his miraculous advent. Let us first inquire to whom, or to what, do the recorded events seem miraculous; who or what is it that thus sees them? The answer, of course, must be, human understanding, or human intelligence. And what is this? The sum total of human intelligence is to itself a miracle. It has never been, and never shall be able to get out of the miracu-

lous. And through what medium does human intelligence derive its information? Through the medium of the five personal senses. It is they which tell us that the strange events surrounding the advent of Jesus are miraculous and incomprehensible. It is they which constitute what we call "mortal mind," or what is usually termed the human mind. To mortal mind these supernatural events are, of course, miraculous. The moment a thing is understood, its miraculous character disappears. Thousands of things are miraculous to our limited perception. Thousands of things, which, to our infantile understanding, were miraculous, are no longer so. We now know what they are; they have become common place.

Let us bear constantly in mind that it is these purblind, circumscribed mortal senses which declare the miraculous character of the events in question. And it is these which would reject the divinity of Jesus Christ, because of their inability to explain and comprehend them. Let us remember that these same senses which tell us falsehoods on every side, are telling us of the impossibility of such events. These same senses, which, for instance, tell us that a building is a real thing, whereas, we know from the higher sense of faith and reason, that in the twinkling of an eye, by fire, flood, or cyclone, it may be destroyed. It was real even to these, only while it lasted. Thus the lie of the human mind or human senses would have us believe that the temporal is the real, and the eternal the unreal.

The same senses which deny the truth of our narrative, tell us that the sun goes "down," or "sets" at night, and "rises" or "gets up" every morning; that there is an "up" and a "down," whereas the higher knowledge tells us there is neither up nor down; that they are only appearances; that in reality there is and can be, no above and below in the physical realm. The earth's revolutionary motion makes this impossible. What is "up" at high noon to-day, is "down" at midnight, and *vice versa*. The same senses which mock at the divine occurrences, tell us that above our heads is the blue empyrean, as it is poetically called; yet a

higher sense tells us there is no blue empyrean; it is the sheerest poetical imagery.

These same senses would have us believe that the mighty suns whose ponderosity outmeasures human calculation, are but little twinkling stars, bedotting the "blue empyrean." So, if we look around us, we see that we are constantly living amidst the phantasmagoria of mortal sense. *Delusion* is its only *reality*.

Again, will our critic — mortal mind — point us to only a few things which to it are not miraculous? For instance, let it tell us what *it* is, whence it came, what it came for, and whither it is going? Will it analyze *itself*? Will it tell us what the human mind is; will it define the line of demarcation between the human mind and the human body; will it say which is the greater, the mind or the body? It has already said that the mind is derived from the body, and is largely governed by it; yet it admits that it is capable of greater achievements than the body. Will it explain by what principle of its philosophy the lesser can be contained in the greater; for surely it maintains that the mind is *in* the body? Will it also explain, independently of the Bible, when and where its first progenitor came from, and how it came? Which was first, the man or the woman; which was first *its* body or *its* mind; if the body was first, how and when the mind got into the body; if the mind was first, how and when the body got outside the mind; or perhaps it will deign to answer the old, old question as to which was first, the egg or the chicken?

It has already said that the body and mind are inter-dependent; will it now say, how if this be true, the mind can, at the change we call death, so separate itself from the body that it continues to live, while the body dies? True, our critic — mortal mind — is at cross-purposes with itself upon this point. Some of *it* maintains that the mind cannot exist independently of the body, but most of *it* says it can. Which part of it is right?

Will it also say what it is, or who it is, that holds the countless myriads of worlds out in space without material

prop or support? It has already said that they are so held by the law of gravitation; but has it ever told us what the law of gravitation is?

As the angel said to the inquiring Esdras: "Weigh me the weight of the fire, or measure me the blast of the wind, or call me again the day that is past."

Then answered I and said, What man is able to do that, that thou should ask such things of me?

And he said unto me, If I should ask thee how great dwellings are in the midst of the sea, or how many springs are in the beginning of the deep, or how many springs above the firmament, or which are the outgoings of paradise:

Peradventure thou wouldst say unto me, I never went down into the deep, nor yet into hell, neither did I climb up into heaven.

Nevertheless, now have I asked thee but only of the fire and wind, and of the day where through thou hast passed, and of these things from which thou canst not be separated, and yet thou canst give me no answer of them.

He said moreover unto me, Thine own things, and such as are grown up with thee, canst thou not know.

... Then answered he me and said, The more thou searchest, the more thou shalt marvel; for the world hasteth fast to pass away,

And cannot comprehend the things that are promised to the righteous in time to come: for this world is full of unrighteousness and infirmities.

... And again he said unto me, Number me the things that are not yet come, gather me together the drops that are scattered abroad, make me the flowers green again that are withered,

Open me the places that are closed, and bring me forth the winds that in them are shut up, show me the image of a voice: and then I will declare unto you the thing that thou labourest to know."

So, may we not with equal propriety say to our critic, When you shall be able to answer some of these simple, every-day questions, it will be time enough for you to sit in

judgment upon the question of the possibility of the occurrences we are considering. It never can explain them. Some one has well said, "To undertake to account for spiritual, by the logic of material phenomena, is a vastly greater paradox than to express a mother's ecstasy in algebraic terms, or to analyze grief by the chemistry of a tear."

One of the most striking facts connected with our narrative is, that the infant Jesus was laid in a manger. Why was he so laid? "Because there was no room for him in the inn." No room for the Son of God in the inn; must the King of kings and Lord of lords be consigned to the lowly manger, there to dwell with cattle and with sheep? How prophetic is this fact of his future career! Never was there any room for him in the inn of mortal mind,—the mind of the flesh, which constantly warreth with the Spirit. Never had he in this world of sin, where to lay his head. "Despised and rejected of men" he was ruled out of the inn, and kept in the manger of mortal contempt and contumely throughout his earthly pilgrimage. No place but the manger for him, until he had triumphed over death, and established his Sonship. No place for him in the inn of human blindness and human malice, until his mission was at last understood, and he was no longer regarded as a "pestilent fellow" and "stirrer up of iniquity."

The fact that there was no room for him in the inn, I repeat was prophetic. It was prophetic of the manner in which his teachings and his Christly precepts and example should be received in after ages. To-day, do we not see a most literal repetition of his reception, in the manner in which is received the healing and teaching he practiced and taught, which is being revived in this age? Is there any room for the Christ-healing in the inn of mortal mind now? Is it not consigned to the manger of contempt and ridicule and malice? Is it not despised and rejected of men? Are not its disciples pronounced by some to-day as dangerous and crafty and ungodly? Even the rulers of the synagogues, some of them, so far as they can, are consigning the healing power to the manger of cold disdain, and unchristian denun-

ciation. Ah! there is little room in the world's great inn for the Christ to-day. The Christ who comes not to destroy, but to fulfil to-day as much as nineteen hundred years ago. The Christ who still says to the sick and suffering, "Arise take up thy bed, and walk." The Christ who still reaches down his hand and lifts up the weary and the faint. The Christ who still says to the hungering and thirsting, Come and drink of the water of Life. The Christ whose gentle, loving and healing touch still goes out to all who cry, Lord have mercy on me. This is the Christ that our modern inn keepers would keep out in the manger.

But when they shall see in the child born in the manger of the nineteenth century, a re-birth of him of Nazareth; when they shall see that it is indeed the second coming; when they shall see that it is the Spirit of Truth, the Comforter; that it is not pestilential nor a stirrer up of iniquity, but the bearer of the olive branch of peace, and the re-echo of the celestial strains which brought the heavens and the earth in conjunction nineteen hundred years ago; when they shall come to understand the glorious meaning of the angelic song: "For unto you is born this day in the city of David a Saviour, which is Christ the Lord;" when they shall see the "greater works" which are now but dimly foreshadowed, *then* will they swing out the doors of the inn of their better understanding, and invite the Lord of glory in. He cannot be kept forever in the manger. His Light is shining resplendent around the Bethlehem of many hungering hearts in this age, and thousands are hearing the sweet notes of the angelic host as they cry to the faithful shepherds, "Glory to God in the highest, and on earth peace, good will toward men."

NOTICE.

A GOODLY number of contributors have not yet called for their contributions sent me as Treasurer. Will these please do so at once, so my books may be balanced and an accounting made through the JOURNAL, of all funds received and disbursed by me.

A. LANG, 279 Broadway, Lawrence, Mass.

FRUITFULNESS.

M. BETTIE BELL.

BENEDICTION and blessing are the outflow of demonstration and revelation. Without an understanding of Principle, we can know nothing of God. Without the rule of the Principle, we could not demonstrate a knowledge of God. Without an educated understanding of how to handle the rule of the Principle, we could not pick the jewels from the Rock of Ages; hence we must all be taught of God.

Jesus was a healer, a teacher, and a preacher. So was Paul. It is through the understanding of the Principle and a knowledge of how to use the rule, that we learn how to heal, teach and preach the word of God. It is a noticeable fact that the disciples of Jesus did not preach the Law of Love until they first knew how to heal and teach. The rule is that we first begin to gather the gems of Science through healing; then the footsteps are progressive, and we glean a higher Light through teaching. Rising away from the beliefs of sense thought becomes freer, and we are clothed with the gift of preaching. But the three are one, and they cannot be divided, for as we heal we teach, and as we teach we preach. So the established rule in Science is that no man is called to be a preacher unless he can know his calling to be of God in his ability to heal, teach and preach the word of Life.

It is thus that his discipleship bears the seal of Christ. "Christ has come with healing in his wings," and "we shall all be taught of God," is the mandate of the Scripture. It is the medicine of Mind that heals, teaches and preaches; and we find that the Scripture denounces the healing of matter. "Go up into Gilead, and take balm, O virgin, the daughter of Egypt: in vain shalt thou use many medicines; for thou shalt not be cured." Jer. 46: 11. "*There* is none

to plead thy cause, that thou mayest be bound up : thou hast no healing medicines." Jer. 30 : 13. "For I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord ; because they called thee an outcast, *saying*, This is Zion, whom no man seeketh after." Jer. 30 : 17. "Behold I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth." Jer. 33 : 6. Here surely, the promise is fruitful. Turning away from matter to Mind, the prophet cried out, "Heal me O Lord, and I shall be healed ; save me, and I shall be saved : for thou art my praise." Jer. 17 : 14. The 58th chapter of Isaiah treats of the abolition of error, and the lifting from oppression and the yoke ; the whole chapter is radiant with promised fruit : — "Then shall thy light break forth as the morning, and thine health shall spring speedily : and thy righteousness shall go before thee ; the glory of the Lord shall be thy rearward. . . . And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones : and thou shalt be like a watered garden, and like a spring of water, whose waters fail not."

In the Wisdom of Solomon, Apocrypha Old Testament, 16 : 12, we read : "For it was neither herb nor mollifying plaster, that restored thee to health, but thy word O Lord, which healeth all things." David sends forth a rebuke to error, and commands obedience to Love : "Lean not on the arm of man, but on the arm of God for he healeth all our diseases."

After Jesus' laborious work of healing, teaching and preaching, and after he had educated his disciples to do likewise, he issued his great command : "Go to the lost sheep of the house of Israel, and 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."

It will be observed that he not only commanded them to preach, but to heal and teach, for healing overcomes sickness, and teaching overcomes sin, and preaching overcomes death. This triune rule of the Principle will meet, master,

and overcome the triple lie of sin, sickness and death, which opposes the triune Principle of Life, Truth, and Love. Thus the Kingdom of Heaven will be established, and the powers of darkness be ruled out of consciousness.

It is the pure healing, teaching, preaching that will give us the true Theology, Gospel, and Ministry of Christ. Many inquire, "Why do you not lift every case into heaven at once if your Christian Science is so wonderful?" We answer, It is no difficult task to heal those who come to us in a contrite spirit, believing and trusting in the power of the Word. Even Jesus did not do "many mighty works" in some localities because of their unbelief. Persons seeking Christian Science — the Science of Mind — in the spirit of scorn, curiosity, antagonism, and especially, those who deny the text-book, and say, "I want to be made well, but do not ask me to read your book SCIENCE AND HEALTH, or require me to accept the views of its author," — such persons cannot, and ought not to expect to be healed. "He that denieth me will my Father also deny, but he that confesseth me, him will my Father also confess."

The denial of our text-book, which gives to us the power of healing, teaching, and preaching, is the denial of the Theology, Gospel, and Ministry of healing, teaching and preaching. Refusing the Theology of Christian Science, is rejecting the very thing that would heal such persons. I have never been able to heal a case where the book has been denied,—the book which taught *me* how to heal. Jesus said of these, "From such turn away. . . . If ye enter a man's house (his thought), and he receive you not, shake the dust of your feet from that house, and depart from it." Non-receptiveness of Truth is a rejection of it, and brings no fruitfulness.

What is the use of people coming to us to be healed, if they deny the very book in which the healing power is revealed. When people seek relief from the physician who is a student of *materia medica*, do they go to him denying the source from which he obtains his supposed wisdom? No. They take the drugs according to his prescription, pay their

money, and go away content. They do not stop to ascertain that the source of the physician's knowledge is mythology and delusion. But coming to Science they say, "I do not want your book, nor am I willing to confess that the author is chosen, neither am I willing to remunerate you for your time and labor. You do not need it." And not having read the Bible with understanding they continue, "I do not find in the Bible where I am to pay you a dollar for treatment." They overlook the commands of the Master when he sent the twelve out, and enjoined them to "provide neither gold, nor silver, nor brass in your purses; . . . for the workman is worthy of his meat;" and also the injunction contained in 1 Tim. 5: 18, "For the Scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And the labourer is worthy of his reward." Also Paul's statement in Romans 15: 27, "For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things." This lack of principle hinders their receptiveness of the Spirit of Love, and prevents their being healed. Again some persons say, "I want you to teach me, but I have no money to pay you, you do not need it." Often those who thus plead are able to pay, and are under the false belief of poverty, when in fact they have plenty. It is the experience of almost all who are in the field that those who so grudgingly receive the Truth, are the first to turn upon it. While the one who willingly lays his "Isaac on the altar," making his sacrifice for Truth's sake will reap, glean and gather his wheat into the barn. The cry is also sometimes made that the preacher, or speaker is not in need of any other aid than that which he receives from healing and teaching, and therefore he should receive no compensation for his labor. "We have sufficiently honored them by putting them in the position." Thus again they forget the commands of the Master and the apostle Paul.

If we wish to be healers, teachers, and preachers, we must be willing to abide by the Principle and live up to the rule of the same, honoring our calling, and imitating the example

of Jesus. Then will we be recipients of his bounty, and draw our pay from the banking house of divine Love. We will find Life, Truth, and Love our munificent pay-master, ruling out the god of this world, and teaching us that "the love of money is the root of all evil." Through our demonstration we shall bring in the *money* of realization, which links the brotherhood of man in one vast unit and harmony.

To obtain our fruitfulness, we must know that Love forms the character, Truth the temperament, and Life the disposition of man. Man, the image and likeness of the Father, has no other disposition than to serve God in meekness and godly fear. It is his temperament to be obedient to Truth. It is his character to be enriched with Love. He is thus wedded to Principle in an indissoluble marriage tie, which is blessed with the fruit of wisdom forever. This fixed union of Mind and man, gives to us the Fatherhood and Motherhood of Principle, whose offspring makes the earth of spiritual existence one teeming, living and pulsating activity.

We are first attracted by the law of Spirit. Prayer is the key-note to atonement in the Bridal of our hearts affection to Christ. The altar of Science is the unity of praise and prayer. At this altar we kneel with reverence and godly fear. It is here we bring our atonement, and this is the blessing from our Father, Mother, God. We must know we have to drink the cup, eat the bitter herb, and take our vow to obey the rule and serve the Principle, and "preserve it stainless."

To preserve this vow, we must replace selfishness with unselfishness, sensuality with spirituality; and thus we have the two servants in our household of consciousness, that will keep the house swept and garnished. Unselfishness will furnish us with the bread and meat of the Gospel, and spirituality with the wine and oil of the ministry, and these will enable us to serve God acceptably. The angel goes out from our consciousness saying: "Hurt not the oil and the wine." Faith, hope, and charity, must be kept green in the thought, and a straightforward looking to Principle will preserve our vow stainless until the death of all error parts us from

materiality, and this stainless vow will perfect our marriage with the Christ-Mind.

Solemn is the vow we declare, of God's All-ness. The preservation of this vow, will enable us to be healers, teachers, and preachers of the living Word which tears down the cross and gives the crown.

THE following is from the *Christian Register* :

A hospital is not generally supposed to be a very cheerful place, and yet some of the most cheerful people I have ever met have been in hospitals. The fact that they have had to suffer some severe physical subtraction, such as the loss of an arm, a hand, a foot, or a leg, did not seem to trouble them. They seemed to think, as Emerson did concerning the world, that they could get on very well without it. Last week at the hospital I came upon a pleasant group of cripples. One of them had a broken leg, another had two broken legs, the third had lost his right leg, and his right arm was badly damaged and was held in a sling. All the injuries were the result of different railroad accidents. The injured were all grateful for the Flower Mission workers and the singers who go to cheer them on Sunday. The jolliest man of them all was the one who had lost his leg, and whose arm on the same side was crippled. His only hope was that it would get well enough so that he might use a crutch; and, if hope and cheerfulness can bring this about, the crutch is pretty well assured. So regnant did the mind seem to be above the body that I felt that, after all, a leg or an arm is a small thing compared with a whole-souled man. I have seen half-souled or quarter-souled people living in great bodies with all their limbs and appurtenances, yet seeming to wobble about in their bodies because their souls were not big enough to fill them. And such people are often found among the chronic grumblers. It might be a good thing to send them to a hospital now and then, save that we ought not to subject the patients to any such infliction. I came away feeling that the true spirit of gratitude and the cheer that goes with it is one of the grandest endowments of life.

SIN IS NOT A REALITY.

AL-FREDDIE DELONG.

He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God.

In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.

For this is the message that ye heard from the beginning, that ye should love one another. I. JOHN, iii. 8-11.

SURELY these words of the apostle should make clear to every one, the teaching of Truth that sin is not a reality, much less a power. We should no longer hold that God knows sin, or allows it to exist. Truly the prophet says, "Thou art of purer eyes than to behold evil, and canst not look on iniquity."

The first verse of our lesson plainly says that he that committeth sin is of the devil, and that the Son of God was manifested that he might destroy the works of the devil. Jesus said that he came not to destroy, but to fulfil. Who is this "he" that committeth sin; and who is it that is to be destroyed?

If we were to hold to the old theory that man is to be eternally punished, and finally annihilated, it would be God's work, rather than the devil's, that is to be destroyed. If God made man, and the man of his creation commits sin, and is consigned to eternal torment because of this, I cannot see wherein sin has been conquered.

The only conclusion to be drawn from such a premise would be that God's work was imperfect and was by him condemned. If we were to hold that mortal man was created of the devil, sinned, suffered and died, we could see wherein the devil's works were destroyed; but this theory would involve the necessity of our admitting two creators,

and two powers. Were we to take these verses literally, God's word would seemingly convey the same idea, and thus conflict with our better understanding that declares God to be all, and the only power. When we rid ourselves of the belief in a humanized, personal God, and personal devil, and recognize only the impersonal Good, or God, and understand the falsity of the claims of evil, and resolve things into thoughts, (as Christian Science teaches) we begin to have light upon the points which, heretofore, have been the darkest.

"None but the pure in heart shall see God." Hence, sooner or later, all must be purified. The Bible teaches that all men must be saved: "Every knee shall bow, and every tongue confess." Surely we must empty thought of all malice: the out-growth of a belief in more than one power, and open our hearts to the higher conception of Good; which, if followed, would lead us from all error. But we can only reach this understanding through a perfect sense of God as Love,—the Love that casteth out all fear. We can see the nothingness of sin only in the proportion that we gain a knowledge of the Love that is God.

Scientists often say the nearer we come to God the more evil, or sin, we see; and seemingly this is a flat contradiction of our assertion that evil does not exist. Now in order that we may understand what is meant by this, we must begin at the very foundation of all Truth as it is in Christ, for he is the corner stone. This foundation is laid on the supremacy of Spirit. Spirit is God, and God is all. From this we see that whatever opposes Spirit can have no real existence, as from the very nature of things, even from the material standpoint, two substances cannot occupy the same space at the same time. One must give place to the other.

If, as all Christians believe (even though they may not understand), Spirit, God, is Good, and is everywhere present, and all-powerful, where can we place its opposite, — matter, or evil? We know that we cannot serve both God and mammon; then according to this logic both Good and evil cannot exist as realities. Even the natural sciences, so-called, compel us to admit that the evidences of the senses are delu-

sive, and mortal man finds himself believing the opposite of sense testimony. This is illustrated in the general belief that the earth moves, and the sun stands still. Mortal sight will not admit this fact, but still sees the sun move, and has no consciousness of the earth's motion. Even astronomy has proved the falsity of the material senses; and if this testimony deceives in one instance, can we depend upon it in another? Now this higher Science which is of God, does not ask any to accept mere assertion, without proof; but every mortal can adopt the Principle whereby to demonstrate the reality of the claims of Science. He may thereby demonstrate to his own consciousness, and that of others, that this is not mere theory, but is truly Scientific. All that Christian Science asks is, that those who are looking for a higher Light shall acknowledge, and hold to the one reality and power,—the infinite Spirit, Good.

“Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you.” But the world can never do this so long as it makes a reality of evil or gives it power. The sense of life or power in evil, in contradistinction to the eternal fact of Being as it is in Christ-Truth, is the “murderer from the beginning,” typified in the Garden of Eden by the talking, lying snake, and which runs all through the Bible under the name of satan, the devil, etc.; and finally in the vision of John, the Revelator, it becomes the great Red Dragon,—that old serpent called the devil and satan, which deceiveth the whole world, but is finally cast out, and his angels with him.

All error is a result of a false sense of Love. Mortal man's idea of God has been based upon what is humanly called love. This love is without Principle, and is subject to chance and change. We must know the Truth which is Love, if we would have the sense thereof which enables us to demonstrate it. The Love which is the same yesterday, to-day, and forever; the Love that can never become hate; the Love that never curses, but forever blesses,—this is the Love which must be understood in order to be demonstrated. As we come nearer to this Love, we do, in a sense, see more

of error; that is, this false claim is more uncovered, and we see sin, or a seeming of it, which before, we took no notice of. Then, so far as we saw it at all, it was real to us; now, we see only its false assumptions, and the seeming tenacity with which it presses them for consideration.

With this higher understanding of Good, we are enabled to unmask the evil, or falsity disguised as Good. Thus it is that we do not fear what we know to be a lie.

After our eyes are once truly opened, we can never again accept the counterfeit for the true; neither will we attempt to pass it as such, nor impose upon those less fortunate, at present, than ourselves; but our effort will be to expose its nothingness at every opportunity, thus aiding them in liberating themselves from its thralldom.

Mortals may be slow to grasp this spiritual fact, but the unfolding is surely here in the teaching of Divine Science, which must lead all to recognize in it, the very teaching of Jesus and the apostles. How clearly the apostle brings this out in the lesson: "Whosoever is born of God doth not commit sin, for his seed remaineth in him, and he cannot sin because he is born of God."

No impossible, or ridiculous thing does this Divine Science ask of humanity. It asks only that they be guided by the highest sense of Good, which in each individual consciousness must, and does rise far above the claim of good that has always mingled with evil.

No rational thinker will deny that all the sin we see is but the result of evil thoughts. All crime is thought before it is acted. Mortal mind is the criminal, for we know that matter cannot even move itself. Admitting this much, why antagonize the teaching which places every mortal who will accept it, above the control of this criminal, by uncovering its nothingness and powerlessness, before the supremacy of the one and only Mind which is God.

The Master bids us be of good cheer for he has overcome the world; "and the works that I do, shall ye do also." John says, "Whosoever is born of God, overcometh the world, and this is the victory that overcometh the world,

even our faith." This is not blind faith, but the right understanding of God, man and the universe; an understanding which rolls away the mists of materialism, and reveals the perfect creation of God; the spiritual universe and man as co-existent and co-eternal with the Mind that creates.

The growth is a steady and gradual one heavenward. Mortals develop into immortals, even as the babe becomes an adult. Human thoughts and purposes must be laid, one by one, upon the altar of Truth,—spiritual existence,—and purged away by its consuming fire. Thus can the consciousness of eternal life be attained. In Jesus' words, "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

CHRISTIAN SCIENCE.

WITH joy and unalloyed delight,
We greet thee, Christian Science;
And gladly join thee in the fight,
That bids disease defiance.
That bids mankind look up and hope,
God's truth at last revealing.
In Darkness we no longer grope,
Our troubles thou art healing.

We bless thee for the happy homes,
That thou art daily making,
That through thy teachings gladness comes;
And light at length is breaking.
May thy good works bring hope and cheer,
To every land and nation,
Dispelling sorrow, pain and fear;
And proving man's salvation!

Thus may mankind the world behold
Restored from utter blindness,
To joy and happiness untold,
Through goodness, love and Kindness!
Of Christian Scientists the Chief,
Is our great healer, Jesus!
From fetters, fears and unbelief,
Let faith in Him release us!—E. F. H.

THE TWO SEED-SOWERS.

IDA P. HUNT.

TWO farmers are each sowing a field. The land lies side by side with only a close fence between, which prevents their seeing each other.

The first farmer has carefully cultivated his soil and is sowing it evenly with choice wheat, gathered and selected from previous crops of his own sowing and reaping. As he sows, he notices occasionally, light, floating particles in the air, blown by the wind, and oft-times falling to the ground; but, not knowing what these particles are, he heeds them not, but thinks as he sows, of the coming harvest and its return for his present patient toil.

In the field beyond the fence, the second farmer is also sowing his field. He shows in countenance and gait, the thought and habit of one accustomed to intoxicating drink. He is sowing mechanically, because his dulled senses recognize that it is seed-time, and why should he not raise a crop as well as his neighbors? But he has neither plowed nor harrowed his soil; has neither broken down, nor burned the dead stalks and weeds yet lingering from the previous year's neglect.

He chuckles with maudlin glee as he lifts each handful of seed from the bag at his side. It is a free gift from a jolly companion of his drunken revels. The bag is labelled "*Choice Wheat*," and is warranted to be of a new and wonderful variety that only needs to be strewn broadcast anywhere, and it will crowd out, and utterly destroy old weeds, or any other kind of useless vegetation, because of its own vitality and energy which is stored within its curious, light and fluffy seeds. He laughs to himself as he stumbles over his neglected field and thinks of the easy, indifferent way with which he will raise a crop to far exceed that of his honest, pains-taking, industrious neighbor, without any of the toil and moil of hard work. This neighbor who has so often

rebuked his shiftless, lazy method of conducting his farm, has warned him against the stranger, coming to their neighborhood and luring him deeper and deeper, through his dissolute habits, into the evils of intemperance and intoxication. And now, this very stranger, this jolly comrade, is the one who has found and presented to him, "without money or price," these seeds which will insure his harvest.

As he sows, he sees that some of the seed is caught by the wind and blown over the fence to the field of his neighbor. But what matter? he has abundance to strew upon his own soil, and will not grudge to his neighbor that which more than suffices for his own use. Rather, he is amused again with the mischievous thought of what will be the neighbor's surprise when he sees this new kind of wheat mixed with his old, in the harvest. No sense of justice, or the Christ-rule, troubles him; he is only anxious to finish his task and return to his intoxicating cup, and the convivial companions who drink of the same kind.

The harvest approaches. The first farmer views his field and wonders why his crop of wheat appears so light. The sun and rain have been as formerly; the soil as good and well prepared; and what is this strange, unexpected growth through all the field?

The farmer cuts and threshes his grain, and for each seed of wheat yielded, there rise double of those same curious particles which he now remembers having seen floating about when he sowed his field. Again he goes forth more carefully to examine the field, and as he stands, a strong gust of wind blows millions of the particles, like a cloud, over the fence from his neighbor's field into his own. He now goes forward, ascends a higher ground, and, looking over the fence, beholds, with amazement a field of thistles yielding their seeds to the wind. While beyond the field, the evil countenance of the stranger, who lured the neighbor to his ruin, peers above their stalks, and derisively shouts,—faintly the wind bears his mocking taunt,—“Revenge!”

Slowly the bewildered farmer turns sorrowfully away. He comes down again into his own field.

What can he do to defeat the malice of this enemy of his neighbor, as well as of himself?

Rescue his neighbor, he cannot, while still believing the evil stranger to be his friend and helper; but how protect his own field and work?

Opposed by more of malice than he has ever dreamed of, he remembers his God. Long, long he kneels in silent prayer, waiting for the inspiration of divine Wisdom and Love. At last he rises and carefully separates his grain from the mischievous and worthless seeds. Covering and protecting his wheat, he then proceeds to build a wall tight and high, as high as he can possibly carry it, between the land of his deluded neighbor and his own. Then strewing the stalks of the year's growth over his field, he brings other combustible material, and sets fire to the whole; burns the whole ground over, stalk, branch, and seed. Then ploughs and digs up every root he can find.

Now, when seed-time is come again, he will watch carefully every inch of his field, and as fast as the first green leaf of a thistle appears above the ground, he will pull it up, and thus by constant watchfulness and vigilance, he will protect his harvest against the malice of his enemy, and the ignorance of his neighbor.

For *thistle* seed when sown, will yield thistles, even if supposed to be *choice wheat*; or if unnoticed will not be dug up.

† The wheat, to me, dear reader, means genuine Christian Science method, practice and demonstration. The thistle stands for mal-practice, mistaken methods of mind-manipulation, or "promiscuous mental treatment, without the knowledge or consent of the individual treated." [See RETROSPECTION AND INTROSPECTION, p. 87.]

The stranger means the adversary, the one evil or devil, claiming to the beliefs of personal sense, intelligence and power, but having neither, and *no basis*, since God, Love and Truth, are all-in-all.

The drunken neighbor means *any one* so handled by the intoxication of personal sense, as to be an ignorant channel

for the impersonal evil, and mal-practice to manifest through.

The first farmer stands for any "loyal student" [see R. and I., p. 61 for definition of loyal student], who is meekly and faithfully striving to demonstrate his or her understanding of Life, Truth and Love, in obedience to the Principle and rule laid down in *SCIENCE AND HEALTH* and other works by its author; yet, through ignorance of the subtle methods and workings of mesmerism, fails to protect himself and his work from the reflections of mal-practice, or his mind from being manipulated by those who think they see results that justify the means, in these promiscuous, unsought meddlings with the thoughts of others.

The wall, that the farmer builded, signifies the understanding with which we may protect ourselves from these unjust, sense interferences. Some of the stones with which it may be builded are: — Caution, to strictly attend to our own business and let other people alone, except as they come to us seeking our aid; to follow Jesus' teaching and *judge no man*; to know that God is individual Mind, and each of the ideas of that One Mind have their own individuality, identity, and right to unfoldment, governed only by the Principle which formed them, and no other false claim of. a mind has so much as a shadow of a right or power to interfere. To know that no belief of mesmerism, spiritualism, witchcraft or diabolism can possibly affect us, save through our own fears, or else the erroneous supposition that there has been, or may be, something of pleasure or profit in these false beliefs.

These are solid and sound stones to begin with. As we grow in genuine Christian Science practice and affections, others will be added through the Principle of our work.

THE world sits at the feet of Christ,
Unknowing, blind, and unconsoled;
It yet shall touch his garment's fold,
And feel the heavenly Alchemist
Transform its very dust to gold.— *Whittier.*

“WHEN THE SON OF MAN COMETH SHALL
HE FIND FAITH ON THE EARTH?”

A GAIN across a night of doubt and sin
Dawns the pure beam of Truth, and its bright star
Has led the wise men from the strife and din
Of error's wide domain, to journey far;
To where in humble guise the fair Christ-child,
Conceived in purity, brought forth in Love,
Waits to redeem a world, by sense defiled,
And step by step to guide to joys above.
Unchanging Truth the wonder doth repeat
Of “word made flesh” for weary mortals cheer;
A new-born light reveals the chain complete
That circles round the everlasting years.

The mighty Truth the Master taught and proved,
Once more is knocking at the portal of each heart;
The sheep that hear his voice are moved
To welcome in the Love that heals their smart.
With gladness then they leave the barren meads,
With joy turn from the stubble at their feet,
And haste to follow where he gently leads,
In pastures rich, that want can ne'er deplete.
And yet the many stray,— they doubt and fear,
And will not understand the way he trod;
But turn their backs upon the vision clear,
And crucify afresh the Son of God.

Despised, rejected, yet the Truth he taught;
And “cast him out!” comes still from temples' gate;
And for the healing works that Love has wrought,
The spittle of contempt, the scourge of hate.
And, as of yore, the Pharisees and scribes
Unite to tempt with gold and grand display,
The Judases to sell their Lord for bribes,
And with a mocking kiss his love betray.

And still the rulers of this world of sin,
Counsel together how to kill his Power;
And, seeking still their selfish ends to win,
Would rob God's children of their heavenly dower.

O brothers, hear his Word! Once more we bring
The message of his Love to human kind;
The second time his Truth on mighty wing
Has come to open eyes that yet are blind.
To tell all nations of the power of Love;
Instruct them in the way that Jesus trod,
Baptize them with the Truth that's from above,
Teach them to know the Fatherhood of God.
To heal the sick, the broken-hearted bind,
To ope for captives every prison door;
And he who treads this way will surely find
The Shepherd always going on before.

These signs shall follow them that do his will,
That drink with him the wormwood and the gall,
That bravely bear the cross, and climb the hill,
And have for love of Truth, forsaken all;
The works that he has done, they too shall do,
And Love shall vanquish all of mortal strife;
The sin shall be destroyed that brought the woe,
The grave and death be swallowed up in Life.
And lo! He's with you always to the end,
Till sickness, sin, and death shall be no more:
He that believes, the Father will defend,
And e'er on him the Holy Spirit pour.

IDA E. FULLER.

A SISTER asks: Do you not think it would be profitable to have more accounts of the "mighty wrestlings with mortal beliefs" which SCIENCE AND HEALTH demands, as we sail into the eternal haven over the unfathomable sea of possibilities? I have heard it often said, "I wish we could read more of the long continued fights with mortal beliefs."

We fully agree with the above expressed wish. The wrestlings which mean consistent and certain overcoming, are such as we most like to hear of.

I SOUGHT AND FOUND.

JOHN F. VAN VLASSELAER.

"FOR everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." — MATT. vii. 8.

I WISH to relate my own case and how I found the Truth, with the hope that it will help other sufferers, and lead them to the same Fountain from which I have drank. This Fountain is clear, and opens the eyes and ears, and reveals to men what seemed to have been lost. It is the only true Fountain, and brings to men Love, Truth, and eternal Life.

I was an habitual tobacco user, and had been for upwards of twenty years. I tried to stop the use of it many times, but without avail. The temptation came back with more power than I seemed able to resist. I both chewed and smoked. And so strong was the habit upon me that I often did both at the same time. It became so that I could not do without it, and it seemed as though I was to be its life-long slave. This brought on a belief of consumption, and I found no one who could help me. I consulted a physician who was reputed to be an expert in this class of diseases, and he advised me to use all the tobacco I wanted; that there was no use in throwing away my money as medicine could not help me.

A friend (!) advised me to commence at once and drink all the beer and whiskey I could pour into my stomach; that he knew of just such a case as mine, and that man healed himself by drinking all he could. Not knowing what else to do, I acted upon his advice. I seemed to be in a dream, but mortal mind said, one is not worse than the other; you may as well drink as to smoke and chew. So I drank as much whiskey and beer as I could stand, and kept it up for nearly a week, drinking every day, so that often I was not able to recognize my friends. The disease *seemed* to vanish, and I gained over twenty pounds in weight in one month. I kept on drinking, and smoking and chewing, growing worse all the time, until I became an habitual drunkard.

My customers left me, and my business went down, so that I was not able to meet the demands of myself and family. I had

a wife and four little children to support. My money was gone, my credit destroyed, my character broken. I seemed to be, and thought I was in a position where nothing could help me. I was induced to join the Good Templars. I first consulted my wife, but she said she thought it was of no use to do so, as she did not believe it was against the Scriptures to drink beer and whiskey, because Jesus made wine out of water. But I joined the lodge any way. I thought I had at last found the right way, and had gotten among brothers and sisters; but I soon found that the name brother and sister was a mockery. I knew of some of the Good Templars who drank more than before they became members of the lodge. My belief of sickness came back upon me, and I was not able long to attend the lodge. So I withdrew.

I did not think I could live much longer, as I was growing rapidly worse. This was three years ago. I again went to a doctor, but his medicine seemed to make me worse. About this time my body broke out with scrofulous sores all over it. I became so bad that I began to look at death as my only hope of release from suffering. I prayed that I might die. Then came the thought to me to try Dr. Hoofland's Tea. It was claimed to be the best blood purifier in the world. I went to the store of Mr. M——, who was the only man who kept it. I asked him if he had that brand of Tea for sale. He said he had, but that he should not sell it much longer. I asked him if it was not what was claimed for it. His face lighted up with a smile, and he said, "My wife has found something better than all the drugs and medicines." This remark so amazed me that I forgot my pain for the time. I then remembered that his wife had been an invalid, but that she had become well, and now looked as fresh as a morning glory.

I said to Mr. M——, "May I know what your wife has found?" He said, "I can only tell you it is called 'Christian Science,' but I have not studied it much. I can say truly though that it has cured my wife." I did not know that I had ever heard the name, and asked if I could borrow the book that had done such wonders? He said he would get it for me. He accordingly brought me a copy of the CHRISTIAN SCIENCE JOURNAL. The first thing that attracted my attention was the Cross and Crown on the outside of the cover and also the words, "Heal the sick, raise the dead, cleanse the lepers, cast out demons." I

repeated these words over and over again; and the clause, "Cleanse the lepers," would not vanish from my mind. I read it again, and a voice seemed to whisper, "That is the command of Jesus to his disciples." I began to read the JOURNAL, and kept on reading until I reached the end. I looked at the clock, and it was past midnight. I did not feel any pain while reading, and upon looking at my arms, and my body, I noticed that there was scarcely a spot left upon them, whereas five hours before they were covered with scrofulous sores.

It then came to me that the glimpse of spiritual Truth which I caught from reading the JOURNAL had cleansed me of my leprosy. I was so exceedingly rejoiced that I could not help telling all with whom I came in contact of my wonderful demonstration. My next demonstration was to stop smoking and chewing tobacco. I then sent for SCIENCE AND HEALTH, and also ordered the CHRISTIAN SCIENCE JOURNAL, and began to treat myself for the drinking habit, with such good results that I soon had no desire for either whiskey, beer, or tobacco. This time I had found the true brotherhood. It was the "still, small voice of Truth" which had come to the lost sheep. The sheep which hear this voice will follow the Shepherd.

SCIENCE AND HEALTH is the most precious book I have ever found, and if I could not procure another, no money could buy it of me. I read it through and through again, and each time it unfolds anew. Blessed is he who keeps its commands. He has always on hand a friend in time of need. It embraces the pure teaching of our Master, and benefits not only ourselves, but enables us to help others.

HARMONY.

WITH thought wide open to error's sea
 Is heard the billow's roar.
 While Truth's unbroken harmony
 Rolls on its peaceful shore.

Closed to the din of wrong without
 Is felt the peace within,
 Whose childlike innocence awaits
 The heart that turns from sin.

Then blossoms grow that never fade,
 Thoughts pure and sweet and true.
 The sun of Life can never set
 On hopes by Truth made new.—H. McD.

A WORD OF THANKSGIVING FOR THE CHRISTIAN SCIENCE HYMNAL.

A GAIN it is proven in the demonstration of Christian Science that Divine Love meets every human need, as our text-book assures us it will. The Spirit which gave birth to SCIENCE AND HEALTH, ripened into further action in the JOURNAL, and the students were asked to protect it. Later, to meet a felt need for true Scripture interpretation the BIBLE LESSONS came for our study. Now God is answering the universal cry for improvement in church music. The long expected HYMNAL is at last completed,—a neat book, harmonious in type, binding, variety of tune, and, best of all, with words which voice a more scientific thought than any hymn-book tried heretofore; and consequently is better adapted to the use of Scientists. We are given a fresh opportunity of identifying our sense of Good, with the incoming spiritual Good.

Only those engaged in its preparation understand the immense labor of Love in it; and the necessity for scientific painstaking, involved. Those taught in Mind Science to discern the unfolding of Divine purpose can not fail to detect the influence of consecrated time and energy; also the desire that Divine Principle shall be made manifest through its pages.

The Card with its seventeen Selections, prophesied greater things, and wherever faithfully used has promoted spiritual activity to outgrow its musical swaddling clothes.

Orders placed months in advance by Christian Science organizations all over the country, indicate the eagerness of the field to welcome the "stranger," which is to be the angel, if entertained. The Mother Vine in Boston sets the example for the branches by purchasing 300 copies for immediate use at public services in Chickering Hall, and many members take copies for private use. The new music composed expressly for each hymn calls for practice at home. These beautiful books are to be part of the welcome to Truth,—to guests at Christian Science services everywhere. It is an item of impersonal interest that the labor rendered on the Hymnal by the students has been gratuitous. In this respect it

resembles other early work of the Mother's faithful children in each fresh development in Christian Science history. It will strengthen the Cause to have the Hymnal promptly and generously put into use. Our Teacher is represented in several hymns, and a number of contributions coming through students show that God has given increase.

These hymns, original or rearranged, express a thought rising above materiality. They unite the best religious apprehension of the past with the understanding of present thought educated in Science.

As hope is winged and purity inspired by these spiritual songs, their fragrance will come up before the One Mind, calling devotion away from self to God.

The early adoption of the JOURNAL and QUARTERLIES brought its reward. We may justly expect a blessing for every sacrifice made for the Hymnal. Those who love Truth and are laboring to promote its Cause will recognize gladly the good embodied in this last, but not least, offspring of Christian Science.—ALICE DAYTON.

THE SHUNAMMITE WOMAN.

CHRISTIAN SCIENTISTS, to whom Truth has revealed the quickest and best way to relieve human suffering, are often unjustly accused of being cold, heartless, and indifferent to the claims of suffering. This charge would never have been made, had humanity learned that talking continually of sin, sickness, and sorrow, is no way to lessen them, but only adds to their seeming intensity and duration. In line with this thought, can be learned a most practical lesson by would be Christians, from the devoted, calm and self-possessed Shunammite mother, who acted upon the firm resolve to speak of her almost overwhelming grief, to the only one,—Elisha,—who was able to help her.

Even to her husband, she is silent regarding their mutual great loss. Ordering the servant to saddle the ass she said, "Drive, and go forward; slack not thy riding for me except I bid thee." No hesitancy, no doctrinal cowardice there. Elisha sees her coming, and sends his servant to meet her; but, not even to one so near the prophet as Gehazi, does she reveal her heart's burden

and desire. To him she bravely, almost stoically replied, "It is well." The sequel proved her wisdom in not unburdening her sorrow to any less than the prophet, for Gehazi, though sent at once, in Elisha's stead, to the Shunammite's house, was helpless to restore the child. What a tumult of conflicting emotions must have filled her breast, as she fell at Elisha's feet. Not once did the mother say, "My boy is dead," for emotions of anguish and doubt were hushed in the presence of confidence and trust in the divine arm. While the prophet's strong words, "Take up thy son," uttered as he came from the chamber (to him) of delusion, must have thrilled the mother with joy, yet, we have no record of any words spoken by her in reply. Does not her very silence, at so eventful a time, beautifully illustrate the life and character of this brave, sweet woman; so trustful and still, in the hour of happiness, as well as disaster; so full of deep, intense feeling that all about her felt her blessed influence? Because the Shunammite woman did not recount her sorrows to all she met, was not boisterous in her grief, can we say that she was, in any respect, lacking in true motherly love and feeling? The prophet's wisdom had taught her that true sympathy is expressed more in deeds than words, and to be helpful must ever be practical and in season. Hence, her wise determination not to even whisper her deep grief to the multitude, or to those who could not relieve it; and, above all, to those who could not comprehend the great fact of Being, that death is only a mortal dream which, "comes in darkness, and disappears with the light." (SCIENCE AND HEALTH).

The Shunammite woman's calm, unfaltering trust, and self-possession expresses such a high degree of harmony, in thought and action, during seasons of intense trial, as to commend itself to the emulation of all true Christians. Even Christian Scientists, who recognize the Principle which impelled or guided the Shunammite are called upon to heed the lesson, and falter not, but "Go forward; slack not thy riding for me except I (the Truth), bid thee." — A STUDENT.

WHOM the heart of man shuts out,
Sometimes the heart of God takes in,
And fences them all round about
With silence 'mid the world's loud din.—LOWELL.

LET US FOLLOW THE LIGHT.

THE glorious Revelation of Divine Science, which Love has brought to this age, is a gift so priceless that it seems to me, we as yet, scarcely appreciate it. The power of the Light is wonderful, infinitely above all material expression, yet so lovingly has it been given to us, that even a child, a beginner in this Science, can catch gleams here and there, and be encouraged to press forward in this grand work.

A good illustration of this point was shown me one evening on the steam cars. In looking through the car window I noticed what a perfect illusion was formed by the reflection of the opposite side of the car. It seemed as if, on looking through my window, I looked into another car also full of people. It was so perfect as to be almost startling. Very soon I noticed points of light appear, and in such odd places, through a man's head, a woman's bonnet, and sometimes right through the seeming side of the car. At first it puzzled me, and then I saw that as we passed a gas or electric light, it pierced the illusion and was just as bright to my material vision, as if there had been no illusion there; and from these manifestations I learned a lesson.

We have to look only for the Light, and must not stop at what to us seems solid substance, for the Light can and does shine over all, in all and through all. There is no condition of thought which Love cannot pierce. I saw too, how the Light and the illusion never mingled. The illusion had no power to shut out the Light, for the Light was Real, and the other unreal.

And I learned another lesson. I saw, as never before, the unreality of matter, and that we must be careful not to allow ourselves to be darkened by looking no further than the illusion of error. The Light of Divine Love is everpresent, and we fail to see it only when we allow the illusion of error to seem real.

We know that matter is only the effect of a lie, therefore it has no real claim to be believed, and we fail to see the Light when we allow ourselves to believe error's false testimony. "Sin was and is, the lying supposition that life, substance and intelligence are both material and spiritual, and yet are separate from God" (RETROSPECTION AND INTROSPECTION).

If we ourselves are daily, hourly, denying the evidence of material sense and watching for the Light, we will have neither time nor inclination to watch what the illusion of our opposite neighbor is doing, and will learn the grand lesson of Universal Love. Let us eagerly, lovingly follow the Light as it shines upon us through her whom God appointed to lead us out of the darkness of mortal sense, and we will go on from glory to glory until we awake in His likeness, and find our true self revealed in the brightness of Eternal Life, Truth and Love. — A. L. R.

AN EXCELLENT SUGGESTION.

DEAR FELLOW WORKERS IN CHRISTIAN SCIENCE:—We are called to make a demonstration of our profession. The hour is come wherein we can bless ourselves in granting the request made by our Teacher. The request in the October JOURNAL for funds to erect a church building that shall belong to all the students in America, and the wide world, and of which we shall all be members if we desire, speaks to each lover of SCIENCE AND HEALTH and the BIBLE.

The form of organization required by law, is too finite ever to appear in the higher attraction of Love, which will unify us all, here and *now*, as a church triumphant, baptized and governed by the Spirit of Truth.

Sixty thousand dollars should be in the hands of the Treasurer of the fund, Mr. Stephen A. Chase, Box 136, Fall River, Mass., by December 25th, as our Christmas gift to our Cause, and in honor of our benefactor.

Ingratitude is Christian leprosy. Let's be healed of it instantly. We will never, better than *now*, see the hour when we can express our gratitude to her who, under God, has helped us from darkness into Light.

The love of money will cause us to hesitate, or suggest small sums, but we know the suggester. Justice demands a generous contribution from each student. Love will lead us to a large sense of the needs of this hour. Let us in a friendly spirit vie with each other in our generous gifts, for December 25th, and let the January JOURNAL show the list.—JOHN F. LINSKOTT.

BUSY BOSTON BEES.

HOW do the children in Boston work for the Children's Fund for Mother's Room?" is a question often asked.

Since so many are desirous of knowing more about this work, a brief history of our *modus operandi* may not prove amiss in the JOURNAL pages.

On March first '91 the children of our Sunday school were called together, and the new Church Home was the subject of general conversation. In response to the query "How many would like to become little workers for this Home?" every hand was raised. Plans for systematic action were thereupon discussed; and, nothing better presenting itself, each worker was given a new dime to use as his "talent" — to see how much it would gain in three months. With this capital they went to work; some in one way, some in another, but all wide awake, and each doing with his might whatsoever his hands found to do.

A little girl of twelve invested in a bottle of glue, while her twin brother bought tissue paper, tinsel, etc. They thus formed a co-partnership for the manufacture of paper dolls. Much play was suspended, and spare moments thus gained were zealously devoted to this new enterprise, wherein much ingenuity was displayed. At fifteen cents apiece, including a wardrobe of three changes to each doll, they found a ready market for all the dolls they could make. The result of this steady labor of love was ten dollars apiece from these two workers.

An enterprising little lad invested his ten cents as follows: Pop-corn, 7 cts; paper bags, 2 cts; butter and salt, 1 cent. He then popped, dressed and bagged the corn, and, basket on arm, started out to business. He not only found a ready market, but soon had a goodly list of orders ahead.

A little boy bravely sold rags, bones and flowers. A little girl made aprons; another sold rosebushes; another dressed grand-mamma's hair, and did errands for mamma. A young miss helped her mother, and fed a gentleman's horse so he could attend meetings Friday nights; another made and sold flat-iron holders; while still another sold Series and Tracts from door to door. Some shovelled snow, others saved their candy-money; and

many earned pennies by helping mamma and papa, or by running of errands for neighbors, etc. The willing heart invariably found ways of doing good not thought of before.

According to agreement, our first gathering occurred in June '91 — a short account of which appeared in the August '91 JOURNAL. This proved most harmonious throughout; the prevailing thought being, "How much can I do for the cause." To each worker was given a bank in which to store his earnings and savings for the subsequent three months, and all parted that evening filled with even greater love and zeal to press forward in the good work. Indeed, their "ways of loveliness made them smart in planning to do good — made them prompt in doing good, and made their motives unselfish; *this* was best of all."

In September '91 we had our second gathering and bank-opening. Abundantly had their efforts been blessed! We could almost see row upon row of brick being laid, and the walls of the room for which *we* were at work being cemented with love. Invitations had been extended to all interested, and many "grown up children" were present, making it a day not soon to be forgotten.

Interest has continued active and, at our last meeting held in October '92, we numbered sixty workers. These added to the guests, formed an attendance of one hundred and twenty-five. During the process of seating ourselves in the parlors, Joy to the World was sung; then, all heads were bowed in silent prayer, followed by The Lord's Prayer repeated in unison.

It had previously been suggested that passages from the BIBLE and SCIENCE AND HEALTH, on the subjects of "giver" or "giving," be memorized. Many of the dear ones now responded with beautiful and appropriate quotations. To the question, "How did you earn your offering?" individual responses were made, including "ways" similar to those already mentioned. This portion of the exercises proved a most interesting feature. A tiny envelope, containing card and bank note, was handed in. On one side of the former appeared the donor's name, with the inscription "14 months old;" on the other, "Earned by kisses." A *sweet* way to begin church work, indeed!

Later on, a bee-hive bank was given each worker; and, after a light luncheon and a season of social intercourse, all dispersed to carry forward this labor of love until our next "swarming" in June. Surely, this one Room means a *monument* of love

poured out in return for the "Way" shown us in which to overcome the pettinesses and enormities of mortal mind; while the silent formation of nobler, loftier character throughout, daily becomes more and more visible as *the* Temple "not made with hands, eternal in the heavens."

Yours in the bonds of Love.—MAURINE R. CAMPBELL.

At a meeting of the Publication Committee, held October 5th, 1892, the following resolution was adopted:—

Resolved, that in the judgment of the Publication Committee, it is right and consistent that all students having cards in the JOURNAL should be designated in said cards by the affixes C. S., C. S. B., or C. S. D., as they may be entitled to use the same. Also, only those who have been students of the Mass. Metaphysical College, Boston, are entitled to use the degrees C. S. B. and C. S. D., and therefore only such students can be so advertised in the JOURNAL.

The Committee in adopting the above resolution, do so to meet what seems to be a growing error. We believe all students should use their degree, if they have been through a class or classes at the Mass. Metaphysical College. Other students should use the abbreviation C. S. to show that they are professed Christian Scientists, and desire to be known as such to the world.

Oh! what a world were ours to journey through!
 What deeds of love and mercy we should do:
 Making our lives so beautiful and true,
 That in our face would shine
 The light of love divine,
 Showing that we had stood
 Upon the mount of God.—PHEBE CARY.

I WILL not attempt to discuss in a paragraph "faith cure" and "mind cure" and "Christian Science." These words and what they stand for have been so mixed up in the public mind with folly, if not fraud, that one hesitates to take them seriously. Nevertheless, they are natural, and perhaps in the main healthful, reactions against materialism. What is the power of the mind over the body we have yet to learn. I believe it is vastly greater than most men, or even most physicians, are aware of.—LYMAN ABBOTT.

NOTES FROM THE FIELD.

FOR many years I have been a sufferer in many ways. The doctors could give me no relief. I suffered for many years with pain and weakness in my back caused by an overstrain while lifting. Both my ankles were injured in boyhood, and never regained their perfect strength, and in stormy and wet weather they were weak and painful. Last of all, I became the victim of dyspepsia. For years I had to be very careful what I ate. At times the sight of food would make me feel sick. No remedy that I could find gave me any relief.

About three years ago while talking business with a travelling man, I spoke about my medicine. He surprised me by saying, "We have no medicine in our house." I asked him, why? He answered, "We are Christian Scientists." His answer to my question, "What is Christian Science?" pleased me so much that I asked for further particulars, which were given in such a way, that I was led to tell him of my trouble with dyspepsia, and asked if there was any hope for my case in Christian Science, and where I could find a Scientist. He said there was no doubt but that I could be healed, and as there was no Scientist in my city, he would treat me if I wished. I was only too glad to avail myself of the chance of relief, and took the treatment then and there, and was told that for my supper I could eat anything I liked, and as much of it as I wanted. I replied that I would not be as simple as that, as supper was the meal I had to be the most particular about. But I said that I would eat a little more than usual, and if that did not hurt me, I would continue to increase the variety and amount.

I had always been very fond of pork, but for a long time, had been unable to eat it in any way. When I sat down to the supper table that evening, I found we had sausage. One will see how completely my fear of dyspepsia had been destroyed, when I say that I ate a very hearty supper, mostly of sausage. That night I slept like a child. Previous to this time, a very small amount over a certain limit, would cause me to walk the floor from two to five hours. Since that night I have eaten whatever, whenever, and as much as I liked, without a particle of the old

trouble. After waiting a few weeks and finding that my healing had been permanent, I wrote the Scientist about my back, and asked for help, which came at once through absent treatment. On speaking to him one rainy evening about my ankles, he said they would trouble me no more, and they have not. He would receive no pay for his services, but he recently asked me for a donation for the Boston Church, and as I am but too glad to show my appreciation of the good I have received, I enclose one hundred dollars, which you will please add to the Church Fund.

I am reading the revised edition of *SCIENCE AND HEALTH*, and hope to get much good from it.—J. S. TRENTON, N. J.

CHRISTIAN SCIENCE IN BERKSHIRE HILLS.—We had been for some time considering the wisdom of starting a public work here in P—. At length we secured, about the middle of February, suitable rooms centrally located, and announced that there would be a Christian Science Bible service on Sunday afternoon.

We never could have had the courage to do this if we had not vigorously denied the evidence of the senses, and affirmed the fact that Christian Science was wanted in P—, although we could not find anyone in P— outside of our own family who knew or seemed to care for it. We felt deeply impressed with the thought that the time had come for public meetings in the city if only our own family came to them at first. The first meeting numbered only ten, including three members of our family; but we were delighted to have so many, and still more at the eagerness to learn and the wonderful receptivity.

The next Sunday there were twelve present. We have also started a week-day meeting, which is well attended. The latter we call meetings for conversation on *SCIENCE AND HEALTH*. We have also several applications for treatment. Although we could find no one interested in Christian Science before we started the meetings, there were some who had been healed by Science, and others who had been taught. They needed only a rallying point to call them out, and they are of efficient service in the meetings. So at last a Christian Science work has been fairly inaugurated in the Berkshire Hills. As far as we know, it is the only Christian Science work in this part of the state.

Most of the attendants at our meetings are members of the Unitarian church. Last week, the minister, a young man about

twenty-four years old, attended our week-day meeting. He was eager to ask questions, and affirmed the reality of matter. I called on him last Saturday, and he said he was going to write an article on Christian Science. I asked him if he would not first get *SCIENCE AND HEALTH* out of the library, and read it, and give its rules and principles a fair trial. He agreed to this, but the next (Sunday) morning he preached a sermon in which he warned his congregation against it. He pronounced it Idealism run mad. That afternoon we had more from his congregation than ever before at our Bible service. One of his members asked for treatment, and said that he rated the moral and spiritual healing power, even more than he did the physical healing.—
D. A. E.

“He that answereth a matter before he heareth it, it is folly and shame unto him.” Proverbs 18: 13.

Last evening I attended the Methodist church, and Rev. Mr. E—, in his discourse, made it convenient to refer to Christian Scientists “who considered themselves as so many little gods.”

I call myself a Christian Scientist, but I do not consider myself a little god, or a big god. Neither does any other Christian Scientist so consider himself, as far as I know, although I have learned the grand fact in Science, that I do sustain a much closer relation to God, than I was ever taught in Methodism.

During the past three years I have given Christian Science a very careful and close investigation.

Christian Scientists do not consider themselves as different from what they find in Science to be the normal condition of mankind. So whatever relation we claim to God, we concede to all.

Christian Science nowhere teaches that God is man, or that man is God.

I do not at all murmur at being called “a little god,” because my Master did not murmur when he was called a wine bibber, and a blasphemer, and a stirrer up of sedition. But why does the reverend gentlemen hold us in such supreme contempt? Is it because we can demonstrate the divine principle and heal the sick, while he cannot? Is it because we have learned in advance of him that God is love; that he is a present help in time of trouble, and does not forsake us at the hour when we need him most, and turn us over to the M. D. for a refuge?

Did he ever ponder the fact that he who said preach the gospel, also said, heal the sick? Can he tell us why he obeys one part of the command, and refuses to obey the other? Will he look up for us and quote some passage of scripture, as authority for his so doing? Did he ever ponder the declaration of the great teacher, "the works that I do ye shall do, and even greater works than these, because I go to the Father?"

I have heard much criticism of Christian Science, during the past three years, but it has all been either a personal attack, and that usually upon some person who does not strictly follow the rules of Christian Science, or else a statement or declaration of something that is not taught in Science and then a criticism of their own false declarations.—G. H. S.

It is self-sacrifice which gives us glimpses of our real Life,—Christ, Truth. This morning finds me before the gate of Justice, earnestly seeking for Life; that is, the real and everlasting Life. "God created man in his own image: after his own likeness," and we reflect that divine Principle only as we obey the divine law. We must use our thinking faculties, for there is no life, substance, or intelligence in matter. The life we have must be Thought or Mind.

On one side of the gate is the Adam-dream of life in matter. On the other side is the spiritual. One is the real; the other the unreal. One the wheat; the other the chaff. Right here before the gate let us pause and consider:—What is it that looks upon the youth, points out the growth into manhood and old age, and at last consigns the body to death? Is it not our thoughts and beliefs of life in matter; cultivated opinions or habits?

How much real thought do we find here? One person in ten or twenty thousand furnishes the only original thought. The rest are following blindly, never stopping to consider whether they are right or wrong, so long as their senses are pleased.

God made man perfect. The law which he gave through the inspired writers of the BIBLE and SCIENCE AND HEALTH, is also perfect. We disobey this law of our heavenly Father somewhat as the child disobeys its earthly parent, by following too much our own selfish convictions; always thinking we can improve upon God's law. As we follow closely, earnestly, and honestly the writings of the BIBLE and SCIENCE AND HEALTH, is it not

thought which lifts us into the spiritual, and carries us away from the vague fancies of material beliefs? Where are the thinkers of this age? Let them search earnestly and unselfishly the pages of the BIBLE and SCIENCE AND HEALTH, and put into practice the thoughts which will come to them as the result of so doing, and they will see what new visions will open before them, and what a wonderful amount of good they can do. I am an engineer, and ROTHERHAM'S NEW TESTAMENT, UNITY OF GOOD, and the CHRISTIAN SCIENCE JOURNAL can always be found upon my engine. I read them at every spare moment. My position is a hazardous one, and Christian Science has destroyed for me many foolish fears and beliefs.—T. W. M. CHILLICOTHE, O.

I WAS a Methodist Sunday School teacher and worker in the church among its young men. As such a worker, being compelled to study the Bible, I discovered spiritual things. I was enabled, as I thought, at the age of twenty-one years, to enjoy and to teach sanctification or Holiness. During eleven years of experience and study of the doctrine of the Methodist church I came to the deduction that the real man was a spiritual individuality distinct from the apparent one. After ceasing to work directly in my church, but while working as a missionary (I am not a Reverend, by the way) among criminals incarcerated in our State Prison, I reached the conclusion that a life of sin was an unnatural one; while a life of Love was the natural life.

I wrote and published a tract embodying my ideas, in terms which very closely resemble those of Christian Science. An acquaintance of mine, upon reading my tract, *charged* me with teaching Christian Science. Up to this time, the summer of 1891, I had never been conscious of even the term "Christian Science." But, when I was led to think that there was already a Science which treated of the thoughts that I had been inspired with, I at once procured a copy of SCIENCE AND HEALTH and read it through—making marginal notes. I again read it through, erasing my notes,—readily accepting its premises as divinely wise. I at once put into practice some of its principles, and discovered them demonstrable. Since then, my life has been one continuous course of demonstration. I am now identified among the pure Scientists of my city.

SCIENCE AND HEALTH is verily an inspired writing for which man is ready.—J. K. PHILADELPHIA.

I AM being led into marvelous Light. Though at times in seeming darkness, I feel it is only a test to lift me higher. I feel that I have indeed found the pearl of great price, and would not if I could, change one step of the way in which I have been led out of bondage, though the steps were in suffering many beliefs of sin, and of sickness,—its effects. I have been healed of various claims, chronic and acute, and am able to demonstrate over many troubles for myself, my children and others. Some of these would appear wonderful to me, did I not know that the divine Mind is not limited.

I attribute my acceptance of this Christian Science Gospel, to my willingness to obey, and to become as a little child,—unquestioning and undoubting. SCIENCE AND HEALTH, the S. S. QUARTERLY, and the BIBLE, are my daily companions. Without study I could not use the one talent which was given me, and this study has done for me in a few months, what years of church membership failed to do,—given me a practical knowledge of the living Christ, which I can live and demonstrate. O the joy of knowing that all we have to do is to accept, and plant the seeds by living practically the life of Love! God will take care of the harvest. I find so much to do in looking after my own heart each day, that I have no time to see the motes in my neighbor's eye. When I have cast out all the dark thoughts in my own heart, it will all be Light and Love.—M. E. W. MALDEN, MASS.

ERROR has been telling me I have not education enough to write for our JOURNAL, but it has come to me that God is our Educator, and when we live and move and have our Being in him, we have everything. Over two years ago I was healed by Christian Science, after the doctors had told me I could never get well. With the help of a few kind friends, and those blessed books, SCIENCE AND HEALTH and the BIBLE, I was healed. I have six in the family, and have never hired a washing, or any of my housework done since. I have kept all of my family well,—even my husband, who was very much opposed to Christian Science at first, but now he thinks as I do, that there is nothing else for us. I think I would have been healed if I had read only SCIENCE AND HEALTH, without the aid of any Scientist. It is so plain and beautiful.

With that and the BIBLE it seems God's word is so plain, that we do not need anything else. I have also had some good

demonstrations outside of my family. Ever since Truth came to me through our Mother and Teacher, my life is beautiful. Now I am preparing for life, instead of preparing to die.— Mrs. S. E. B. WINFIELD, IOWA.

MAY I add my mite, and tell what Christian Science has done for me and mine? How refreshing was the cup of water that was first given me in the name of Truth. It was so good, I cried for more, and my thirst for living water was never quenched, until I began to rise into newness of Life, and know the living God, who "liveth for ever and ever." The true and living God was revealed to me, through Christian Science and through the study of SCIENCE AND HEALTH. My heart flows out with love and gratitude, to our Leader, for this "little book," which was bitter of digestion, but brought so much peace, and joy, and love into our home. I have four children who all inquire of me when I have a caller, "Do they want Christian Science mamma?" People are surprised when they find my husband believes in Christian Science. They object to the word "Science" used in that connection. Still when I look back at the way I first received the name Science, I have a kindly feeling for those who object to something they know nothing about, and have not looked into. The JOURNAL is a welcome visitor in our home.— IDA M. HAWES, EL PASO, TEXAS.

THE following extract from a letter shows the spirit in which the communion services were observed on last communion day:—

"On Sunday morning we partook of the communion, and I must say we had a most beautiful and uplifting experience. We got down on our knees,—even one of our number who said he had never got in that position before. It was a helpful experience. We found ourselves on an exalted plane of thought the whole day. Last evening we had our usual students meeting. I read our Teacher's article in the October JOURNAL, and every one bowed in acquiescence. We can see more clearly, as we advance in Christian Science, that the great stumbling block, and the rock upon which we split, is this miserable *self*. We can readily see wherein our brother lacks humility, but to acknowledge our own short-comings is more than we (mortal mind) care to meet. Adam still continues to hide from God on account of his nakedness.— H. T. II.

THE personal experiences that I have read in the JOURNAL have been exceedingly helpful to me. I venture to offer my mite, trusting that it may be as useful to others. I have been a sufferer for more than fourteen years. I have spent much money upon doctors and medicine, and never found relief. I left N——, my former home, and have been in C——, Tennessee two years. I tried the doctors here,—still the same old verdict, no relief but death. Now I can say that God led me to find relief through Christian Science. A faithful Scientist healed me in a short time. I never felt better in my life. I hardly know how to express my feelings to her and to God. I do trust that all who are suffering from any kind of disease, will go to Christian Science, and be made well.—S. C. C. CHATTANOOGA, TENN.

PLEASE send copy of latest edition of SCIENCE AND HEALTH, full morocco, with the name "Catahucha" on the cover. I will state that this copy is for a full blood Comanche Indian who sat in a class recently taught. Although so short a time has elapsed, this Indian has shown himself to have grasped the teaching to a remarkable degree. He has in the last week made several demonstrations which have been of great value to him. One of these consisted in destroying a disease which made its appearance for the second or third time, and which heretofore had proved very serious, sending him to the hospital. This time he demonstrated over it almost instantly and has had no trouble with it since.—JAMES R. TOWNSEND, LOS ANGELES, CALIFORNIA.

FOR four years I suffered with every known ill, that mortal woman is heir to. My friends thought me dying of consumption, asthma, and that most loathsome of all diseases, catarrh. I was in a pitiful state, taking drugs and liquors, but nothing doing me any good. In the meantime, I had friends who had become Christian Scientists. They wished me to be treated, but I had no faith. Finally I grew so much worse that I asked for absent treatment. I began to improve. I was not willing to give up all drugs at once. When I did, I found that the treatments were healing me morally and physically; and now thank God, I am well. I have SCIENCE AND HEALTH, and read for myself, whenever I have any time.—E. E. L.

LAST Sunday the Christian Scientists of this county assembled in large numbers to witness the closing act in their efforts to erect a place of worship. Delegations from Lincoln, Auburn and other points swelled the company until the handsome little structure could hold no more. Rev. E. M. Buswell, assisted by Mrs. St. John of Kearney, conducted the dedicatory exercises. The first meeting was held at 11 A. M. followed by a basket dinner. At 2 P. M. and 7 P. M. services of a highly interesting character were held. In fact it was a kind of a love feast from morning until night and was thoroughly enjoyed by all who participated. —BEATRICE, NEB.

EXTRACT from a letter, written by a business man, who was lifted into Light, from agnosticism and disease, through Christian Science. "I read SCIENCE AND HEALTH daily; it is veritable meat and drink. How beautiful it is; so superbly complete its revelation of Truth! It seems to me the voice of God. The Bible which was a dead letter to me, is now harmonious, attractive and consoling. It is difficult to put off entirely the old man, and become a new creature in Truth; but I think and trust it is being wrought in me. I hope soon to see you renewed and rejoicing."

THE following is an extract from a personal letter:—"We need not be surprised if we tread upon the thorns, before smelling the roses. Let error scream; we must attune our ears so that we shall be enabled to distinguish between the song of the nightingale and that of the crow. When error attempts to imitate the voice of the nightingale, it grows more subtle, but if our ears have been cleansed of the wax of mortal mind sufficiently, we shall not be deceived. We shall detect the same old croak." — H.

WE knelt last Sunday morning at communion, and the Spirit seemed very near. I think it is best to make our Teacher's wish a law. There is no danger of our becoming too reverential, or becoming wedded to these forms.— I. E. F.

WE had our communion service on Sunday morning. All said they never witnessed anything so impressive. It was carried out fully. The whole body, strangers and all, knelt like one family. — E. S. C.

EDITOR'S TABLE.

THE CHRISTIAN SCIENCE HYMNAL.

THE long looked for CHRISTIAN SCIENCE HYMNAL has at last appeared. It will be welcomed heartily by the field.

It is a selection of Spiritual Songs adapted to the use of Christian Science churches, Sabbath Schools, and other meetings. In point of mechanical make up it will bear favorable comparison with similar books of the various denominations; and as to the hymns, they are of the highest order. Some of them are original; others are selected. As the Committee say: While not entirely composed of hymns written exactly in accordance with the doctrine of Christian Science, it presents the acme of religious and poetic thought contained in the best hymns of the day, as well as in the best compositions thus far presented by Christian Scientists.

Special attention has been given to the wedding of words and music, not only as to character of composition, but in respect to proper accentuation, etc., wherever it has been found possible.

The system of arrangement is unique. On the pages with the hymns, have been placed standard tunes familiar to every church-goer. Every second tune is by an English or German composer of unquestioned musical ability, and will be found adapted either to chorus-choir, or advanced congregational singing. Every third tune has been composed by Mr. Brackett especially for this work; and, permission from him should be secured by any person or persons desiring to use the same. Although designed particularly for quartette or choral use, many of the hymns may be sung by the average congregation, and will be found available for responses, offertories or sentences. A few tunes have been arranged for male voices, as it is believed that there is a demand for these in some churches.

Rev. L. P. Norcross, in his sermon of Sabbath morning, the 23d of October, preaching from the text: "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord," — Col. iii, 16, — paid the follow-

ing deserved tribute to the book, and to the Committee through whose disinterested, and wholly gratuitous labors we are indebted therefor: "The much desired HYMNAL has made its appearance, and has met with a cordial reception from all of our people East and West. I doubt not it has been introduced in thousands of places, into thousands of homes, and has begun its career of assisting in nurturing and maturing the Christian graces and Christian life. This is what it is designed to accomplish, or to help to accomplish,—for it is one of the many agencies which are to help us heavenward,—and it is among the leading influences which will serve in bringing about the reign of righteousness on earth,—one of the spiritual forces which will usher in peace and good will among men. It also serves in denoting, or marking another of the swift-recurring footsteps which, during the past decade, point the stately movements of Divine Science in its upward and living career in the world.

"Suppose we pause for a moment, and take account of what these successive footsteps have been, during the past twenty-five years! First, we had the first issue of SCIENCE AND HEALTH in one volume,—much smaller than the present issue of that work. This was succeeded by the two volume edition; then came the CHRISTIAN SCIENCE JOURNAL on a single sheet of paper; then the larger edition of SCIENCE AND HEALTH, followed by the issuance of the JOURNAL in much larger size, and something like its present shape and form. About this time, started the planting of Christian Science churches and Sabbath Schools, till, in place of three or four, we have two hundred of them dotting our country. Then to this should be added the reappearance of SCIENCE AND HEALTH in its revised edition, which has run through the unprecedented issue of twenty thousand volumes in not much over a year and a half. This was succeeded by the appearance of RETROSPECTION AND INTROSPECTION,—a work so valuable and uplifting. And these are now crowned with the advent of the new Hymnal, whose appearance among us, we hail with joy. . . . It represents weeks and weeks of faithful service, and careful thought and study; and since I had nothing to do with its preparation, I can say this without the least touch of egotism. . . . It expresses very faithfully, the earnest effort and pious care of the Committee, who for nearly two years have devoted so much time to its preparation."

There is nothing to be added to the foregoing tribute. The

book will pass into the history of the Christian Science movement, and those who have been instrumental in bringing it out, will have the encomiums of present as well as future laborers in the Christian Science vineyard: "Well done good and faithful servants."

WE are aware of no other periodical, or publication, which is conducted on the plan of the JOURNAL. It is essentially co-operative. It is supported by its friends, the Christian Scientists, and it belongs exclusively to its subscribers. Every subscriber is a *pro rata* owner. Hence one individual subscriber is as much an owner as another.

When the JOURNAL was donated to the students, and adherents, of Christian Science, by its Founder, a new precedent in journalism was established. Surely it was the Christ-spirit which prompted so generous and worthy a deed. And the Christ-spirit will impel a generous response, both by way of subscriptions, and contributions. It is estimated that there are about one hundred thousand (we will not here vouch for the correctness of the estimate) true Christian Scientists in the United States and Canada. The regular subscription list of the JOURNAL does not exceed five per cent. of that number. Where are the other ninety-five per cent.?

It is true, the JOURNAL does not take the place of SCIENCE AND HEALTH, and the other writings of its author, Mary B. G. Eddy, nor is it intended to do so. But it is also true that it fills a necessary niche in Christian Science literature. It fills a place which would be greatly missed if its publication should cease. It affords students, and workers, an opportunity to express their thoughts and experiences through its columns, as well as to receive the thoughts and experiences of their co-students, and fellow laborers. Thus are they helped, and spurred on to greater activity. It is an indispensable adjunct to the work of spreading the Truth. It constitutes, and shall continue to constitute, an important part of the history and progress of Christian Science. Here, more than anywhere else, indeed, will be recorded the growth and rich experiences of its disciples. Here will be mirrored the best and purest thought of the busy field of laborers. Let all who desire its success, therefore, rally earnestly to its support, and aid in making it what it should be,—the most effective periodical, in establishing the Kingdom of God upon earth, known to the entire field of journalism.

There are few, if any, at all interested in Christian Science, who cannot afford to become regular subscribers. We say this in a purely disinterested spirit. The JOURNAL does not need *your* support so much as *you* need its aid.

SHORTLY previous to the issuance of the September JOURNAL, it was determined to enlarge its space by the addition of eight pages. This was done not only that there might be more room for the rapidly increasing field to speak through its columns, but that there might be more advertising space as occasion demanded. Our friends will please take notice of the increased space, and govern themselves accordingly in the number of their contributions.

We are especially in need of notes and reports from the field. These are among the most helpful of the contributions. Send us in your thoughts and experiences, and we will send them back to you; and while doing this, we will also be sending them to thousands of other hungry hearts. There is no better way of casting your bread upon the waters. Let it be borne in mind that in each issue we desire to give the thought of as many workers as practicable, and hence the necessity of brevity and conciseness, so far as may be.

There are, of course, some subjects which require a good deal of space in order to properly present them. As to these we are glad to give all the space necessary.

WE are about to step out of the old year into the new. Let us do so with the firm resolve to receive more and more fully into our consciousness the Truth of which the babe born in the manger nineteen hundred years ago, was the fleshly exponent. Let us shut him no longer out in the dark manger of our human pride and human selfishness. Let us open wide the doors and windows of our hearts that the Sun of righteousness may shine in. Let the matching of our lives to the life of Christ, be the centre and circumference of our purposings. As Christian Scientists, we have undertaken a deep and serious task. We may not trifle with our prerogative. To reflect the Christ in our lives is our mission, nay our Commission. It bears the seal of divine Truth; it is attested by the hand of Love.

PUBLISHER'S DEPARTMENT.

OWING to the demand for all kinds of books at Holiday times, and a consequent inability of publishers to command the uninterrupted services of good binders later on, it is desirable that all those wishing copies of **SCIENCE AND HEALTH** for the Holiday season, place their orders now.

All orders for this work are filled in the order received.

The 70th edition will be printed on imported Bagster India paper, and bound in usual bindings.

The 71st edition will be bound in cloth exclusively, and ready for delivery about December first. The paper on which this last named edition is printed is imported, and though of very fine quality is lighter in weight, thus making a book some twelve ounces less than the cloth bound book heretofore sold.

The text in both editions is identical.

SOME Copies of **SCIENCE AND HEALTH**, printed on Bagster Bible paper, bound in full calf, (stiff covers) and of the 63d edition, can be had at the following reduced prices:—

One or more copies, prepaid \$4.50 each.

SCIENTISTS in need of bibles with or without references, testaments, revised bibles, book of psalms, apocryphas, and in fact anything published in this line and carried by any publishing house, can purchase from us as cheaply (and in some cases to better advantage) as of local dealers or the publishing agents. Why should we not serve you if as profitably to yourselves? Descriptive catalogue furnished on application.

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THIS SOCIETY is prepared to furnish SMITH'S DICTIONARY of the BIBLE, comprising the antiquities, biography, geography, natural history, and literature; with the latest researches and references to the revised version of the New Testament—eight colored maps and four hundred and forty illustrations. 600 pp. cloth, \$2; sheep, \$3; half morocco, \$3.50; all prepaid.

OUR advertising columns close *promptly* on the 15th of each month. Cards, church notices, etc., received after such date, go over until the following month.

WE are desirous of obtaining copies of the following JOURNALS :
Feb., Apr., and May '87 ; June, and Oct., '89.

SAMPLE pages of the CHRISTIAN SCIENCE HYMNAL will be furnished on application.

COPIES of the Oct. '92 JOURNAL purchased for *free distribution* can be sent on following terms : 50 copies and upwards to *one address*; postpaid, @ 5c. per copy.

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SUBSCRIBERS should bear in mind that changes in address must be given by the twentieth of each month to insure the following JOURNAL reaching them. We aim to mail the JOURNALS by twenty-fifth of each month.

OUR friends will confer a special favor by invariably prefacing their letters with their street and number; and this, no matter how often they write or however familiar with their address we are presumed to be.

NOTICE last cover page of this JOURNAL for prices and titles new tracts issued.

THE CHRISTIAN SCIENCE JOURNAL purchased for *strictly gratuitous distribution* is furnished any person, Christian Science Reading Room, or Dispensary, at the rate of \$1.00 per dozen copies, postpaid.

These rates apply only to orders of not less than *one dozen copies*, of any *one month*.

YOUNG'S ANALYTICAL CONCORDANCE is the most complete work of its kind extant. It forms a book 9 by 11 in., comprises 1,100 pages, and contains every word in alphabetical order, arranged under its Greek or Hebrew original, with the literal meaning of each and its pronunciation. It exhibits about three hundred and eleven thousand references, marking 30,000 various readings in the New Testament, with the latest information on Biblical Geography and antiquities. Sent prepaid at \$5.00 per copy (publisher's price).

CHURCHES OF CHRIST (SCIENTIST) SUNDAY SERVICES:

ALBANY, N. Y.—10.30 A. M. followed by Bible Class, at Church of Christ (Scientist), 179 Clinton Ave. Also services, Tuesdays at 7.30 P. M. Anna L. Van Derzee, Pastor.

AUBURN, ME.—10.30 A. M., S. S., 11.30 A. M., Friday, 7.30 P. M. 90 Court Street. Wm. H. Wing, Pastor.

AUSTIN, TEX.—Service 10.45 A. M., Sunday School 11.45 A. M., at Fireman's Hall, West Eighth Street.

BEATRICE, NEBRASKA.—10.30 A. M., 510 Court Street. Pastor, E. M. Buswell. Sabbath school 11.30 A. M.

BELOIT, WIS.—10.30 A. M., S. S. 12 M., Carpenter's Block.

BLOOMINGTON, ILL.—10.30 A. M., Sunday School 9.30 A. M., Cor. Grove and Center Sts.

BLUE SPRINGS, NEB.—10 A. M., Church of Christ (Scientist).

BOSTON.—"The First Church of Christ, Scientist." Chickering Hall, 151 Tremont Street. Preaching at 10.30 A. M., Sunday School at 12 M. Rev. L. P. Norcross, Pastor. Wm. B. Johnson, Clerk.

BUFFALO, N. Y.—In the Church of Christ (Scientist), 10.45 A. M. and 7.45 P. M. Sunday school 12 M. Fridays, public Conference Meetings at 8 P. M., corner Prospect Ave. and Jersey Street. Rev. Edmund R. Hardy, pastor.

BUFFALO, N. Y.—10.45 A. M.; S. S. 12 M., 916 Main Street.

BROOKLYN, N. Y.—Church of Christ (Scientist), 12 Hanover Place, Services at 10.30 A. M., Sunday school following morning service. Also, public meeting Thursday evening at 8 o'clock. Mrs. P. J. Leonard, speaker.

CEDAR RAPIDS, IA.—3 P. M., Universalist Church, 3rd Ave.

CHICAGO, ILL.—10.45 A. M.; Sunday School, 11.45; New Kimball Hall, 243 and 253 Wabash Avenue, near Jackson Street.

COLORADO SPRINGS, COLO.—11 A. M., Bible Class 10 A. M.; also Thursday, 3 P. M., at K. of P. Hall, Durkee Block, Pike's Peak Ave. Mrs. E. P. Sweet, speaker.

CINCINNATI, O.—10.30 A. M.; Sunday School 9.30 A. M.; 62 West Ninth St. Mrs. Arabella S. Burdge, pastor.

CLEVELAND, O.—Sunday School, 10.30 A. M.; 11.30 A. M. Kendall Block, 106 Euclid Ave. Erastus N. Bates, Pastor.

DENVER, COLO.—Church of Christ (Scientist) 1751 Logan Ave., between 17th and 18th Avenues. Regular services, 10.30 A. M., Bible class at 12 M. Jno. F. Linscott, pastor.

DAVENPORT, IA.—10 A. M., S. S. 11. Masonic Temple.

DETROIT, MICH.—10.30 A. M., S. S., 11.30 A. M., Schwankovsky's Hall, 240 Woodward Ave. Mrs. A. M. Knott, pastor.

DULUTH, MINN.—3 P. M., at Unitarian Church, corner Second St. and First Ave., east.

FAIRMONT, MINN.—10.30 A. M.; S. S. 11.30 A. M., Occidental B'k.

FORT HOWARD AND GREEN BAY, WIS.—Royal Arcanum Hall, Fort Howard, 10.30 A. M.

GALESBURG, ILL.—Services 10.30 A. M.; Sunday School, 11.30 A. M., 314 East Main Street.

INDIANAPOLIS, IND.—10.30 A. M. and 7.30 P. M.; S. S. 2.30 P. M., Propylæum Building, Rev. G. Haines, pastor.

INDIANAPOLIS, IND.—Corner North and Alabama Streets, Service 10.30 A. M., Sabbath School 11.30 A. M.

JAMESTOWN, N. Y.—Services at 11 A. M.; S. S. and Bible class at 12 M., corner Third and Spring Sts., Horton Block.

JUNCTION CITY, KAN.—10.30 A. M., S. S. 12 M., Clough Building.

KANSAS CITY, MO.—10.30 A. M., 28 and 30 Gibraltar Building.

KEARNEY, NEB.—11 A. M. and 8 P. M., S. S. 10 A. M., 2212 Central Ave. Mrs. Hattie E. St. John, Pastor.

LINCOLN, NEB.—10.45 A. M., and 7.30 P. M., 1124 N St. Bible School following morning service. Bible Study Thursday 7.30 P. M. Nellie B. Eaton, Pastor.

LOS ANGELES, CAL.—Services 10.30 A. M., Sunday School 11.30 A. M., 525 Fifth St., J. P. Filbert, Pastor.

MARINETTE, WIS.—10.30 A. M., and 7.30 P. M., Johnstone's Hall.

MARSHALLTOWN, IA.—Services, 10.30 A. M., followed by Bible Class, over No. 111 West Main Street.

MAQUON, ILL.—10.30 A. M., K. of P. Hall.

MILWAUKEE, WIS.—10.30 A. M., S. S. 11.45 A. M., Friday 8 P. M., 222 Wisconsin Street, Mrs. J. G. Clarke, Speaker.

MILWAUKEE, WIS.—10.30 A. M., Severance Hall, 421 Milwaukee Street. Speaker, S. J. Sawyer, C.S.D. S. S. 11.45 A. M.

MINNEAPOLIS, MINN.—11 A. M. S. S. 12 M. Public Conversation on Science and Health Fridays 4 P. M. Study of S. S. lesson Saturdays 4 P. M., 824 Nicollet Ave.

MONTREAL, CAN.—11 A. M. and 4 P. M., 2456 St. Catherine St.

MT. PLEASANT, MICH.—10.30 A. M., Sunday School 12 M.

NEW HAVEN, CONN.—10.30 A. M., also Wednesday 3 P. M. and 7.30 P. M., Room 13, Boardman Building, cor. State and Chaple Streets.

NEW YORK CITY.—Service at 10.30 A. M., at Hardman Hall, corner of Fifth Avenue and Nineteenth St. Bible class at 12 M. every Sunday. Services every Sunday and Tuesday evenings at Reading Rooms No. 96 Fifth Avenue at 8 P. M. Rev. Augusta E. Stetson, pastor.

NEW YORK CITY.—Service every Sunday at 10.45 A. M., followed by Bible Class, at 545 Fifth Ave., entrance on 45th St. Also service every Sunday and Tuesday evenings at 1544 Broadway between 45th and 46th Streets. Mrs. Laura Lathrop, Pastor.

OCONTO, WIS.—10.30 A. M. S. S., 11.45 A. M.

PHILADELPHIA, PA.—10.45 A. M., followed by Bible Class, at Earley Hall, 1321 Arch St.; also Monday and Friday, at 8 P. M., 1633 Chestnut Street. M. Anna Osgood, Pastor.

PUEBLO, COL.—10.45 A. M., S. S., 11.45 A. M., Bible Class, Thursday, 7.45 P. M. Rooms 1 and 2, Glade-Kiefer Block.

QUINCY, ILL.—Sunday Service 11 A. M., Sunday School, 9.30 A. M., Newcomb Block, Room No. 2, Maine Street.

SALT LAKE CITY, UTAH.—11 A. M., S. S. 10 A. M. Wednesday, 10.30 A. M., Odd Fellows' Hall, Market Street. Mrs. A. F. De Long, Speaker.

SALT LAKE CITY, UTAH.—11 A. M., Sunday School 10 A. M., Wednesday 10.30 A. M., Mercantile Block, Room 21, Mrs. M. A. Bagley, C. S. D., Pastor.

SIoux CITY, IA. — 10 A. M., G. A. R. Hall, bet. Douglas and Pierce Sts.

SCRANTON, PA. — Spencer Building, 519 Adams Ave. Bible Class at 10.30 A. M. Regular Services at 7.30 P. M. S. J. Hanna, Speaker.

ST. JOSEPH, MO. — Ballinger Building, 7th and Edmond Sts. Regular services 10.30 A. M., S. S. 3 P. M., Evening service, 7.30. Enquiry meeting, Tuesday 3 P. M. C. M. Howe, Pastor.

SYRACUSE, N. Y. — 10.30 A. M., Sunday School at 12 M., 704 East Fayette Street.

TOLEDO, O. — Christian Science Chapel, 321 Tenth St. Services every Sunday at 10.45 A. M., Sunday School 12 M. Also services every Friday evening at 7.30. Miss Sarah J. Clark, Pastor.

TOPEKA, KAS. — 11 A. M., S. S. 10 A. M., 210 W. 6th Street.

TORONTO, CANADA. — 11 A. M. and 7 P. M., Beaver Hall, S. E. corner Yonge and Gerrard Streets.

TORONTO, CANADA. — 11 A. M., and 7 P. M., S. S. 12 M., corner College and Brunswick Aves. Mrs. J. H. Stewart, Pastor.

TROY, N. Y. — 10.30 A. M., Sunday School 11.30 A. M., 68 Seventh Street.

WICHITA, KAS. — 11 A. M., S. S. 10 A. M., 211 N. Market St.

Regular Sunday services of Scientists are as follows :

AMSTERDAM, N. Y. — 10.45 A. M., Bible Class at 12 M., Friday evening meeting, 7.30 P. M., at 28 Market Street.

APPLETON, WIS. — 10 A. M., Pardee Block, Room 29, 3rd floor.

ATLANTA, GA. — Sunday School 10 A. M., Christian Science, Room, 42½ N. Broad St.

AUBURN, N. Y. — Bible Class 3 P. M., 15 Cayuga Street.

BARRE, VT. — 10.30 A. M., S. S. 12 M., 6 Clark Ave.

BELLEVILLE, KAN. — 3 P. M., residence of J. C. Reily.

BELVIDERE, ILL. — Sunday School, 2.30 P. M., 125 Logan Ave.

BINGHAMTON, N. Y. — 10.30 A. M., Pythian Hall, 157 Water St.

C. A. Jacques, Speaker.

BINGHAMTON, N. Y. — 10.30 A. M., 233 Chenango St.

CALAIS, ME. — Bible class 3.30 P. M., at C. S. Room, King Bl'k.

CANON CITY, COLO. — 10.30 A. M. and 7.30 P. M., Friday 7.30 P. M., 422 Main Street, Room 4, up stairs.

CHATTANOOGA, TENN. — 10.30 A. M., 100 College Street.

CHARLES CITY, IOWA. — 10.30 A. M., Room 3, Cheney Block.

CHILLICOTHE, ILL. — 10 A. M., residence Mrs. Louisa A. Rogers.

CINCINNATI, O. — Bible study, 11 A. M., C. S. Institute, Suite 9. Lombardy Flats. Science study, 2.30 P. M., every Wednesday. 224 W. 4th Street.

CINCINNATI, O. — 10.30 A. M., S. S. 10 A. M. Bible class Wed's, 2 P. M. SCIENCE AND HEALTH Reading Saturdays 8 P. M. Lincoln Inn Hall, 227 Main St., 2nd floor.

CLAY CENTER, KAS. — 11 A. M., Lincoln Avenue.

CLOW TOWN, MINN. — S. S. 2 P. M., North Ridge Schoolhouse.

DECATUR, ILL. — Sunday School 3 P. M.; Science Study, Tuesday, 7.45 P. M.; Rooms 14 and 15 Fenton Block, C. Lulu Blackman, Leader.

- DE FUNIAK SPRINGS, FLA. — 10 A. M., residence, G. A. Walther.
- DES MOINES, IA. — Sunday School 10.30 A. M.; Preaching Service 7.30 P. M.; Bible Study, Tuesday, 8 P. M., at High Street Baptist Church, 12th and High Sts.
- DUBUQUE, IA. — 2.30 P. M., at Universalist Church.
- ELROY, WIS. — 2 P. M., over E. N. Loveland's Agricultural House.
- ERIE, PA., — 11 A. M., S. S., 10 A. M., 96 East 6th St.
- ESCANABA, MICH. — Bible Class 3 P. M., 415 Campbell St.
- EUREKA, CAL. — 2.30 P. M., residence, Mrs. H. S. Hannah.
- EVANSTON, ILL. — 10.30 A. M., S. S. 11.30 A. M., Wednesdays 3 P. M., Fridays 7.30 P. M., at the Christian Science Home, 323 Hinman Ave.
- EXETER, NEB. — 10.30 A. M., residence, Mrs. W. N. Babcock.
- FALL RIVER, MASS. — 2 P. M., 39 S. Main Street, Room 5.
- FORT DODGE, IA. — 10.30 A. M., Music Conservatory.
- GALVESTON, TEX. — 4.30 P. M., S. S. 10 A. M., P. O. St., bet. 18th and 19th Sts.
- GLOUCESTER, MASS. — 10.30 A. M., Harmony Hall, 64 Middle St.
- GRAND ISLAND, NEB. — 3 P. M., S. S. 10 A. M., 403 East 5th St.
- GRAND JUNCTION, COL. — City Hall, Sunday School 2 P. M. Bible class, Thursday 2 P. M., Mrs. W. T. Carpenter, Speaker.
- GRAND RAPIDS, MICH. — 10.30 A. M., Good Templars' Hall.
- GRAND FORKS, NO. DAK. — 3.30 and 7.30 P. M., 406 Demers Ave.
- GROVETON, N. H. — Bible Class 12 M., 1 Rich St.
- HALIFAX, NOVA SCOTIA. — 3 P. M., 106 Granville Street.
- HAMILTON, CANADA. — 11 A. M., and 7 P. M., 229 James St., So.
- HARTFORD, CONN. — 10.30 A. M., City Mission, 234 Pearl Street.
- HODGE, MICH. — 10.30 A. M., residence Mrs. Gertie Hodges.
- HULL, IA. — Sunday School 2.30 P. M., parlor Masonic Hall.
- JEFFERSON CITY, MO. — 10 A. M., Odd Fellows' Hall.
- JOLIET, ILL., S. S. 10.30 A. M., 1205 East Cass Street.
- KANSAS CITY, MO. — 10.30 A. M. Room 8, Bayard Building.
- LAWRENCE, MASS. — 10.30 A. M., Bible Class; Science and Health study, 7 P. M., Mayflower Hall, Pilgrim Block.
- LEAVENWORTH, KAN. — 3.30 P. M., 700 South Fifth Street.
- LE MARS, IA. — 10.30 A. M., S. S. 11.30 A. M., G. A. R. Hall, Main Street, between Sixth and Seventh.
- LEXINGTON, MO. — 10.30 A. M., residence of John M. Williams.
- LIMA, O. — 4 P. M., W. C. T. U. Hall. Wednesday, 7.30 P. M.
- LINCOLN, NEB. — S. S. 10.30 A. M., Bible Class 7.30 P. M., Sunday and Thursday, 1519 O St., Suite 1, Young's Block.
- LITTLETON, N. H. — 10.45 A. M., Opera Block, Main Street.
- LOCKPORT, N. Y. — 11 A. M., 15 Cottage St., W. C. T. U. Rooms.
- LONG BRANCH, N. J. — 11 A. M., Long Branch News Building.
- LONDON, CAN. — Bible class, 11 A. M. and 7 P. M., Duffield Block.
- LOS ANGELES, CAL. — Bible class 10.45 A. M., Grand Army Hall, over 612 South Spring St.
- LOWELL, MASS. — 10.30 A. M., and 6.30 P. M. Children's class, 12 M. Tuesday evening 7.30, Highland Hall, Branch Street.
- LOWELL, MASS. — 10.30 A. M., 6.30 P. M., Tues. 7.30 P. M., Thurs. 3 P. M., 76 Merrimac St., Room 9, Mrs. E. A. Merriman Leader.

- MACON, GA.—8 P. M., C. S. Rooms, 259½ Second Street.
- MADISON, WIS.—3.30 P. M., S. S. following over 109 King St.
- MANCHESTER, N. H.—6.30 P. M., 6 Odd Fellows' Building
- MASON CITY, IA.—10.30 A. M., S. S. 11.30 A. M., Odd Fellows Hall.
- MCGREGOR, IA.—10.30 A. M., G. A. R. Hall.
- MERIDEN, CONN.—Bible Class 4 P. M., 12 Linsley Avenue.
- MUSCATINE, IA.—2 P. M., 410 West Fourth Street.
- MILFORD, N. H.—10.45 A. M., Golden Cross Hall.
- NASHUA, N. H.—Bible Class, 12.30 P. M., 37 Main Street.
- NEBBASKA CITY, NEB.—8.30 P. M., 517 Central Avenue.
- NEW BEDFORD, MASS.—10.30 A. M., Sunday School 12 M., New Five Cents Savings Bank Building.
- NEWBURYPORT, MASS.—10.30 A. M., Room 3, Brown Sq. Hotel.
- NEWBURYPORT, MASS.—2.30 P. M., Conservatory Hall.
- NEW YORK CITY.—Bible Class 10.45 A. M., No. 213 to 217 West 125th Street, Room 23.
- NORTH BEND, NEB.—10.30 A. M., C. S. Dispensary, Young's Block. Wednesday eve. 8 P. M.
- OAKLAND, CAL.—11 A. M., S. S. 12 M., Hamilton Hall.
- OMAHA, NEB.—10.30 A. M. and 8 P. M., S. S. 11.45 A. M. Bible Lesson 8 P. M., Thursday Room 238, Bee Building.
- OMAHA, NEB.—Carbach Building, cor. Douglas and 15th Sts., Room 313. Bible class 10.30 A. M., Wednesday 2.30 P. M., Tuesday 7.30 P. M., Mrs. Ella Cherry, Leader.
- OREGON, MO.—S. S. 9.30 A. M. Seeman Building.
- ONEONTA, N. Y.—10.30 A. M., Blend Hall, 136 Main Street.
- OTTUMWA, IOWA.—3.30 P. M., No. 333 East Second St.
- PALATKA, FLA.—Bible class, 10 A. M., residence A. Merwin.
- PAOLA, KAS.—2 P. M., Christian Science Hall, Main Street.
- PASADENA, CAL.—10.45 A. M., 49 East Colorado St.
- PEORIA, ILL.—Service every Sunday at 10.30 A. M., in Auditorium Y. M. C. A. Building. Also services every Thursday evening at 7.30 in Reading Room, No. 312, Y. M. C. A. Building.
- PIQUA, OHIO.—10.30 A. M., Room 6, Scott-Slauson Building.
- PITTSFIELD, MASS.—10.30 A. M., No. 41 South St.
- PLYMOUTH, MICH.—2.30 P. M., residence of Mrs. Mary J. Kellogg.
- PORT HOPE, ONT.—11 A. M., and 7 P. M., Bible Class, Wednesday evening, 8 P. M., Christian Science Hall, Queen St.
- PORTLAND, ME.—7.30 P. M., Bible Class, Thursday evening, 7.30 P. M., 537 Congress Street.
- PORTLAND, OREGON.—11 A. M., 191 North 15th Street.
- RIVERSIDE, CAL.—10.30 A. M., Sunday School 9.30 A. M.
- RICE LAKE, WIS.—11 A. M., S. S. 12 M. Odd Fellows Hall.
- ROCHESTER, N. Y.—10.30 A. M. and 7.45 P. M., S. S. 11.30 A. M. at C. S. Reading Rooms, No. 3 East Ave.
- SACRAMENTO, CAL.—11 A. M., S. S. 12.15, Granger's Building.
- SANDUSKY, OHIO.—10.30 A. M., C. S. Rooms, Odd Fellows' Bld.
- SAN DIEGO, CAL.—11 A. M., S. S. 9.30 A. M., 1529 E St.

- SANTA ANA, CAL.—Residence Mrs. N. Porter. Bible Class 2.30 P. M. Study of Science and Health Wednesday 2.30 P. M.
- SCHENECTADY, N. Y.—Bible Study 2.30 P. M., 109 Park Place.
- SEYMOUR, WIS.—10.30 A. M. and 7.30 P. M., Wednesday, 7.30 P. M., in the City Hall.
- SHELDON, IA.—10.30 A. M., residence of F. E. Wade.
- SHERBURNE, N. Y.—Bible class 10.30 A. M., Chapel Street.
- ST. JOHN, N. B.—Bible class 4 P. M., 94 Princess Street.
- ST. LOUIS, MO.—Bible Class 3 P. M., Howard's Hall corner Olive Street, and Garrison Avenue.
- ST. LOUIS, MO.—11 A. M., 415 South Jefferson Ave.
- ST. PAUL, MINN.—10.30 A. M., S. S. 11.30, No. 19 Hotel Bateau.
- SPEARFISH, SO. DAK.—2 P. M., office of J. C. Ryan.
- SPOKANE, WASH.—11 A. M., Room 72 Granite Block.
- SPRINGFIELD, OHIO.—2.30 P. M., 22 South Shafer Street.
- ST. CATHERINES, CAN.—S. S. 2 P. M., 34 Niagara St.
- ST. JOHNSBURY, VT.—10.45 A. M., 33 Pearl Street.
- SUTHERLAND, FLA.—10 A. M., Sutherland Hall.
- SWEET SPRINGS, MO.—2.30 P. M., residence of S. C. Davis.
- TRAVERSE CITY, MICH.—10.30 A. M., 24 West 9th St., So. side.
- TUORO, N. S.—3 P. M. and 7 P. M., No. 27 Walker Street.
- UTICA, N. Y.—3 P. M., 11 Rutger Street.
- VINCENNES, IND.—Bible Class 10.30 A. M., Tuesday 2.30 P. M., residence Miss Lizzie Clark.
- WASHINGTON, D. C.—4 P. M., Room 25, 1424 New York Ave.
- WASHINGTON, IA.—3 P. M. residence of Robert McGaughey.
- WEBSTER CITY, IA.—11 A. M., Odd Fellows' Hall.
- WILKESBARRE, PA.—Bible Class 3 P. M., 11 So. Wells St.
- WILMINGTON, DEL.—10.30 A. M. and 7.30 P. M., 111 W. 9th St.
- WRIGHTSTOWN, WIS.—Bible class 3 P. M., Echo Park.
- YATES CENTER, KAS.—3 P. M., G. A. R. Hall.

CHRISTIAN SCIENCE DISPENSARIES, AND READING ROOMS.

- ALBANY, N. Y.,—179 Clinton Ave.
- ATLANTA, GA.—42½ North Broad Street.
- AUBURN, MAINE.—106 Main Street.
- BEATRICE, NEB.—510 Court Street.
- BELVIDERE, ILL.—No. 512 Pearl Street.
- BINGHAMTON, N. Y.—Pythian Hall, 157 Water St.
- BOSTON, MASS.—Room 210, 62 Boylston Street.
- BROOKLYN, N. Y.—12 Hanover Place.
- BUFFALO, N. Y.—Dispensary of Church of Christ, Scientist, in church building, Prospect Ave., corner Jersey St.
- BUFFALO, N. Y.—916 Main Street.
- CALAIS, ME.—Rooms King Block, nearly opp. post-office.
- CHICAGO, ILL.—Rooms 515, 516, 130 Dearborn Street.
- CINCINNATI, O.—62 West Ninth Street.
- CLEVELAND, O.—Rooms 15, 16 Kendall Block, 106 Euclid Av.

- DAVENPORT, IA. — Room 21, Masonic Temple.
- DENVER, COL. — At Church of Christ (Scientist) on Logan Avenue, between 17th and 18th Avenues.
- DETROIT, MICH. — 26 Miami Avenue, up stairs.
- DESMOINES, IA. — High Street Baptist Church, from 2 to 4 P. M.
- DULUTH, MINN. — 529 West Second Street.
- ERIE, PA., — 96 East 6th St.
- FAIRMONT, MINN. — Second floor, Occidental Block.
- FT. HOWARD, WIS. — Corner Broadway and Mather Streets.
- GALESBURG, ILL. — 314 East Main Street.
- GLOUCESTER, MASS., No. 64 Middle Street.
- GRAND RAPIDS, MICH. — Rooms 63, 64, 122 Munroe Street.
- JAMESTOWN, N. Y. — Horton Block, cor. Spring and 3d Sts.
- JUNCTION CITY, KAN. — Clough Building, Washington Street.
- KANSAS CITY, MO. — Room 8, Bayard Building, 1214 Main St.
- KANSAS CITY, MO. — 28 Gibraltar Building.
- LINCOLN, NEB. — Suite 1 King's Block, 1124 N Street.
- LOCKPORT, N. Y. — 401 East Avenue.
- LONG BRANCH, N. J. — Long Branch News Building.
- LOWELL, MASS. — 72 Summer Street.
- LOWELL, MASS. — Room 9, 76 Merrimac Street.
- MACON, GA. — 259 1-2 Second Street.
- MANCHESTER, N. H. — Room No. 6, Odd Fellows' Building.
- MARINETTE, WIS. — 1742 Stephenson Street.
- MAUSTON, WIS. — 4th door East P. O., State St.
- MILWAUKEE, WIS. — 222 Wisconsin Street.
- MINNEAPOLIS, MINN. — No. 824 Nicollet Ave.
- MONTREAL, CAN. — 2456 St. Catherine Street.
- MT. PLEASANT, MICH. — Main St., 1st house So. of Wisconsin.
- NEW BEDFORD, MASS. — Room 5, New Five Cents Savings Bank Building.
- NEW YORK CITY. — No. 1544 Broadway.
- NEW YORK CITY. — Rooms 5, 6, 7, & 8, No. 96 Fifth Avenue.
- NEW YORK CITY, Room 23, 213 to 217 West 125th St.
- NORTH BEND, NEB. — Young's Block, Main St.
- OCONOMOWOC, WIS. — Milwaukee St., near cor. So. Main.
- OCOTO, WIS. — Residence of Mrs. T. Millidge.
- PEORIA, ILL. — Room No. 312 Y. M. C. A. Building.
- PHILADELPHIA, PA. — 1633 Chestnut Street.
- RICE LAKE, WIS. — Over Horseman's hardware Store.
- ROCHESTER, N. Y. — No. 3 East Avenue.
- SACRAMENTO, CAL. — 1109 Tenth Street.
- SALT LAKE CITY, UTAH. — Odd Fellows' Building, Market St.
- SALT LAKE CITY, UTAH. — 9 A. M. to 5 P. M., Mercantile Building.
- ST. JOSEPH, MO. — Ballinger B'd'g, Cor. 7th and Edmond Sts.
- SCRANTON, PA. — Spencer Building, 519 Adams Avenue.
- SYRACUSE, N. Y. — 704 East Fayette Street.
- TOLEDO, O. — 321 Tenth Street.
- TORONTO, CANADA. — Room 22, S. E. corner Yonge and Gerard Sts. Daily, 10 A. M. to 12 M., 3 to 5 P. M.
- TORONTO, CAN. — No. 1 Brunswick Avenue.
- TRURO, NOVA SCOTIA. — 27 Walker Street

CHRISTIAN SCIENTISTS' CARDS.

No cards are hereafter inserted in these columns except upon reference deemed satisfactory to the Publication Committee. Cards for publication are accepted from such persons as claim to be, and as are represented as being, Christian Scientists using as their ONLY text-books the BIBLE and SCIENCE AND HEALTH.

If to the Publication Committee conclusive evidence be furnished that any advertiser is not conformed in life and practice to the teaching of the above named text-books, the card of such an one will be removed, money due for unexpired time being refunded.

OCTOBER 1, 1892.

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'For the weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strong holds.'

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CHRISTIAN SCIENCE IS CHRISTIAN AND SCIENTIFIC.

Outline of a sermon preached by John F. Linscott in Denver, Colo.

"THAT your faith might not stand in the wisdom of men; but in the power of God." 1 Cor. II. 5.

THE labor of establishing a universal religion, founded on faith in a spiritual kingdom absolutely distinct from the kingdom of this world, and by a faith which must be imparted from that Kingdom by a Teacher who came from it, brought forth the utterance of this text. To attain it was a sort of passover from the red sea,—the Christ leading the children of the Kingdom of God out of the Egyptian darkness of material forms of worship to the shore of spiritual discernment, where men "apprehend that of which they are also apprehended."

This border, reached by the "strait and narrow way," and the gate passed, they enjoy the liberty of the Sons of God in his eternal Kingdom. The darkness in which man worked is seen to-day in history. The kingdom of Israel through ignorance, or wilful disobedience of their own prophet's teaching, had been scattered. A form of Judaistic worship existed led by the scribes and Pharisees, with the priests officiating in the temple, and a form of teaching Scripture in the public

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synagogue; and with all the prejudice that leaders have toward men who bring new methods which have a tendency to destroy the old.

Besides this, in the Pagan world, the teaching of Pythagoras, Socrates, Plato, Aristotle and others, and the shading off from these to the many forms of Neo-platonism, had given birth to many sects. The Stoics, Epicurians, Sadducees, Essenes (the latter being a sect of healers), and the Wizards, or the Necromancers, formed the pandemonium in which the new religion, founded on the Substance of the faith which is imparted by grace, was to be established.

It was entirely new. Not one precedent for it on the earth existed. It had been prophesied by men who perceived it as a fact to come. It had now to be perceived, and demonstrated, as an eternal law, producing in human consciousness a new creation born of Spirit. The process was one, in all who lived the doctrine. It healed them from sin, sickness, sorrow and death, by giving them a sense of Christ as their eternal Life.

Paul has stated the Christian Science doctrine of conversion, of redemption, of atonement, of healing from sin, which is the cause of all the ills of the flesh:—"For the law of the spirit of life in Christ Jesus, made me free from the law of sin, and of death." This law does not obtain when only told. Language is but a poor vehicle to convey spiritual sense. It must be sought for and *lived* ere it becomes a law. It comes to all who earnestly seek: "Knock and it shall be opened unto you"; ask, and open the door that He may enter. Truth, Christ, speaking through John, says to all who look for his appearing, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in unto him, and sup with him and he with me."

Hearing and voice is that thirsting for Truth on our part; and He gives us a sense of a "well of water springing up into everlasting life;" as if a jar of water fed by a stream from the earth had been turned off, and a stream applied from above. The expulsive power of the higher current would soon expel the former contents of the jar. Paul illustrates

this for us in a metaphysical way, where he describes his death to the world, the flesh, and the evil: "I have been crucified with Christ, yet I live, and yet no longer I, but Christ liveth in me, and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave himself up for me."

This is the Master's teaching when He says in the sixth chapter of John, "For my flesh is meat indeed and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me." The letter and the Spirit! We must use the letter understandingly before we can imbibe the Spirit. We must eat the flesh ere we drink the blood. This is a metaphysical process of reasoning. We use the literal metaphor, but we must discern its teaching. The Christ of God is the divine Principle running through the whole Scripture.

As Christian Scientists, we recognize but one Substance as real and eternal. That Substance is God, eternal Life, eternal Truth, eternal Love. Man is eternally his likeness or expression as idea. The very opposite of all that can be learned by the evidences of things seen by our present material conception.

I think we are more generally misunderstood by the term "Substance," than the other technical terms by which we express Deity. Let us make an excursion to Webster for our authority: "Substance. That which underlies all outward manifestations; the permanent subject or cause of phenomena; that which is real, in distinction from that which is apparent. . . . (In Theology), the divine essence or Being. So called by that which stands under, or is the subject of certain attributes or properties, or that in which they inhere." Thus the apparent man, or the mortal man of flesh and blood, is not of the Substance that is God. He is temporal, and therefore an unreal being. Jesus was explicit in teaching that flesh and blood profiteth nothing. The reason is apparent on a moment's reflection. A mortal striving for harmony

and governed by the ever-changing phenomena of material sense, is like a mariner trying to make a voyage across the ocean guided by the ever-changing waves. To express just how mortals are related to immortality, is difficult. In Scripture the terms darkness and light are used. Also ignorance and Wisdom, and temporal and eternal. Thus we make the division, in Science, as absolute as did Jesus. We deny all life, substance, and intelligence to phenomena or matter. We treat it as a kingdom of darkness, while the kingdom of God, or Mind, we hold to be a kingdom of Light. All sense which comes from the flesh, we call darkness. "The wisdom of men is foolishness with God." All that is real and eternal comes to mortals from the Kingdom of Light, through the letter and the Spirit of the Gospel.

Constant working out what is given us to do, is the only process of increasing our faith, and adding to our "faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity."

Probably enough has been said to show that our Theology is in line with the teachings of the Master. If we were asked how we heal sickness, we would reply, By the process of declaring that matter is naught, but Christ is All. It is in the kingdom of this world that sin, or unbelief of God as all and in all, originates.

The belief of mortals in a life, substance and intelligence, separate and apart from the infinite, is the one fundamental error. Not believing God to be omnipotent, omniscient, omnipresent, and omniactive, they must believe the evidence of the senses which tell them of the reality of matter, and all that is predicated of that belief. Disease originates in this mortal ignorance, and is manifested on this mortal body. *Materia medica* is a school of practice dealing with the phenomena of disease as material in cause and effect; though the most intelligent of its practitioners affirm it to be possible for a person to photograph the picture of a disease in mind from the illustrated plates, and minute definitions of medical

works, and reproduce it on the body. Thus specialists take on the type of disease they specially have in hand. In divine healing, we deal only with mental causes as beliefs, which are temporal. We call them all error, and we destroy them with the understanding of Truth. Truth being positive, and error being negative, Truth dispels the error, or belief, as light dispels the darkness.

A classified knowledge of the two kingdoms, and the terms which express them, set in order in thought, we can proceed as intelligently as in mathematics or music.

It is the Theology of this Science that heals the sinner and the sick alike, destroying his belief in the power of matter as a life-giving substance, and establishing a faith through the Scientific divisions of Scripture, or "rightly dividing the word of Truth." This instruction is either oral or silent; usually both. These are works executed by divine command.

We should ask ourselves, What is Theology? Again we go to our recognized authority. In Webster we find this definition: "The science of God and his relations to his creatures: the science which treats of the existence, character and attributes of God, his laws and government; the doctrine we are to believe, and the duties we are to practice."

Christian Science takes its place on this definition. It finds its doctrine in the teaching of Jesus the Christ; proves the doctrine true in part, in healing disease and overcoming sin, and believes the whole is true, because a part is proved. Thus we deduce scientifically when we reason from God, and declare man to be spiritual and not material. We are in line with Jesus when we take our place in existence as absolutely tributary to Him, and the Holy Spirit becomes our Comforter, our Teacher, our Leader. Christianity must be Scientific, if it is a universal law. Thus it is a religion which is Scientific, and a Science which is religious.

Is Christianity a law? Let us read Webster on that word: "The will of God as the supreme moral ruler, concerning the character and conduct of all responsible beings."

We find Theology to be defined as a Science, and religion as a law. But what is Science? "Science is applied, or

pure. Applied science is a knowledge of facts, events, or phenomena, as explained, accounted for, or produced by means of powers, causes, or laws. Pure Science is the knowledge of these causes, powers, or laws, considered apart from all applications. . . . Science is a complement of cognitions, having in point of form, the character of logical perfection, and in point of matter, the character of real Truth." Thus when, in our law of reasoning, we take the premise that God is Infinite Spirit, Intelligence, Substance, Principle, and Power, we can be perfectly logical in all our deductions, and theologically (Scientifically) present the words of God's book in Science; and it will be *Christian Science*. It will heal from sin and sickness in the degree in which it is understood in the letter, and lived in the Spirit.

The Church of Christ, Scientist, has its Tenets as do other churches. It is but a few years old, but it has to-day in America more than one hundred and fifty public services on the Sabbath. The communicants are mostly those who have been healed, or benefited, physically and spiritually; and, being anxious to understand the Science by which they were healed, or benefited, are instructed in the Scientific division of the Word of Truth; understand how to divide the temporal, and therefore unreal, from the real and eternal, and are living, to the best of their understanding, the moral code inculcated by Scripture, and are imbibing the Spirit, and obtaining the witness in themselves, in proportion as they are earnestly striving.

If we were asked why this church is needed, we should say: That we might prove all things, and hold fast that which is good; that "our faith might not stand in the wisdom of men, but in the power of God." The pastors of our churches are all able to present the Gospel that heals the sick, and the members depend wholly on divine power to heal the ills of the flesh, except in cases of surgery, or broken bones.

We do not understand why we should be considered blasphemous in our claims and practices. History tells us that for three centuries after the time of Jesus, the primitive Christians healed the sick. GIBBONS' ROME tells us they

raised the dead. It is easy to see how that power was lost. For three hundred years these followers of Christ were persecuted by all unbelievers. The Roman armies drove them into the caves in the mountains, and into the Catacombs, and massacred them by the thousands. They were driven closer to God, and their faith was increased by their persecutions. God was sufficient for them, for He was their all. When Constantine was converted to Christianity, and recognized the Christian church as an institution to be fostered by the State, the Bishops and Presbyters were taken into civil service, and began to take on the customs, if not the religion, of the Romans. At that time began the memorable debate between Athanasius and Arius on the metaphysical subject concerning God and Christ. Arius held that there was a time when God was not the Father, and there was no Christ. Athanasius contended that Christ was eternally the same with God. The Christian Science doctrine is an expression of the latter position. The large majority of the Arians contended for their view, and for a hundred years the debates continued, becoming at times battles, in which malice found expression in bloodshed and carnage. Then began the contest of Church and State for the supremacy of the spiritual over the civil, or the temporal rule of State. All sense of Love, the only healing power, was lost in hatred. The mad strife for temporal power ended in the surrender of the civil to the ecclesiastical power. The Reformation under Luther and Calvin, kept the sense of Love in subjection. The healing by faith cropped out here and there by those who had pierced the darkness of the time. But history tells us that the physicians prevailed on the civil authorities to prosecute them on account of the healing which they did, and it was frequently done.

With the divine commandment to the preachers and the elders to heal the sick, and the example of the Master and the disciples, as well as the early Christians, is it a strange thing that in the unfoldment of thought, a Science should be brought forward, founded in Scripture, which should give power to the Christian of to-day to heal the sick? Nay,

verily, it seems more in the divine order of progression, than the conception that only methods which have their origin in Paganism, should be the only recognized healing power.

The Tenets of our church state that we have no fellowship with so-called mediumship, and why? Because they commune with mortals in the unseen, as a source of instruction, or help to a knowledge of the Science of Being; while Christian Science seeks the controlling power of Christ alone. We have no fellowship with Animal Magnetism, or Hypnotism, or Mesmerism, and why? For the same reason as that given above. These are but the power of one mortal mind over another; while we seek only the power of divine Mind, and the Intelligence it conveys to us as mortals. Webster's definition will ever set at rest the difference between Theosophy and Christian Science. Let us read it: "Theosophy. Supposed intercourse with God and superior spirits, and consequent attainment of superhuman knowledge by physical processes, as by the theurgic operation of some ancient Platonists, or by the chemical processes of the German fire philosophers. Also a direct, as distinguished from revealed, knowledge of God, supposed to be attained by extraordinary illumination. Especially a direct insight into the processes of the divine Mind and the interior relations of the divine nature." The fact that this revelation attained in the above manner, has no authoritative Scripture conveying divine Wisdom, is the reason it now seeks to drag our Scripture down to its material concepts, placing its own interpretation on it; which is the reverse of Christian Science. Theosophy has its origin in the Oriental teaching of Buddhism. Christian Science takes the Scriptures as a revelation of man's Scientific relation to God. SCIENCE AND HEALTH is a metaphysical text book, which gives, in the vernacular of our day, the Principle and rule of divine logic. It has all of its terms in harmony with the New Testament. It is the result of a discovery, by Mrs. Mary B. G. Eddy, of the Scientifically spiritual sense of the language of Scripture. There is not one statement in Scripture that is not covered in the state-

ments of **SCIENCE AND HEALTH**; and not one statement in **SCIENCE AND HEALTH** that is not in harmony with Scripture.

The Scripture, in its spiritual sense, and man in his real, spiritual substance, is a metaphysical study,—a Science of divine Mind. Much of the value of **SCIENCE AND HEALTH** is in its divine logic, with infinite Mind as its premise. That it has a mission is conclusive from the fact that when it was first given to the world a few years since, it was pronounced so abstract, and painfully original, that it would never be read. To-day it is in its seventy-first edition, and in increasing demand. Nearly three years ago a convention of Christian Scientists was held in the city of New York, at which there were present more than fifteen hundred persons as delegates, and attendants,—all the product of that book. Hundreds have given their testimony of being healed by the mere reading of it. It is the first, and only, book given to the world which explains the metaphysical law of divine healing. That theologians do not understand it is no proof that its Science is not divine. Many eminent scholars do not understand Scripture, and therefore condemn it. It is safe to say that fifty thousand intelligent people in the United States to-day, can remove the phenomena of disease without resorting to material methods, and can do better healing than the physicians can. If the interest in, and increase of understanding of Christian Science shall continue for the next twenty-five years (and we all know it will) in the ratio of the past eight years, it will surely revolutionize our present system of teaching the Scripture, and healing the sick.

Millions of people are weary of man's wisdom in interpreting Scripture from a speculative standpoint, and are looking for, and will gladly welcome a demonstrable religion. A religion which is able to prove the truth of Jesus' sayings and doings.

It has been charged against us that **SCIENCE AND HEALTH** is anti-Christian in its teaching; and passages have been selected to prove the charge. The same tactics are employed to throw

discredit upon SCIENCE AND HEALTH, that the opponents of the Bible employ in their attacks upon it. But when the divine Principle, which is one voice running through the Scripture, is spiritually seen, then, like the principle of music, it will bring out the harmony of the whole. SCIENCE AND HEALTH, rightly read and understood, is found to be in the most perfect harmony with the Bible.

Understanding the prejudice of theologians against Christian Science, we only ask them to read the history of their own infancy, and early struggles. I can remember when those who employed Homeopathic physicians were ostracized by the professedly good and wise; and a person who believed in the universal salvation of the human race, was accused of destroying the hope of those who desired "better things," or a better Heaven.

One fact all must learn,—that is, that God's eternal purpose is greater than all the opinions of men, or their theories and speculations concerning his purpose.

It is your right, and mine, to come boldly to the throne of grace, and claim Truth as our Priest and Physician.

Clipped from the *Christian Register*, Boston:—

Every latest interpretation of truth, if it is in the line of its natural evolution, must be a new point of view, or utter some new emphasis that has not had place before. Is it not possible that we see a ray of first truth emitted by what is called "Christian Science" that may break forth into a great light? The trouble is that the rising, advancing gleams, so surely needed by men, shine unrecognized and go unheeded, or, worse, are declared to be "darkness." Is it not perhaps thus with this fresh-dawning beam of light? In or about the year 30 A. D. the *Liberal Hebrewist Weekly* of Jerusalem had not heard of the new awakening life then abroad called "Christianity" or did not deem it worthy of its notice; while the *Jewish Conventionalist* and the *Missionary Zion* of that city paid only the attention to it of scornful condemnation, called it Beelzebub's work, a device of the old Deceiver to mislead the elect. Meanwhile, however, the new faith was making its way, slowly, but surely; and at length the religious "regulars" of that day began, some with good-natured indifference, others with sober reluctance, to admit that the "wide-spread delusion" might contain a "grain of truth," the "grain" being probably a very minute speck. Any attention given per force, or reluctantly, to so-called, perhaps unfortunately, "Christian Science," will see it, as a matter of course, only superficially. But those who sympathetically try to get at its heart will see its truly deep significance. One who supposes that the healing of disease in the usual sense is all there is to it labors under a great mistake. The mere physical healing, though not unimportant, is only the outside as it were, the least important side, of this old new gospel of cure. Any one can see upon slight reflection that, with Jesus, it was not the restoration to health or life of itself which was of great moment, but the deeper things thus bespoken and manifested.

THE PURE IN HEART.

CAROL NORTON.

"BLESSED are the pure in heart for they shall see God." Matt. 5: 8.

A CERTAIN writer has cited in their order, the three great seats of authority of Christianity, since the third century of its existence, as follows: First, the Church, second, the Bible, at the time of the Reformation, and, lastly in this age, the highest and final authority, Jesus the Christ, the Founder and demonstrator of Christianity.

Thus it follows that if the present age has advanced far enough to recognize that in the life and works of the Master, exists the perspective ideal of what the true Christian life should be, we find that the true solution of the problem of life lies in the right understanding of the Savior's words,—and acts.

The utterance of Jesus, that the pure in heart are not only blessed, but shall also through this purity see God, has a deep meaning for us as Christian Scientists. To be pure in heart means much. As heart and mind are synonymous it follows, that he who is pure in heart has a mind purged of impure thoughts and affections, a mind in which "the lust of the flesh and the lust of the eyes" have no part; yea, a mind which looks above personal sense, with its pleasures and pains, to the "mind of Christ" wherein all is pure, perfect and eternal.

It has been well said that the theoretical part of Christian Science and the practical part are one.

Much we say in the "new tongue" is of necessity theory, inasmuch as our utterances as to our future demonstrations of Divine Science, and the victories over sense and self which we rightfully anticipate accomplishing, must naturally precede our demonstration of them. Did not Jesus say he would raise the body from the grave long before he actually did?

On the other hand, must we not exercise great care lest we voice theory and conception, where our words should be the result of practical demonstration. Thus in our efforts to realize the sublimity of purity as enjoined by the Master, let us strive to attain to the altitude of Olivet, from which it was spoken into human consciousness for, from this divine height we will see that purity incorporates within itself all true Being. Well has it been called "the pearl among the virtues." Its resplendent light has ever been "the star in the East" to earnest searchers for Truth.

Do we not often hamper our growth and keep unwittingly down amidst the valley mists of material sense by our conservative and indolent efforts to reach the purity of the Christ? Mortal mind will often say why leave that which is tangible for the speculative and transcendental joys of Soul? How readily we see that, that which really constitutes the only true joy, namely, spiritual understanding, is vague, distant and indistinct to this limited and erroneous so-called mind; and that only as we destroy the fleshly thought, by suffering out of the flesh, do we attain to the joys of Spirit. After all, this sense of suffering is not caused by fact, but by fable, for what are the pleasures of sense, but dreams invested by mortals with the temporary title of enjoyment? The expression "Suffer it to be so now" is not infrequently subverted and used as an excuse for remaining in the realm of sense; thus the radical steps which are necessary ere we rise above the claims of the senses are often deferred, and spiritual growth is sacrificed to the indulgence of temporary and material conditions of matter. On the other hand, the maxim, "Make haste slowly," can be aptly applied to those of us who would "build while the mortar is yet soft" instead of waiting till a concrete foundation of Christly character is beneath us; a character won by earnest toil and self-sacrifice. This is not possible. Our foundation must be purity, which is the product of the Scientific overcoming of the five personal senses, with their pleasures and pains.

The word innocence means purity. Innocence is not ignorance of sin, but the absence of it in thought, and this

absence is the result of having driven out of consciousness impure thoughts, such as lust, sensualism, hate, jealousy, etc., by the entrance and cultivation of pure thoughts, Love, meekness and honesty. Opposites never know each other. We recognize that the presence of purity in consciousness means health and harmony to man, and freedom from that which comprises the mind of the flesh.

Along the way of progress in Christian Science appear what seem to be the solutions of certain perplexing problems. Thinking we understand from a Scientific basis the point in question, we act accordingly, only to find we have taken a step into error, or have come under some material claim of law which brings discord, while we desired to be in accord with the divine Law. Such a deflection comes from the fact, that through ignorance, unwise zeal, self-will or egotism we have taken a step which had we recognized as unscientific, and risen above to the light which a greater realization of Truth and purity would have given, the deflection and subsequent penalty would have been avoided. Thus it is by practical experiences alone that we can arrive at the inner beauty and reality of purity. We must destroy the demon of personal sense, with its pleasures and pains which make us but serfs. If in so doing we are called upon to go through Gethsemane, even beyond to the cross, let us not faint, for divine Principle, the Father is ever with His child to deliver from evil and temptation. Sin does not lie in being tempted, but in yielding to it.

Let us recognize that apparent harmony in the body is no certain proof that we are living in thorough accord with the teachings of Christian Science, for there may be a seeming rest in error, we may be asleep in the senses, dulled by materialism to the demands of Christ, Truth.

From the world we often hear that our religion is transcendental and idealistic. We willingly answer this charge with a joyous assent, for life here and now as revealed through Christian Science transcends the bounds of sense, finite thought, fear and disease, and opens to our vision the divine beauties of Christ-like purity and living. It is also

found that the true image of the Father, man, and the universe, dawns upon the purified and enlightened thought in the ratio that we, as individuals, attain the heavenly purity of the ideal man, our elder Brother. Another application of purity is of vital moment to us all as pioneers of Divine Science, namely, purity of motive and purpose.

SCIENCE AND HEALTH terms the question of true motives for seeking Christian Science as being "an awful question, a question indicated by one of the giant needs of this age"; and the higher we rise above sense into the manhood and womanhood revealed through Science the more we see the truth of this. John Locke well said, "To love Truth for Truth's sake is the principal part of human perfection and the seed plot of all other virtues." Thus does it not behoove us as followers of Christ to see to it, that we desire purity for its own sake, honesty for itself, and meekness, unselfishness and divine love for their own sake, and not seek these cardinal virtues of character because we fear to do otherwise? The old fear of a God who can be offended and arbitrarily displeased with His children must give place in our hearts to that sense of rest in the arms of infinite Love that drives away all fear, doubt, impurity and mysticism, and leaves us enjoying the dominion of the sons and daughters of God. Let us purify our motives and re-cut with the diamond of Christly purpose the selfish, sinister and personal motives of mortal mind; and in their stead let us put unfaltering trust and love in purity for the love of purity, and devotion to our Cause, on the basis of what we can do for our fellows, and not merely for ourselves. Not what we would be, but what we *are* decides our standing in Divine Science.

One other significance of purity is of great moment to Christian Scientists, namely, purity of speech. Ours being the "new tongue" how careful we should be to let "the dead past bury its dead," and cease talking over the dreams of disease, misfortune, materialistic human experience, and scholastic knowledge,—things which only act as loadstones to keep us from the heavenly ascension, which should be per-

petually taking place in our lives, now that we have turned from flesh toward Spirit. How truly spoke Channing of pure thinking when he said, "As we advance we throw off more and more our childish notions, purify our thoughts of God, divest Him of matter, conceive of Him as Mind, refine away from Him our passions, and especially assign to Him the attributes which our growing consciences (purified thoughts) recognize as righteous and holy."

As the false pleasures which come from matter and the contemplation of physical existence fade from thought as valley fogs before the summer sun, the sublime, all-satisfying and eternal joys of Soul, dawn upon hearts chastened and sense overcome, and the child of the loving Father now receptive and waiting for the true sense of "life hid with Christ in God" welcomes and drinks in these pure Christ-thoughts,— holy messages of the All-Good, and rests in the peace which passeth human understanding, safe beneath the shadow of the Almighty.

Glistening white angels sat at the door of the Saviour's tomb to show that the sublime life of purity lived by Him "whom countless millions adore," had won for Him eternal life. The triumphant and perfect life of the human Jesus is the divine revelation to man of his own eternal dominion and perfection. As sinless humanhood is attained we shall enter more and more into the "Holy of Holies," the "Mind of Christ;" and find completeness of joy in the possession of Christly purity. Thus individually we shall realize that the pure in heart see God, man and the eternal and spiritual universe.

Be pure of heart,

And to thy waiting thought

The glory of true Being dawns at last,

Rewarding all thy battles nobly fought.

Be pure of thought,

And He whom men adore,

Shall come and walk with thee unsought,

As once He walked with men by Galilee's bright shore.

THE LOST PIECE OF SILVER.

A. H. ARMSTRONG.

IN this, XV chapter of Luke, are three parables. First: that of the lost sheep, Second: the lost piece of silver, Third: the prodigal son. It is the second short, but wonderfully instructive lesson of the Master that will occupy our thought for a few moments.

“Either what woman having ten pieces of silver, if she lose one piece doth not light a candle, and sweep the house, and seek diligently till she find it. And when she hath found it, she calleth her friends and her neighbors together, saying, Rejoice with me; for I have found the piece which I had lost.”

Two things are generally unnoticed in speaking of this lesson and the one preceding it. The anxiety of the shepherd, and the woman, arises from the sense of incompleteness, —of loss measured by ordinary standards of value. The loss of one sheep out of one hundred, should not cause a man much uneasiness.

The woman loses all idea of pleasure in the thought of possessing the remaining nine pieces of silver. The anxiety arises not only from the sense of incompleteness, of loss, but the consequent fear of future loss, because of the inability to hold the supposed treasure. This mortal fear is voiced in such sayings as: “It never rains but it pours,” and, “Misfortunes never come singly.” When conscious mastery of life is lost, nothing short of Truth, that is Life, restores harmony, and it does this by destroying fear. Jesus’ mission and work, as well as that of all the Scientists that preceded him, was to point man to the only way of regaining his lost birthright, namely, conscious dominion over all the earth. It was to awaken man to a sense of harmony, and in restoring that, to restore all things. While that is lost to him nothing can or does really please or satisfy, and when it is discovered, nothing can be lost to him.

First, notice that the silver is lost to the woman only. It exists just as much now as when known by her to be with its nine companions. It is there in the house and will be found by the woman when the proper means to the end, is employed. The way to do this is the object of the lesson given by Jesus. The woman first lights a candle. As she looks about her in this light, the very first thing that is revealed to her is the necessity of sweeping her house. Until the candle of spiritual truth illumined the darkness, she had no perception of the real state of things. Her house, that is, her mind, she found to need cleansing, — sweeping. This light given us through SCIENCE AND HEALTH, shows the false thoughts about the Father and Mother, God, and the creation, man, that must be swept out. Therefore she took the broom of an honest purpose, and directed by the illumination of spiritual understanding, she proceeded to remove the rubbish that concealed from her the true spiritual selfhood, her real dominion over all things, her lost treasure.

What think you she discovered in this process of purification? Nothing less than the worthlessness of all she had hitherto considered of value. But as the man who sold all that he had, to buy the pearl of great price, she continued her work, sweeping out all that could hide her treasure. What woful discoveries we make as each sets about the task of cleaning the house! Nothing is to be gained by publicly speculating upon them. With what surprise and pain we at last discover the worthlessness of this or that household god, each one for himself knows. With that magic candle and broom, all things will be seen in their true character, — your eyes will be opened. I remember the story of a prince who started out to find his princess. Beautiful as a dream she was to be. He meets on the road with an old woman to whom he does a generous kindness. "One does not get something for nothing," said the woman (How true that is in the realm of the real!), so she began fumbling about in her pocket, until she found an old rusty key.

"The best part of the key was, that when ever one looked through the ring of it, one saw everything just as it really

was, and not as it seemed to be." The candle and broom in your house will do the work of the magic key, and more. But to go on: "Who would not give his dinner and the coat off his back for such a key. After this the prince marched on right foot foremost, until he came to a castle in the midst of a forest, where he, finding himself hungry as one who has lost his dinner will be, determined to go in. Only one person was within, and that was a maiden, but she was as black from head to foot as Fritz the charcoal burner. The prince had never seen the like of her in all his life before, so he drew the rusty key out of his pocket and took a peep at her through the ring of it, to see what manner of body she really was. Then he saw that she was no longer black and ugly but as beautiful as a ripe apple.' . . . Moreover one could see with half an eye that she was a real princess, for she had a gold crown on her head such as a real princess is never without."

To the material belief, the natural man, as Paul calls him, seeking and seeing only the material sense of things, Truth is without comeliness or beauty; a thing to be despised.

With eyes only for Baal, how is it possible to see Jehovah? But light your candle, take in your hand the broom of honest purpose, and it will be like the magic key. You will see that the enchantment of false material belief is to be overcome, that the regal beauty of the creation of infinite Intelligence and love may be manifest.

Isaiah speaking of the reception that would be accorded the Christ or Truth said, "For he shall grow up before him as a tender plant, and as a root out of a dry ground: for he hath no form nor comeliness; and when we shall see him, *there is* no beauty that we should desire him. He is despised and rejected of men; . . . and we hid as it were our faces from him." It is so repulsive to this personal sense, to face the dirt and the necessity for removing it, that we want some one else to do the sweeping for us. But I can not sweep your house for you, neither can another's candle serve you, neither can any supposed power take the silver from you.

The work and the reward are both for you.

The second thing to be noted is this, that she hunted diligently until she found it. Once a week do you think was meant by him who sat on Jacob's well, in Samaria, and in answer to the entreaty of his disciples or students to eat — to recognize matter as something — said, "I have meat to eat that ye know not of;" I know substance, infinitely above your finite conception? She sought diligently. She did not think of neighbors or friends until she found the lost treasure, then her heart instinctively went out to others for she discovered that of a truth, "One is your Father and all ye are brethren." She sought diligently. Carefully and faithfully the cleaning was carried on. She did not say, "I see a little dirt over in that hidden corner, but I guess the silver is not under that particular bit of dirt. I won't disturb that just now. Or again, here is a little under this piece of furniture, but I don't really think it can be hidden there." If she had, she never would have found it, for it was under both and before she could be "every whit whole" she must know it to be so.

All such excuses of mortal mind arise from a fear that that is the place where it is, and unwillingness to remove it.

Our Teacher carefully points out that if, when we begin our house cleaning, when we begin our hunt for the lost silver, we do our work after that fashion the candle will go out, for it only shines for us when we are ready to follow its light.

The light will go out and the dirt will continue accumulating until we ourselves are driven out by the belief of death. She sought diligently until she found it. Man is the image and likeness of Spirit. — "The express image of his brightness," or again, "the reflection of this brightness."

As such he has dominion over all things. Sin, sickness, or death itself, have really no power over him. But you cannot separate the dragon from his nature. "You cannot cut off the mermaids head from the fishes tail." It is folly to suppose for a moment, that you can separate the consequences of a thought from the thought itself. Having admitted a belief of materiality you have already admitted its consequences, and can not escape until "through Science or suffering" the error is swept out.

If we fail to remove the rubbish of material beliefs from "this temple," God will not dwell with us, and he only is Life. Believing in life in matter is an effect, not a cause, of our belief of a life apart from Principle. In the endeavor to help and heal it is necessary to know and recognize this fact.

The woman sought diligently. We are all seeking the lost silver, but where and how? By the light of Truth, and in our own house? Then is it surely to be found, for such is the promise of him who bore witness to the Truth. Are you seeking it any where else? Then you certainly will not find it, for "the kingdom of heaven is within you," says the same authority. Mortal man is continually forgetting that he can not stand clothed in His presence who is Light, while one whit of material darkness clings to him; forgetting His direct teaching that we must work out our own salvation; forgetting that since we are immortal, we can not die, and that "as the tree falleth so must it lie;" forgetting, since, this is true, that we must still meet and conquer the error. We must clean our house, our thought, until the light of Truth no longer reveals anything that can hide the silver.

Taking a peep through the ring of the key of Truth, behold, what seemed before but "as a root out of a dry ground without comeliness or beauty, not in any way to be desired," is now seen to be the bride of Life, with unspeakable beauty, and with the crown of Love upon her brow.

Oh hated envy! 'tis thine to criticise
The well-meant efforts of the good and wise.
To blight the hopes of him whose aim is higher
Than thou thyself wouldst venture to aspire;
To cast a slur upon each honest deed,
And grudgingly allow the well-earned meed:
Most reprehensible, in great minds seen:
Most lamentable, in the weak and mean;
Thou art the foster-mother of foul hate
That scoffs because it cannot imitate.—HENRY LINDEN.

WATER.

HARRIET L. BETTS.

HAVING in however slight a degree, apprehended the new revelation of God and man as Principle and idea, the Christian Scientist finds the study of the life of Jesus abounding with illustrations and demonstrations of cause and effect. Instead of a marvelous mosaic of glorious deeds and words, to human sense beyond understanding, he finds a well-connected, underlying system of thinking that fills him with delight and amazement. Let him take, for example the simple subject, "Water"; and remembering that things are thoughts, and that all is Mind, he will see if the holy Nazarene was not working a problem for Himself and others on these very premises.

In the third chapter of John, just after Jesus had given that object lesson in which He changes the water into wine, — showing man's supremacy over matter, — He receives Nicodemus, who comes to learn of the power by which he is performing the remarkable deeds which are already attracting so much attention. The ruler openly acknowledged his conviction that this power must be from God, and would be glad to understand it. The Master points him to something quite hidden from his mortal thought, and attempts to answer his reasonable inquiries by teaching him of a new birth by water and the Spirit. What can he mean but that Nicodemus must begin to live in another sphere, or kingdom, by cleansing his thought from material sense, and learning of spiritual reality? Not Jesus alone, but Nicodemus, and all men may do these marvels if they be born from above, for Jesus is no law breaker, but a law worker. He asks, "Art thou a ruler in Israel and understandeth not these things?"

So simple and elementary is the Principle to Him that He adds, "We speak that we do know." Alas for Nicodemus and an apathetic world! the lesson was not in the least

understood, for the sons of men are so blinded by conviction of the reality of material law, that the things which belong to Spirit are sealed unto them.

The Jews have long had their own crude manner of purifying, which is but a type of the real cleansing. John the Baptist makes a great advance and preaches the baptism of repentance; and after him come Jesus' own disciples with a yet higher sense of regeneration.

Apparently troubled by the commotion their discussions are causing in mortal mind, Jesus is moved to leave Jerusalem for Galilee. Midway on His journey, at noon, He sits "thus on Jacob's well." His disciples have gone away to buy meat, when a woman of doubtful reputation approaches. He asks a drink. Wondering that he, a Jew, should even speak with her, a woman of a despised nation, she questions him, and He tells her of what is ever on his mind: "Whosoever drinketh this water shall thirst again. But 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."

He tells her that real water is an idea of Spirit, not a thing of matter. He finds this Samaritan woman nearer understanding than priest-taught Nicodemus, for she catches a gleam of his meaning, and begs for the treasure. But He only answers, "Go call thy husband." "Sir, I have no husband." "Thou hast had five husbands and he whom thou now hast is not thy husband. In that saidst thou truly!" Go, cleanse your life! Bring hither the love of your heart, and put away impurities that you may gain the priceless gift. They must be washed away by Truth before the gift of eternal life is made plain to your consciousness. Have you any false idea of God and His worship? These too must be whitened before you may find peace. Is not this the purification from sensuousness, which is the true baptism by water? Harmless as any sin or self-indulgence may seem to mortals, the inexorable law of Spirit demands its surrender. The woman, greatly interested, leaves her water pot, and hastens to the city, crying, "Come see a man

who told me all things that ever I did!" Unless His simple words mean something like this, it would not appear that her statement is accurate. But she is conscious that He has read the innermost secret of her life, and laid bare her heart to her.

The Master remained at the well, gladdened by her receptiveness. He assures the disciples on their return with the food, which seems so necessary to them, that the fields "are white already to harvest;" that the 'world is full of opportunities for teaching the reality of Spirit as opposed to matter.

Does not Christian Science reverse all things, and teach us that our sense of materiality must be destroyed, that we may have spiritual understanding? He told them, "What I do thou knowest not now, but thou shalt know hereafter." We must never forget the lesson that He added: "If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet!" Wash them, dear fellow-disciples, by "healing the sick, preaching the Gospel, and casting out evil." "Henceforth I call you not servants, but friends, if ye do whatsoever I command you!" It is your glad privilege to know the motives, and sometimes the very thoughts of this holy leader. You may learn to read between the lines, and come into such close companionship with God, that the life of the Saviour of men shall be a sweet story, lived and understood. But if it be read without comprehending, at least in part, its inner meaning, it might almost as well have been unwritten. Its spiritual language is interpreted with "signs following." Far above all mortal sense and discord is the "new tongue." This new sense is the aim and goal of all Christian Science teaching. It is gained by the "labourers in His vineyard," by the healer first,—the teacher afterward. This voice can never be heard by mortal ear, nor spoken by mortal tongue. Belief must be educated out of itself, until, in some way known to God, it is replaced by understanding. Then shall the touch of flame be felt, and the essence of the Christ-Science be apprehended. A world of words without this vivifying ele-

ment, illustrates emptiness of thought. "Truth is a revelation." (SCIENCE AND HEALTH). There is no need to be mistaken. Jesus and the manifestation of Truth and Love to-day have set before us "an open door and no man can shut it." Let us see that the heavenly oil fills our lamps, and purifies our mortal thought. Let us lift up the Son of man in our consciousness, and be born again by water and the Spirit.

There is no time left to loiter, to watch the idling of the "foolish virgins," no time to gossip and censure, no time to "slumber yet a little longer." Yet there is time enough to make our flight from Jerusalem, to eat the passover in haste. "He that hath ears to hear let him hear," and "Whosoever will let him take the water of life freely."

GOD THE FATHER.

C. LUTHER.

O GOD, Our Father in Thy light,
 All darkness flees away;
 Thou fountain of immortal bliss,
 Revealing perfect day.

While in this stream of golden light,
 We bathe our spirits now,
 We live anew, we lose our guilt,
 And to Thy Love we bow.

Thou art the whole of Love and Truth,
 We, Thy reflections here.
 In this reflected light we live,
 And lose all earthly fear.

Diviner melody abounds
 In Thy harmonious sphere,
 Earth fades away, and Heaven appears,
 With skies serene and clear.

Sickness and death cannot abide
 Where goodness fills the air;
 We walk with steps as fleet as wind,
 And fear no earthly snare.

Oh! to be perfect in this Love,
This atmosphere of God.
To live, to breathe, to move in Him,
Nor fear the chastening rod.

The peace, the sweetness of repose,
When safe in God we rest!
Seek it, ye weary ones who may,
'Tis worth a thorough test.

HOW I CAME TO BE A CHRISTIAN SCIENTIST.

L. G.

THE first thing that comes to my thought is, if I would leave off the last word of the above remark, it would not receive so much criticism from the professing Christians. I was a professing Christian for years, and now I see I was not a Christian in reality until I became one through the study of Christian Science, as given in SCIENCE AND HEALTH. But it seems to me God was graciously fitting me to receive this deep understanding of himself, and knowledge of my relation to him, all my life.

To relate how I came into this understanding will almost be a history of my life. To be understood both by my Church friends, and by my Christian Science friends, I will relate my own experience. My father was a Lutheran minister. My mother was a good, kind, affectionate Christian woman. Oh how I loved my mother! Father was sincere, earnest, and devoted to the cause of Christ as he understood it, considered a fine speaker, well-beloved in society, and at one time was president of the Lutheran Synod.

Our parents desired us to become Christians, and taught us faithfully; but we did not try to be good any more than other children, and our family was not any more harmonious than other families. In spite of father's religion, he was cross and fault-finding in his family. Although we kept it to ourselves, it made us unhappy, and both mother and children were afraid of him. All of their striving after perfection did not keep away sickness. Mother had severe attacks of asthma until finally it ran into consumption, from which she suffered five years. All this time

we did not know any better than to suppose it was a loving God's will, that she should suffer.

We came to California for mother's health, but we could only keep her one year. In just one year after, my sister next older than I, went in the same way. Four years after that my oldest sister was taken, after suffering the same belief, believing she contracted the disease waiting on, and sleeping with, the other sister during her sickness. My mother left us when I was fourteen years of age, and in less than a year father married again. We and our stepmother got along nicely for the first year; then one thing after another came up, and commenced making trouble. I, as a mortal and a child at the same time, began to believe she did not treat us right. One day after some ill treatment in which I got angry, I became bold enough to tell her just what I thought of it. Then I thought of the time mother said to us, "Children if you ever have a stepmother, I want you to be kind to her." Now I had disobeyed her. I saw I was doing wrong. At that time I had a cough and was afraid of consumption, and was not ready to die. I was not yet sixteen years old,—just an age when I wanted to live longer in this world.

I began to pray, to ask God to make me better. I asked him to heal me, and being of a firm disposition, I would not give up until I received an answer. I kept praying, weeping and singing all summer. In October my cough left me suddenly, and I found that, according to the way I had been taught, I was converted.

The same year my brother became converted. Being away from home he came under the influence of a good old Presbyterian minister, which led to his becoming a member of the church. My oldest sister was trying to live for God; also my youngest sister, who was a natural Christian and never was able to testify to any change of heart. Our father and his wife got homesick to return east, and we children being old enough to keep house, they left us on the farm in California. One sister dying in one year left brother, another sister and myself, all in poor health from overwork, ague and medicine. We were so discouraged that we left and came to Los Angeles county. There we had typhoid fever. Brother was taken the second day of August; when we all got through it was January. There were protracted meetings going on in the Baptist church during that time, and the minister compared us to Lazarus, Martha, and Mary, and offered prayers for our recovery. We believed that it was in answer to prayer

that we were again able to be around. I gradually became more and more interested in religion, and wanted to know more about God. I read my Bible and prayed daily, and during one severe mental strain of grief I cried mightily unto God for help, and would not cease praying until help came.

I was happy beyond description. Still I had no health. I wondered why I should be so afflicted when I did my best to be a Christian. I had lost all faith in drugs; my brother was anxious to have us try something, as we were all in poor health. Finally we went to the mountains and stayed seven months. While there we heard of a doctor who treated with water, massage and hygiene. As he happened to be a friend of the family where we were staying, we met him. We very naturally wanted to try his treatment. My sister improved until she got well. We believed it was Providential that we found this good, kind doctor. By and by the doctor and I believed God had joined us together, and were married. Our first child was a dear little boy. I had promised this child to God. When he was three days old he was exposed to the whooping cough. I was angry and believed the one who exposed him was very wicked. Although I kept my tongue still, I made her feel very uncomfortably with my angry thoughts, and for a year or two, every time her name was mentioned I would tremble. For several years I could not pray. I did not blame God for what had happened, but I was in no condition to approach divine Mind. My child suffered very much, and would almost choke to death at times, for weeks, but was spared.

I could not see then, nor until I came into Christian Science, what good there was in the child's sickness. Now I see that it showed me the falsity of my religion. Under my husband's treatment as a physician my health would improve for a time; then something would seem to run me down again, until he would declare that he could do no more for me. Then he would lie awake all night and pray for my recovery. I would commence to gain a little until we would get somewhat over our fear.

My brother lived until my sister and I were both married; then after suffering from consumption, he passed away. I did not know enough then about Christian Science to help him, and my belief in the reality of his suffering, kept down my faith in God so much that I could not ask God to heal him. In one year from that time my third child was born, and people believed I

could not possibly live; but through my husband's good, kind treatment I rallied. We were poor. He thought he must be doing something, so he was carrying the mail on a street car when an accident happened to him. He got his ankle crushed, and had *La Grippe* at the same time. He first tried his own kind of treatment, until erysipelas and blood poisoning set in.

One day a Christian Scientist came in and told him if he would like treatment, there was a healer in town. He was very glad, as we had studied some, and would try anything which we thought had God's power in it. The first treatment eased him of all pain. She treated him for a week after returning home. After that another Scientist treated him until he was again able to take care of himself.

During this time prayer meetings were started, meeting one week at one house, the next week at another. A lady called and asked if I would not like to have them come to our house. I said yes. I was hungering and thirsting after righteousness. The thought came to me, "These meetings must be for me for I certainly feel the need of them." They met here every week for several months, praying for me. The president was very good and kind to me in every way, helping me temporally as well as asking God to heal me. I was studying all the while to know which was right, that, or Christian Science. She was sure she was right. We did not bring the subject up only once in a while, when she would warn me against it. I could make no reply, but I got to feeling so in the dark that I knew of nothing but to take it all to God. I was so in the dark that all I could ask for was understanding.

I wanted to know the Truth, and did not want to go astray any more than any true follower of Christ wanted me to. Towards evening the answer came just as plainly as though my material ears had heard the words: "Look deeper into Christian Science." I said, "I will;" and from that moment I was happy. No one on earth need tell me I am wrong, for I *know* I am right. But what became of the prayer meetings? They met once more. They had helped me as much as they were able, and I was now ready to go higher. My prayer in their presence that day, was a sincere desire for help to be bold in working for Christian Science. The president of the prayer meeting has never been in my house since. God has given me understanding, and something new comes to me every day. I now walk one mile to meeting.

I am being graciously fitted to fulfil my promise that I would work for God. That promise was made more than once years ago, and more than once I have thought I was never going to be able to fulfil it.

Error comes up and says, "Are you really going to send anything to the *JOURNAL*; they don't publish only the very best from old students in Christian Science." Truth answers, "You are my child; you promised to work for me; are you going to say what kind of work you must have, or you will not keep your promise?" I thank God for the privilege of reflecting Life, Truth, Love, strength and power, — all of God, Good.

Is my warfare ended? It is in one sense. I no longer believe that my nature is both good and evil, and in order to be a Christian there must be a constant war between the two parts of me. I now understand that I am all good, because I am the child of God, or omnipresent Good. The evil which I believed was myself, I now see was error which Truth casts out. If I keep right with God, there is nothing that can make war. Error comes in the disguise of Truth and when we least expect it; so we must do as Paul tells us:—"Be watchful, be prayerful, be sober, be vigilant." Let us always be on our guard, and be sure we are kept in divine Principle.

THE following clipping from a daily newspaper shows that the possibility of a Scientific church has dawned upon some minds which, a few years since, scoffed at the suggestion of a Scientific religion:

After Mr. Sankey had sung and the audience had joined in a swelling chorus, Joseph Cook was introduced. He said: Supply follows demand in history. As in recent ages there has been a demand for the diffusion of liberty, property and intelligence, there will soon be a demand for the diffusion of conscientiousness and there will come slowly and through much anguish of the ages a supply. I foresee a great day for a scientific Biblical and practical church. Wordsworth talked of an aristocracy. It will not come. Carlyle talked of a government of the best. It cannot be elected. Soon the church and a true church will be all the hope of the world. It will save the world by goodness and truth; by doctrine and practice also. The church must be scientific by a reasonable theology; it must be Biblical by the spirit of the founder of Christianity, by finding in the Holy Spirit a present Christ; it must be practical by carrying vital piety to every death bed, every hearthstone, every cradle.

We should like to submit the query, with reference to the above: What kind of a Scientific church is meant, — one founded on Christian Science (God-Science), or one founded on material science (man-science)?

FREE, ONLY IN GOD.

M. G. WALTERS.

NOT long since I was conversing with a lady who is a member of the M. E. church, and one of its most active workers, who said that God set before us Good and evil, and we were free moral agents, with the power of choice for Good or evil. This statement was made nearly at the close of the conversation, and I at once began to examine it in the light of Christian Science.

I was at her house at the time, and on my way home, these words came to me: "Ye cannot serve God and mammon." The thoughts that followed, I endeavor here to give, hoping that others may be benefited thereby, and enabled as I have been, to solve at least in part, the problem of free moral agency.

Jesus positively declares, "Ye cannot serve God and mammon," and admitting the claim that we are free to choose evil, we must admit also that, while serving evil, we are not serving God. Are we not serving evil when we believe that God gave his children power to sin against himself? Children created in the image and likeness of God given power to do what he himself cannot, or, would not do! "He is too pure to behold iniquity." Allowing that we have power to sin against him, he must have given us that power, for it is stated clearly in his Word that all power is given him, in heaven and in earth.

Are we not serving evil, even in the belief that we have power to do so? Are we not affirming against the infinite that a "fountain can send forth sweet and bitter waters," when he has told us that it cannot? God, the source of all Life and Truth, sending forth the bitter waters of death and error! It cannot be; we must worship the Lord our God, and him only shall we serve.

In the belief of both Good and evil, we are constructing a tower of Babel which, sooner or later, must end in confusion. We are free only when we serve God, since by serving error, we are brought in bondage to evil. None but the pure in heart shall see God; and to have the Mind which was in Christ Jesus, is to be pure in heart.

To say that God's children have an element of evil in them, is

a defamation (to ourselves) of the character of God, since "in him we live, and move and have our being."

The serpent (lie) that was from the beginning of this mortal thought, has woven itself into the false fabric of mortal sense, asserting itself to be Truth, and claiming its origin in God, until we have believed that the lie is fact; that God's children are flesh and blood, instead of being spiritual, and that infinite Spirit is somehow mixed up with flesh, and by going through death, Spirit is driven out, for a time at least, to come up again at last, we know not how.

To have this belief, or carnal mind, is death, for, says the apostle, "to be carnally minded is death, but to be spiritually minded is life and peace." The true resurrection then, must be from this carnal mind, or error, to the spiritual Mind which was in Christ Jesus. "He must increase, but I must decrease," was no more true of John, than it is of us, until we gain the understanding that God is all and in all, and evil is not. "No ravenous beast shall be found there." It shall not go up thereon to this high resurrection thought. We cannot put this new cloth into the old garments of the former things, else the new would take from the old, and there would be a terrible rent. Neither can we put this new wine into the old credal bottles, for they are too dry, and would certainly perish. This wine is for the "new man" which is created after the image and likeness of God in righteousness, and true holiness. While under the false dominion of these beliefs, we make a display of helplessness, that is pitiable indeed. We admit that God is omnipotent, yet we go on believing that evil, or error, is continually with us. We seek for pleasure and happiness until we begin to feel as though we had spent about all we had, and with this sense of poverty, begin to be in want; then we look around to find some work to do, and we join ourselves to a "citizen of that country," and are sent into the field to feed swine. We go on with this work until we are so starved that we would be glad if we could be satisfied with the husks that we feed the swine, but "no man" can thus satisfy us.

In this deplorable condition, we find that we are not only starving, but are clothed in rags. We begin to "come" to ourselves now, and our first thought is of the home to which we belong; and of our Father who has bread and to spare, while we are perishing with hunger. We "arise" to a thought of home, and while in the sense of being "a great way off" still we look up

and see our Father close at hand. The alien sense begins to disappear, and the servant sense to take its place, and soon that is gone, and the true "heir of all things appears."

"Now the elder brother was out in the field (Jesus said 'the field is the world') at work, and as he drew near, he heard music and dancing;" and calling a servant he asked what it meant, and when he found that his brother had taken the place of son, and heir, he "was angry and would not go in." He claimed to have always done right, and declared that he had never transgressed his father's commands, yet at the same time refused to come in when his father bade him. "Whosoever will may come" said Jesus, but the elder brother does not see that believing in the reality of evil is all that keeps him from entering into the joy of his father's house. The Father's love is with him, but he does not see it. He also charges the Father with wrong dealing, for said he, "You never killed a kid for me, that I might make merry with my friends." The Father has manifested nothing but love, nor does he upbraid, but says to his son, "Come in, all that I have is thine." The son is not empowered by the father to do evil, but is earnestly entreated to come and share the love and joy of home. No, the Father has never set before us Good and evil, but has "all things" now ready that are good only, and invites us all to partake thereof.

These parables and messages come to us clothed in the light of divine Science and reveal to us, "The Christ, the Son of the living God." They show us the open door that is set before us which no man can shut; and guarded by Truth, and illumined by Love, this door stands open for all who have the "seal of God (Good) in their forehead."

EXTRACTS FROM EMERSON.

BEAUTY should be the dowry of every man and woman. Health or sound organization should be universal. Genius should be the child of genius, and every child should be inspired.

From within or from behind, a light shines through us upon things and makes us aware that we are nothing, but the light is all.

The influences of the senses has in most men overpowered the mind to that degree that the walls of time and space have come to look real and insurmountable; and to speak with levity of these limits is, in the world, the sign of insanity. Yet time and space are but inverse measures.

The heart which abandons itself to the Supreme Mind finds itself related to all its works, and will travel a royal road to particular knowledges and powers.

We are often made to feel that there is another youth and age than that which is measured from the year of our natural birth. Some thoughts always find us young, and keep us so. Such a thought is the love of the universal and eternal Beauty.

THE LORD WILL PROVIDE.

I HAVE thought many times I would write a little of our experience for the JOURNAL, thinking it might help some one else; for the experiences of others have been a great help to me. About five and a half years ago I went through a class. My friends were very bitter toward Christian Science; but I had caught a glimpse of the beauty it contained. It was so grand that I felt I could give up everything if I might go and work in the Master's vineyard. Error said, "You can't." That which I most needed came in the language of the Scriptures; "God is no respecter of persons." The way opened for me to receive instruction, and I went out to work the next day after the class closed. While in this field, working among strangers, I received a letter from my friends asking me to return and be as I once was. If I would only do this, how gladly they would welcome me. In reply I asked them to read the twenty-seventh Psalm; especially the tenth verse; "When my father and mother forsake me, then the Lord will take me up." This Psalm is a very beautiful one to me. I find we must give up our dear ones, if they will not come with us. We know that in His own way God will bring them in.

When we came to W—— five years ago, Christian Science was represented by a very few loyal students. Much wrong teaching had been done. We have always endeavored to be loyal to the true idea of Christian Science, and because of this we had many battles to fight. At first we had but little work, for we were strangers here. Then too, we had been taught that one dollar a treatment was the customary price if the patient was able to pay it; if not, he was to pay according to his ability. We found some of the Scientists charged but fifty cents a treatment, while others charged nothing. This made it hard for us, as we were the only ones who gave all their time to the work. But we held to the established price, being satisfied it was right. We struggled along knowing that God would provide for us if we remained firm for Truth. The little means we had were almost exhausted, and for several weeks we had but one meal a day, and a light lunch at our room. The time came when we were com-

pelled to give up even the one substantial meal a day. We managed the best we could, and often went to bed hungry, yet endeavoring to realize that God sustains all his ideas.

In this time of our extremity a friend wrote us saying, if we were in need of anything to let him know. Nothing had been said to him about our circumstances, and for aught he knew we fared as well as he. He was truly "a friend in need," and when we told him how grateful we were, he replied, "It was not I, it was Truth that helped you out."

We realized then, as never before, the Allness of God. We saw more clearly the Truth of Jesus words, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Often the temptation came to engage in some other work, where we knew we might earn good wages,—a comfortable living at least. But Truth would say, the harvest is great, there is plenty of work and good wages, and so we have found it. We have been paid a hundred times over.

A sister scientist, who knew something of our struggle said: "You must demonstrate Truth." How true was her statement, and yet how easy to say to another: "Demonstrate Truth," when we have not demonstrated it ourselves. Because Jesus showed the way by example as well as precept his words are of such great value. We have had many proofs of our loving Father's care. What a blessing it would be, if we would always do our work and leave the result with God. We have had many battles to fight, but through Christ, Truth, we have "come off more than conquerors."

We could not part with any of the useful lessons our experience has taught us. At times we thought they cost us much; but now we see they are of inestimable value. The field is now supplied with a number of loyal students.

The good seed that has been sown by us all is bringing forth fruit. The time never was when Christian Science was as highly esteemed by the public as it is to-day.—MRS. W. F. GROSS, WICHITA, KANS.

LEARN that to love is the one way to know,
Or God or man: it is not love received
That maketh man to know the inner life
Of them that love him; his own love bestowed
Shall do it.—JEAN INGELow.

LORD SAVE ME.

GEORGE W. SMITH.

BUT when he saw the wind bolstrous, he was afraid ; and beginning to sink, he cried, Lord save me. *Matt. xiv. 30.*

WHEN we consider that these words were uttered by Peter at a time when they would imply doubt, how can we expect to find perfection in human belief? Uttered by a man who had been with Jesus, and seen so many of his miracles; who had but a few hours before seen our Saviour feed more than five thousand people from five loaves and two fishes; who but a few hours before had heard him explain the parable of the sower and the seed, it seems almost impossible that he should have had so much doubt. When called from his net, he responded with the greatest promptness. Had he so soon forgotten that his Master had gone to the mountain to pray, and that the prayer he there uttered was for mankind? Had he forgotten that Jesus had constrained his disciples to go before him, to the other side, while he went alone to the mountain to pray? He is on the Mount, they on the sea. Yet while he was on the Mount praying, and lifting up his voice to the Father, he fails not to see his disciples, tossed on the waves. At once he sees the highest heavens, and the midst of the sea; the glory of the Father and the fear of the disciples.

Now that he has come to them, "they are troubled;" not with his presence, but with fear. And why are they troubled? "They had thought they had seen a spirit." But if they had been thus deluded, why need they fear? Could their eyes have been opened, they would, as did Elijah's servant, have seen more with them than against them. It was now time for the Saviour to speak, for with the tempest, and the supposed apparition, the disciples were almost undone with fear. But when they heard him say, "Be of good cheer, it is I," their drooping hearts are filled with joy.

Peter, with his usual zeal, answered him and said, "Lord if it be thou, bid me come to thee on the water." The rest were silent, while he both owned his Master, and craved access to him.

Yet what a mixture of faith and doubt! It was faith that said, "Bid me come to thee." It was faith that ventured to step upon the watery pavement. It was doubt that upon the approach of a mighty wind, feared. It was through faith that he walked; it was doubt that caused him to sink. It was his zeal that prompted the desire to go to his Master, and fear that caused the exclamation, "Lord save me." This fear, the offspring of doubt, not only caused Peter to sink, but was the same error which carried him to the depth of doubt and denial on that memorable night when he "followed him afar off."

Is this the courageous Peter who afterwards said, "I will go with thee to prison and to death"? Is this the man who afterwards brandished his sword over the head of the high priest's servant? How pathetically did Jesus inform the disciples of their defection: "All of ye shall be offended because of me this night." But Peter said unto him, "Although all should be offended, yet will not I." Then, when they arrested him, the disciples forsook him and fled. But Peter followed his Master. Why? Because he loved him, but fear for his own safety prevailed above the love of his Master. Had the teaching of his Master been so lightly received? Had he been less impetuous and more stable it is possible he would have more fully understood his Master's mission. But he was yet looking to a corporeal instead of an incorporeal Christ. Instead of saying, "Bid me come to thee," he denies ever having been with him.

And so, others, day after day, not only actually deny the Christ, by turning to false gods, such as medicine, belief in matter, and the reality of sin, sickness, and death, but follow him at a very great distance with doubts concerning his willingness to heal them of all their infirmities. Until they are ready to accept God as the only Life, and understand that he must be sought in Spirit, and are willing to thus seek him, they cannot know him, or enjoy his sacred presence and comfort.

THE dawn is not distant,
Nor is the night starless.
Love is eternal!
God is still God, and
His faith shall not fail us;
Christ is eternal! — LONGFELLOW.

THE SEVERITY OF LOVE.

NEILLIE B. EATON.

A SICKLY sentimentalism foists itself upon the public and says "I am Love. I am too pure and sweet and gentle to recognize evil or hate, and if I see my brother doing wrong I hold him in thought as doing right so it is unnecessary to speak to him and point out his error lest he be angry with me and seek to injure me." Such sentiments are advocated by some who claim to represent Christian Science, and pride themselves on their fidelity to SCIENCE AND HEALTH, and the Way-shower, who is going before us so patiently, and lovingly, and dealing with malignant evil, in forms we cannot yet apprehend, but must some day meet in a less degree, because she has seen and conquered it for herself before us.

Such exponents of Christian Science, are like shepherds who seek to care for large flocks, content with numbers, rather than quality; who fail to see the wolves who sneak in the very midst of the flock, concealed under the stolen fleece, until they are well inside the fold.

Such an one, fails at last to see any difference between sheep and wolves, and welcomes all who will follow him as their leader; fondly hoping that smoothness, gentleness, and this false claim of love, will at last bring even wolves and wild beasts to lie down with his lambs in peace and safety.

In a new wild country, dangers abound, and rare vigilance combined with daring courage, are necessary, for those who successfully protect such helpless creatures as sheep and lambs. Their leader must not only walk before them, but must know the pitfalls, and precipices, of the whole country around, because he has explored it all, and knows just where the lion lies concealed in his lair, and the wolf in his den. The shepherd King of Israel, had need of bravery and daring, for he slew a lion, and a bear, in defence of his flock, and referred to this and the source from which his help came, as an evidence of his fitness to encounter the giant Goliath. Some evidently think such qualities unnecessary now; but evil is not only as fierce and persistent but far

more hidden and subtle and in order to meet and master it, a far higher quality than mere animal courage is requisite.

Moral courage, of the rarest type, savored and sweetened with Love, can alone use the weapon that destroys evil in ourselves and others,— even the sword of Truth.

How can teachers successfully instruct students in any branch of learning, until they have mastered it for themselves? Of course a novice, can teach the alphabet, but let such an one beware, "lest being lifted up with pride he fall into the condemnation of the devil" 1 Tim. iii: 6.

All students of Christian Science, are but novices yet, in the art of dissecting mortal mind. The bright gleaming sword of Truth that emits light from its flashing blade, is the only instrument that can be used in this work. When we turn it upon ourselves it must be used unsparingly and constantly, for the excision of mortal thought. In the degree in which evil is uprooted in our own consciousness, are we fitted to wield it — with Love to guide our hand — in cutting and pruning the faults of those committed to our charge. But when used by others upon ourselves, do we feel grateful and try to realize the fact that Love is severe to evil and if it cuts deep, and is "sharper than any two-edged sword, piercing even to the dividing asunder of soul (sense) and Spirit, and of the joints, and marrow," because it "is a discerner of the thoughts and intents of the heart" do we know we needed it all the more? If "guarding humility" we soon learn to distinguish between the sharp rebukes of Love, and the futile reproaches of error, welcoming one, and giving no heed to the other.

THE ONE MIND.

"LET this Mind be in you which was also in Christ Jesus."

THE lesson on the parable of the Great Supper so helpfully brought out in the November JOURNAL, has suggested something further upon the above words from Galatians. If they are to be compelled to come in to the Feast,— and it was so beautifully shown that the *life* is requisite to true Scientific results,— the question arises, are we as Christian Scientists living the Truth as revealed in SCIENCE AND HEALTH? "Are we casting down imaginations, and every high thing that exalteth

itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ? 2 Cor. x. 50 Christian Science, this progressive Revelation to our age, demands just *this* of us, who have named the name of Christ in a larger, fuller sense.

It gives us the Principle and rule which if faithfully applied within, transforms at once the carnal mentality into a battlefield whereupon every thought, irreconcilable to one's highest spiritual concept, must die.

Was there aught of strife for leadership or factional spirit in this Mind, which we are learning is the true reflection, characterized by Love impersonal, lived and demonstrated?

The claim of division, "this one is all wrong" and "that one is not in Principle" and "you cannot tell who is in Principle and who is not" are some of the discordant seemings that fill the ears of Christian Scientists, and have been the source of much battling, the last year. If looking steadfastly to divine Love for guidance, we surely should not require these fiery experiences. Have we lifted up the personality of the man Jesus, and truly discerned the impersonal Christ Principle back of him? If we have, then those words of the Master may be to each one of us, as to the disciple of old: "Blessed art thou, for flesh and blood hath not revealed this to thee, but my Father which is in Heaven."

As we dwell in a more uniform perception of that Love which holds the spiritual universe in His encircling arms, and more and more consciously possess that Mind which is in Christ Jesus, which ever recognized the brotherhood of man, Principle *will* compel all false concepts to become captive, and the Feast will not then have been spread in vain. Love needs to broaden and permeate the hedges and highways of false mortal consciousness, turning and overturning, lurking jealousies and ambitions, warmed by the old lie into complacency, and which have made up the illusive history of the fleshly Adam.

Thus the way may become clear. The old adage, "Charity begins at home," should be applied within our ranks. When the import of our Teacher's desire expressed at the last National Association is fully heeded, that we go to our homes and individually and alone work out for ourselves and others the sublime ends of human life, then the warfare between Truth and error will necessarily become sharper and more prolific of results, for

personality will enter less and less into the experiences of each. In this manner only can we approximate more closely and rapidly toward that Mind which was in Christ Jesus. In this line is Light and Power, before which all mortal mind methods must disappear. As servants let us struggle to deliver the message which heals the sick and raises the dead, loyally following our Leader, who goes before, to the end that the real and eternal may appear. Love lived is Love realized. — M. E. S., ST. CATHARINE'S, ONT.

ED. JOURNAL: — The following clipping from "The Brooklyn Daily Times" of Sept. 16th, is too good to be lost. Use as you think proper. — L. C. N.

WHITTIER'S RELIGION.

The *Christian Leader* makes a contribution of more than common interest to the current writings about Whittier in the republication of a letter addressed to one of its editors some years ago in response to an invitation to attend one of the Anniversary Week meetings of the Universalist Church. Mr. Whittier explained that the coincident meeting of the Friends at Amesbury would prevent him from accepting the invitation, but he accompanied his reply with this valuable statement of his own religious views: —

I recognize the importance of the revolt of your religious society from the awful dogma of predestined happiness for the few and damnation for the many, though, in the outset, that revolt brought with it some of the old fatalistic belief in the arbitrary will and power of the Almighty. Assuming that a favored few can be saved by a divine decree, irrespective of any merit on their part, it was logical at least to suppose that all might be saved in the same way. If I mistake not, this view has been greatly modified by the consideration that the natural circumstance of death cannot make any real change of character; that no one can be compelled to be good or evil; that freedom of choice belongs to both worlds, and that sin is, by its very nature, inseparable from suffering. I am not accustomed to attach very great importance to speculative opinions, and am not disposed to quarrel with any creed which avoids the danger, on one hand, of attributing implacable vengeance and cruelty to the Heavenly Father, and on the other of under-rating the "exceeding sinfulness of sin," and its baneful consequences.

Slowly but surely the dreadful burden of the old belief in the predetermined eternity of evil is being lifted from the heart of humanity and the goodness of God, which leadeth to repentance, is taking the place of the infinite scorn which made love well-nigh impossible. The

emphasis of your denial that the divine economy is alike conservative of evil and good, misery and happiness, gives your organization a claim on the good feeling of other sects, which, while fully realizing the solemn truth of the connection, here and hereafter, of sin and suffering, are looking upon the problem of human destiny with the hope inspired by a clearer view of the revelation, made by letter and spirit, of him "whose mercy endureth forever."

I am truly thy friend,

JOHN G. WHITTIER.

With Whittier religion was a matter rather of feeling than of dogma, and he seemed always reluctant to frame anything like a formula of belief. His sympathies were with those who taught that the universe is governed by love; his conception of religious duty was service to man. But it will be noted that he is careful to disown all sympathy with the idea that somehow and at some period all will be ended and salvation secured to all by an arbitrary act of divinity. In his plan of universal salvation, if such a plan was embraced in his creed, salvation or freedom from sin could only come by the voluntary effort and sacrifice of the individual.

It is not easy for the reader of Whittier's writings to misunderstand the direction of the strong current of religious sentiment that runs through them. But the letter given above is perhaps the nearest he ever came to a definite statement of his own religious creed.

"THERE is a kingdom on the earth, though it is not of it—a kingdom of wider bounds than the earth,—wider than the sea and the earth, though they were rolled together as finest gold and spread by the beating of hammers. Its existence is a fact as our hearts are facts, and we journey through it from birth to death without seeing it; nor shall any man see it until he hath first known his own soul; for the Kingdom is not for him, but for his soul. And in its dominion there is glory such as hath not entered imagination,—original, incomparable, impossible of increase."—BEN HUR.

To purchase heaven, has gold the power?
 Can gold remove the mortal hour?
 In life, can love be bought with gold?
 Are friendship's pleasures to be sold?
 No; all that's worth a wish—a thought—
 Fair virtue gives unbrib'd, unbought;
 Cease, then, on trash thy hopes to bind,
 Let nobler views engage thy mind.—DR. JOHNSON.

NOTES FROM THE FIELD.

ALL local history is interesting, mainly, to those who have helped to make that history, by contributing, each, his or her little share of work or experience, toward the accomplishment of some desirable end. The growth of the church thought among Christian Scientists, has, as yet a brief history, so far as distinct organization is concerned; but each effort in this direction, honestly made, opens the way for larger growth, and clearer thought as to what the church really is, and what it is designed to accomplish. From this point of view, perhaps a few way-marks in connection with the first year's work of the Church of Christ Scientist in Quincy, Ill. may have an interest outside the little circle which comprises its membership.

Genuine Christian Science came to Quincy, as an active, permeating force in July 1888. It found a little band of Truth-seekers. Under the guiding thought of a loyal student, who soon after became a student of the Massachusetts Metaphysical College, they assembled week after week, to study the Book, and search the Scriptures, to find the way of eternal Life and Truth.

When the Bible Lessons became a feature in Science development, a Sunday service was inaugurated. This study continued with increasing interest and profit, until a year ago last September, when further word from the Teacher on church organization, and the movement of this thought in the general consciousness, brought us face to face with the question: Are we ready to go forward and establish the Cause of Christian Science on a firmer, broader basis, in our city, by organizing a branch of the Church of Christ Scientist.

The subject was pondered with much deliberation and caution, until action in this direction seemed imperative.

As a preliminary step, three Trustees were elected to obtain Articles of Incorporation, in accordance with the Constitution of the State. Soon after, the sister who had been our faithful leader for the past three years, was elected pastor. Early in Oct. 1891, twelve persons signed their names to the Tenets, and during the year, eighteen others; making the present membership of the

church, thirty. A few of this number are non-residents, who for various reasons, wished to be associated with us.

Formerly, all meetings had been held at the house of our leader; but more public and permanent quarters were secured, where uninterrupted services have been held every Sunday; and the study of the Bible Lessons every Friday afternoon. Semi-monthly meetings of the church, for the promotion of spiritual growth, have also been found most profitable. The Sunday school has long been an important feature of the work here, meeting Sunday morning, before the regular service.

The Reading Room and Dispensary work, too has been carried forward with a degree of success,—the Room being open from 9—12 A. M. and from 2—5 P. M. every week day, when some one from among the students has been present, to converse with any who might desire information on Christian Science, to furnish Christian Science literature to those desiring it, and to aid those who had need of healing. SCIENCE AND HEALTH, and all the works of Mrs. Eddy are on sale here. One copy of the Christian Science JOURNAL is on file, and two other copies are kept for sale. About \$85 worth of literature has been sold during the year.

This Headquarters of Christian Science, is a pleasant commodious room,—one third of which, furnished with carpet, chairs, tables, book-case and organ — is denominated the Reading Room and Dispensary. The remaining two thirds is the Service Hall, with a seating capacity of about sixty.

The method adopted for the support of the church viz — by pledges — has proved successful, and with occasional donations, has enabled us to meet all material demands. Additional contributions have given us an organ and chairs for the Service Hall.

The literature fund, begun by special donations, has become self-sustaining.

The experiences of this first year of our church life inspire us to press forward with renewed courage and zeal.— S. B. D.

THE JOURNAL comes to us every month fraught with good news from all over our broad land, and how much help and strength it gives us as we read of the progress of the work in other places! These reports give us so much encouragement that it has

prompted us to send our little word to tell of the seed of Truth which has been sown among us. It is indeed "the least of all seeds, but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof." It seems only a short time since many of us first became interested in the study of SCIENCE AND HEALTH which now gives us so much joy,—a joy not born of earth. A little over two years ago a Bible Class was started, which met in a hall that we hired.

Last winter, feeling that we desired to take every footstep which would in any way advance our spiritual growth, and having the way so clearly pointed out to us by our Leader, we decided to organize a church, which we did, and now have sixteen members. As in nearly all places where this work is carried on, we felt the need of a reading room where the Christian Science literature could be on sale, and also, where we could invite a few who desired this blessed Truth. Not being able at the time to hire a room, a lady kindly offered the use of one in her house, until we were able to walk alone and have a better place. Even in this small way much literature and many copies of SCIENCE AND HEALTH were sold, and we began to feel that we were outgrowing this and desired to take action toward something on a larger scale. A pleasant room in a central location was secured. When the subject came up for consideration, and it was made known that all we needed to go forward, was the necessary means to purchase furniture, the money came in quite freely, and we found that we had enough to make our room very pleasant. We hope to make our Reading Room and Dispensary a place where people will love to come who are longing for food from the heavenly Father's storehouse; and that through a close companionship, and clear understanding of Him we shall be able to feed those hungry hearts with the living bread, and that it may be the means of dispensing the Gospel of Healing to many.

"Now unto him that is able to keep us from falling, and to present us faultless before the presence of his glory with exceeding joy," do we consecrate this work and all we hope to accomplish along these lines in the future. With Love in our hearts, we have reason to feel assured that a successful future awaits the cause of Christian Science in our city.—M. FANNIE WHITNEY, AUBURN, ME.

IN Truth there is but one Spirit, even Christ the Lord. It is needless for me to tell of the many cures which I have wrought through Christian Science. SCIENCE AND HEALTH is my Teacher. I was a member of the church of Christ in good standing. I thought I was right, because they took the Bible, the whole Bible, and nothing but the Bible for their guide. When I heard of Christian Science I was stiff-necked and uncircumcised of heart, until Christ the Lord of glory showed to me, as he did to the doubting Thomas, that he was the Prince of Life, and the resurrection. My wife was sick and dying. She was past speaking, and fast passing away. She motioned to me that she wanted air. I carried her in my arms to the rocking chair, placing it where she could get a draught of air, then sent for help. I do not know why, but I sent for a Christian Scientist. When he got there she was unconscious, her eyes seemed to be set; she was quite helpless. The Scientist held her in silent thought for about ten minutes, when she opened her eyes and said, "I am all right." She arose and went into the dining room and ate breakfast; and she has been well ever since. This was two years ago. She was healed through Christ. And there were two cleansed, instead of only one. For whereas I was blind, now I see. Before I had the form of godliness, but denied the power thereof. We both turned and gave God thanks for his blessings. His blessing was upon us for his mercy endureth forever. I write this for the edification of others who are looking to Christ for healing. Though I am poor in this world's goods, yet I am rich in Christ. I write that others may know that there is proof of Christian Science. I am not ashamed of the work, for it is Truth. He that thinks he is wise, let him become a fool that he may be wise.

— J. S. FRENCH.

REV. 217. "To him that overcometh will I give . . . a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." It was an ancient custom connected with the public games, that the victor "he that overcometh" among other honors, was presented with a white stone (tessera) with his name inscribed on it. Such a stone was often of two parts, each bearing a portion of the name, and was thus used as a talisman or sacred token between friends or families. None but the two parts made for each other completed the device. Each, whenever presented in whatever part of the

world, would instantly match into its place, and constitute the bearer's passport to kindness and favor with the kindred of its fellow's owner. So we know that when the race is run, and the white stone obtained, there will be to our consciousness a perfect understanding of the Principle and idea of the relation of God to man, and the new name (character) will be ours which no man knoweth save him who receiveth it.—MRS. FRANK MANN.

A BROTHER working in the field thus writes: I have been made very happy this week by a spiritual birth. The prodigal son came to me with a new and enlarged meaning. This experience brought me nearer our Teacher's thought I know, for I came into touch with the thought expressed in "Pond and Purpose." First, baptism, second, repentance. We are nicely located in rooms here,—very homelike. The students are struggling with the "Financial element in Christian Science." I know it will be rightly solved when we land on bed-rock,—divine Principle. I feel conscious of a growth now that gives me great encouragement to press forward more diligently.

At our last students meeting we discussed "Principle," "Prophet," and "Purse." I realized more clearly than ever before that Principle is Love, and that every act and thought that is not governed by Love, in the broadest, highest sense of that term is *unprincipled*. I learned too, that a Prophet is not necessarily one who foretells coming events, but a Spiritual Seer, or one who sees spiritually. Paul must have meant this higher sense of prophecy, when he tells us of all gifts to covet prophesying, or in other words to become conscious only of spiritual facts, by excluding all others, "which seem to be, but are not." — F.

ONE who has but recently come into Christian Science thus writes: I think I learn new truths every day. I do not mean new Truth, for Truth is everlasting, but I understand old truths in a very different light, and think I have been instrumental in doing a little good. I find I learn the most by *doing*. In short, if I follow the light so far as I see it, I always seem to get more. Another who came in at the same time thus writes: In all its workings we find Christian Science more satisfactory than anything we had ever been taught before. It brings with it a restful feeling that nothing else had ever done.

EDITOR'S TABLE.

IN an editorial of a Southern denominational newspaper recently written, entitled "Christian Science. Is it moral?" we find the following:—"In commenting on the third article in the creed of Christian Science that 'There is no law but love,' Dr. B——t says: "Here Christian Science raises the red flag of anarchy, and with a defiance more dreadful than the bombs of Chicago, flings to the winds the authority and restraints of all law, human and divine. Is our civilization ready for such a revolution? I say revolution, because I was plainly told that the adoption of Christian Science meant a complete revolution of all the theories I had ever held and taught. And in writing this . . . I am only preparing to bring upon myself the curses of every free-lover from Maine to California.'"

Our apology for noticing this article is that it is in line with other foolish onslaughts upon Christian Science made by persons wholly ignorant of what it is. Christian Science is evidently meeting with the same relative opposition in some parts of the South that, in its earlier history, it encountered in the North. We know of many persons who, a few years since, were as flamboyant in their denunciations of it as the writer of the above is, who now, as the result of having learned something of what it is from its works, and the character and lives of its adherents, are heartily ashamed of their former utterances. We know of many, very many others to whom the name of Christian Science was as much of a red, anarchical flag, as it now seems to be to our Southern friend, who are now numbered among its strongest disciples.

They were brought into it, not by hasty conclusions and assumptions, but by profound conviction as the result of earnest investigation, and witnessing or receiving its practical benefits. If our critic refers to the third article of the Tenets of the Church of Christ, Scientist, as he evidently does, we would respectfully ask his careful re-perusal of it. We will here quote it:—"Third—We promise to love one another, and to work, watch and pray: to strive against sin, and to keep the Ten Commandments; to deal justly, love mercy, and walk humbly; and inasmuch as we are enabled by Truth, to cast out evil and heal the sick."

We are at a loss to know how any one could deduce from this language such alarming conclusions as our assailant has. It can be accounted for only on the ground of a prejudice so deep, and a mind so inflamed with the rage of misapprehension, as to utterly disqualify it for fair or rational analysis. This is no new phase of mortal mind. It is a most ancient phase of it. We read such outbursts of mistaken and ignorant indignation all along the lines of human history. It was precisely this phase of human thought,—this frenzied prejudging, which led to the stoning of the prophets; to the persecutions and killing of the Master's disciples; to the indiscriminate slaughter and unholy persecutions of the early Christians; to the hunting down of Martin Luther and his co-reformers. Nay more! it was a scarcely greater exhibition of ignorance and malice than that which we see here exhibited, which nailed the meek and lowly Nazarene to the cross. His sole earthly mission was to establish among men an understanding of that very "Love" in which the excited imagination of our critic fancies it sees the blood-red flag of anarchy and revolution. It is the very "Love" expressed in the tenet above quoted. Ah! the ebullition of our good friend is not new in the history of human progress. It is old, very old. And now what possible objection can there be to the language he quotes: "There is no law but love"? Conceived of by a mind capable of grasping it, it is a grand and glorious conception of Law. It is the mighty Law by virtue of which the universe exists. It is the Law announced by God through Moses on Sinai, and which every page of the Bible teaches; which Jesus taught and practiced, and the understanding of which he imparted to his disciples: the Law for the demonstration of which he was sent of the Father.

The only possible way of making the language in question in the least objectionable, would be to transform the meaning of the word "love" into the word "lust," and this is manifestly what our critic did. His conclusion that in writing as he did he would bring down upon himself the curses of "every free-lover from Maine to California," leaves us no other inference. We have only pity for that mentality which so readily leaps to the conclusion that lust is meant whenever the word love is used. We deeply regret that a religious newspaper should admit to its columns, and editorially endorse and amplify, a statement which so flagrantly distorts the plain and simple meaning of words.

That is a deplorable condition of thought indeed which cannot distinguish between love in the higher, divine sense, and human sensuality. Deep in the mire of mortal blindness must be such an one. The disciples of Christian Science can look upon criticism from such a source in the same forgiving spirit shown by the Master when he cried from the cross, "Father forgive them; they know not what they do." When this phase of mortal mind shall have gotten but a modicum of the mote of lust out of its own eye, it may more properly turn its attention to the beam of "free love" it fancies it sees in its neighbor's eye. If, instead of ignorant condemnation, the author of these unjust remarks, had taken only a hasty glance at the text-book of Christian Science, *SCIENCE AND HEALTH*, the author of which is the Rev. Mary B. G. Eddy, he could easily have observed that the whole scope and tenor of that work is to bring to human sense, a larger and clearer understanding of divine Love. He would quickly have learned that in order to draw the line sharply and decisively between divine and human love, she capitalizes the former wherever used. He would learn that the capitalized word, Love, is the central theme of the book; that the entire teaching of it iterates and reiterates the Biblical doctrine of Love; that she uses the word in the same sense in which Saint John used it when he declared that "God is love," and in which Jesus used it when he said, "The Kingdom of God is within you." It is strange therefore that one claiming to be a Christian, and especially a Christian teacher, should object to the Christian Science declaration that "Love is the only power," or that "there is no law but love." We would suggest that if this class of critics are so lost to the teaching of the Bible that they cannot comprehend its meaning, they might learn something of the true conception of love from the poets, both sacred and profane. In all Christian literature we read of God as Love. If our critics will grasp the conception that God being all, and God being Love, it must follow that Love is the only power, and therefore the only Law, they will readily see the injustice of their charges. Let our critics think of Love as God, and God as the omniscient, omnipotent, and omnipresent,—taking in as best they are able the full meaning of these words,—and then let them deny successfully if they can, the truth of the statement to which they so heatedly object. If they will do themselves the credit and the justice to read the pages of *SCIENCE AND HEALTH*, and

the other writings of its author, all aglow as they are with the fervor of divine love; and occasionally the pages of this JOURNAL, teeming as they are with the fresh, sweet heart-offerings of hundreds of honest, sincere people who have been the recipients of this Love, testifying in simple, unaffected strain to the mighty Love-works which have been wrought in them through the teachings of those who accept the Bible authority that "there is no other Law than Love," they will be in better position to assume the role of censors of Christian Science, as well as better spiritual guides; they will be thereby enabled, we most heartily assure them, to demonstrate in their lives more of divine Love, and less of human hate. They will be better able to understand the difference between Love and lust, and have less time, and much less inclination to malign thousands of honest and devout hearts who are trying to live away from the lusts of the flesh, and to reach a higher and better understanding of what it means to have in them that "Mind which is also in Christ Jesus." The time is not far distant when these later critics, will, like the earlier ones, regret the slanders which they have unwittingly cast upon those who are laboring with untiring purpose to establish the kingdom of God upon earth; who are struggling to attain that measure of divine Love which will free them from the prison-darkness and iron-bars of sin, sickness and death. Their earnest desire is to know the Truth which shall set them free, and bring them into the liberty of the children of God. We conjure our good friends, therefore, who are so greatly alarmed at what appears to their distorted vision to be the presage of anarchy and revolution to control their fear. The revolution contemplated by the Christian Science declaration that there is no Law but Love, is but a reiteration of the declarations and teachings of Jesus Christ from the beginning to the end thereof. If he was an anarchist, and a revolutionist, so are we. And will our friends bear in mind that he was regarded by those who were misjudging him as just these? If teaching that there is no Law but love is anarchy, then Jesus was the greatest anarchist the world has yet seen. How numistakably is history repeating itself in this age.

WE desire to thank our friends for their many words of encouragement. Also for their generous response to the call for contributions. We now have much good thought from which to select.

PUBLISHER'S DEPARTMENT.

The following letter is self explanatory.

BOSTON, MASS., November 1st., 1892.

ALFRED LANG, CHAIRMAN,
AND MEMBERS OF THE PUBLICATION COMMITTEE
OF THE CHRISTIAN SCIENCE PUBLISHING SOCIETY.

Dear Brethren:

Only after much careful deliberation, and earnest prayer, do I now tender my resignation as publisher of the Christian Science Publishing Society, and likewise as a member of the Publication Committee, to take effect January first, 1893.

I feel that it is due the members of the Committee that I give you this ample notice so that you may not be unduly hurried in the selection of my successor, and that no business interest may suffer.

Before severing my relations, I desire that all books be examined, on or before January first, '93, by some competent person whom your Committee may select; and, if found correct, that you give me a statement to such effect, together with a proper receipt for all moneys, credits and books delivered into your hands.

I cannot sever official relation with you without expressing thankfulness that much of my labor during the three years past has been blessed. Financially, and from a business standpoint, my relations to the Society bear some practical and visible evidences.

On assuming my duties as publisher, there was not a dollar in the treasury; but, on the contrary, the Society owed unpaid printing and paper bills to the amount of several hundred dollars, not to mention a contingent liability of many more hundreds represented by unearned JOURNAL and Series subscriptions paid by subscribers in advance, which sum of money had been disbursed in the course of business prior to my coming. To-day there is cash in the treasury of over *six thousand dollars (\$6,000) and all our bills paid to date. Also, I have double reason to humbly rejoice in that I have been able to speak "a word in due season" to many a burdened heart, and to respond to every call for help that has come to me.

I came to the Society, and to my duties, only after a clear, defined sense of Divine direction; and I now lay down my responsibilities only after an equally clear sense that it is right for me to do so.

God is using and will continue to use us all in every walk of life, as we wait to serve Him. That we may each one "do all the good we can, in all the ways we can, to as many as we can," is my desire.

Fraternally,

W. G. NIXON.

(*Amount of cash in bank at this date — Dec. 15th, '92 — is over \$7,000.)

At a recent meeting of the Publication Committee J. Armstrong, C. S. D., of Piqua, Ohio, was selected as Publisher of this Society, after Jan. 1, '93. Brother Armstrong writes that he will be on hand to assume his responsibilities at, or near date named.

WE are desirous of obtaining copies of the following JOURNALS: Feb., Apr., and May '87; June, and Oct., '89.

SAMPLE pages of the CHRISTIAN SCIENCE HYMNAL will be furnished on application.

COPIES of the Oct. '92 JOURNAL purchased for *free distribution* can be sent on following terms: 50 copies and upwards to one address, postpaid, @ 5c. per copy.

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OUR friends will confer a special favor by invariably prefacing their letters with their street and number; and this, no matter how often they write or however familiar with their address we are presumed to be.

NOTICE last cover page of this JOURNAL for prices and titles new tracts issued.

THE CHRISTIAN SCIENCE JOURNAL purchased for *strictly gratuitous distribution* is furnished any person, Christian Science Reading Room, or Dispensary, at the rate of \$1.00 per dozen copies, postpaid.

These rates apply only to orders of not less than *one dozen copies*, of any *one month*.

ANOTHER edition of CHRISTIAN SCIENCE HYMNAL will come from press about Jan. 5th to 10th, '93.

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When ordered in quantities of twelve or more copies at one time, and to one address, the discount will be twenty-five cents a copy from retail price of \$1. and \$1.25, respectively, and we prepay expressage.

OUR advertising columns close *promptly* on the 15th of each month. Cards, church notices, etc., received after such date, go over until the following month.

CHURCHES OF CHRIST (SCIENTIST) SUNDAY SERVICES:

ALBANY, N. Y.—10.30 A. M. followed by Bible Class, at Church of Christ (Scientist), 179 Clinton Ave. Also services, Tuesdays at 7.30 P. M. Anna L. Van Derzee, Pastor.

AUBURN, ME.—10.30 A. M., S. S., 11.30 A. M., Friday, 7.30 P. M. 90 Court Street. Wm. H. Wing, Pastor.

AUSTIN, TEX.—Service 10.45 A. M., Sunday School 11.45 A. M., at Fireman's Hall, West Eighth Street.

BEATRICE, NEBRASKA.—10.30 A. M., 510 Court Street. Pastor, E. M. Buswell. Sabbath school 11.30 A. M.

BELOIT, WIS.—10.30 A. M., S. S. 12 M., Carpenter's Block.

BLOOMINGTON, ILL.—10.30 A. M., Sunday School 9.30 A. M., Cor. Grove and Center Sts.

BLUE SPRINGS, NEB.—10 A. M., Church of Christ (Scientist).

BOSTON.—“The First Church of Christ, Scientist.” Chickering Hall, 151 Tremont Street. Preaching at 10.30 A. M., Sunday School at 12 M. Rev. L. P. Norcross, Pastor. Wm. B. Johnson, Clerk.

BUFFALO, N. Y.—In the Church of Christ (Scientist), 10.45 A. M. and 7.45 P. M. Sunday school 12 M. Fridays, public Conference Meetings at 8 P. M., corner Prospect Ave. and Jersey Street. Rev. Edmund R. Hardy, Pastor.

BUFFALO, N. Y.—10.45 A. M.; S. S. 12 M., 916 Main Street.

BROOKLYN, N. Y.—Church of Christ (Scientist), 12 Hanover Place, Services at 10.30 A. M., Sunday school following morning service. Also, public meeting Thursday evening at 8 o'clock. Mrs. P. J. Leonard, Speaker.

CEDAR RAPIDS, IA.—3 P. M., Universalist Church, 3rd Ave.

CHICAGO, ILL.—10.45 A. M.; Sunday School, 11.45; New Kimball Hall, 243 and 253 Wabash Avenue, near Jackson Street.

COLORADO SPRINGS, COLO.—11 A. M., Bible Class 10 A. M.; also Thursday, 3 P. M., at K. of P. Hall, Durkee Block, Pike's Peak Ave. Mrs. E. P. Sweet, Speaker.

CINCINNATI, O.—10.30 A. M.; Sunday School 9.30 A. M.; 62 West Ninth St. Mrs. Arabella S. Burdge, Pastor.

CLEVELAND, O.—Sunday School, 10.30 A. M.; 11.30 A. M. Kendall Block, 106 Euclid Ave. Erastus N. Bates, Pastor.

DENVER, COLO.—Church of Christ (Scientist) 1751 Logan Ave., between 17th and 18th Avenues. Regular services, 10.30 A. M., Bible class at 12 M. Jno. F. Linscott, Pastor.

DAVENPORT, IA.—10 A. M., S. S. 11. Masonic Temple.

DES MOINES, IO.—10.30 A. M., Sunday School, 12 M. Bible reading, Tuesday, 7.30 P. M., at High Street Baptist Church, 12th and High Sts. J. J. Rome, Pastor.

DETROIT, MICH.—10.30 A. M., S. S., 11.30 A. M., Schwankovsky's Hall, 240 Woodward Ave. Mrs. A. M. Knott, Pastor.

DULUTH, MINN.—3 P. M., at Unitarian Church, corner Second St. and First Ave., east.

FAIRMONT, MINN.—10.30 A. M.; S. S. 11.30 A. M., Occidental Bl'k.

FORT HOWARD AND GREEN BAY, WIS.—Royal Arcanum Hall, Fort Howard, 10.30 A. M.

GALESBURG, ILL.—Services 10.30 A. M.; Sunday School, 11.30 A. M., 314 East Main Street.

INDIANAPOLIS, IND.—10.30 A. M. and 7.30 P. M.; S. S. 2.30 P. M., Propylæum Building, Rev. G. Haines, Pastor.

INDIANAPOLIS, IND.—Corner North and Alabama Streets, Service 10.30 A. M., Sabbath School 11.30 A. M.

JAMESTOWN, N. Y.—Services at 11 A. M.; S. S. and Bible class at 12 M., corner Third and Spring Sts., Horton Block.

JUNCTION CITY, KAN.—10.30 A. M., S. S. 11.30 A. M., Wednesday evening, 7.45, Raymour Building, Washington St. Joseph G. Mann, C. S. B., Pastor.

KANSAS CITY, MO.—10.30 A. M., 28 and 30 Gibraltar Building.

KEARNEY, NEB.—11 A. M. and 8 P. M., S. S. 10 A. M., 2212 Central Ave. Mrs. Hattie E. St. John, Pastor.

LINCOLN, NEB.—10.45 A. M., and 7.30 P. M., 1124 N St. Bible School following morning service. Bible Study Thursday 7.30 P. M. Nellie B. Eaton, Pastor.

LOS ANGELES, CAL.—Services 10.30 A. M., Sunday School 11.30 A. M., 525 Fifth St., J. P. Filbert, Pastor.

MARINETTE, WIS.—10.30 A. M., and 7.30 P. M., Johnstone's Hall.

MARSHALLTOWN, IA.—Services, 10.30 A. M., followed by Bible Class, over No. 111 West Main Street.

MAQUON, ILL.—10.30 A. M., K. of P. Hall.

McGREGOR, IA.—10.30 A. M., G. A. R. Hall.

MILWAUKEE, WIS.—10.30 A. M., S. S. 11.45 A. M., Friday 8 P. M., 222 Wisconsin Street, Mrs. J. G. Clarke, Speaker.

MILWAUKEE, WIS.—10.30 A. M., Severance Hall, 421 Milwaukee Street. Speaker, S. J. Sawyer, C.S.D. S. S. 11.45 A. M.

MINNEAPOLIS, MINN.—11 A. M. S. S. 12 M. Study of Bible Lesson, Fridays, at 7.30 P. M., 824 Nicollet Ave.

MONTREAL, CAN.—11 A. M. and 4 P. M., 2456 St. Catherine St.

MT. PLEASANT, MICH.—10.30 A. M., Sunday School 12 M.

NEW HAVEN, CONN.—10.30 A. M., also Wednesday 3 P. M. and 7.30 P. M., Room 13, Boardman Building, cor. State and Chaple Streets.

NEW YORK CITY.—Service at 10.30 A. M., at Hardman Hall, corner of Fifth Avenue and Nineteenth St. Bible class at 12 M. every Sunday. Services every Sunday and Tuesday evenings at Reading Rooms No. 96 Fifth Avenue at 8 P. M. Rev. Augusta E. Stetson, Pastor.

NEW YORK CITY.—Service every Sunday at 10.45 A. M., followed by Bible Class, at 545 Fifth Ave., entrance on 45th St. Also service every Sunday and Tuesday evenings at 1544 Broadway between 45th and 46th Streets. Mrs. Laura Lathrop, Pastor.

OCONTO, WIS.—10.30 A. M. At Church of Christ, Scientist.

PEORIA, ILL.—Service every Sunday at 10.30 A. M., in Auditorium Y. M. C. A. Building. Also services every Thursday evening at 7.30 in Reading Room, No. 312, Y. M. C. A. Building.

PHILADELPHIA, PA.—10.45 A. M., followed by Bible Class, at Earley Hall, 1321 Arch St.; also Monday and Friday, at 8 P. M., 1633 Chestnut Street. M. Anna Osgood, Pastor.

PUERLO, COL.—10.45 A. M., S. S., 11.45 A. M., Bible Class, Thursday, 7.45 P. M. Rooms 1 and 2, Glade-Kiefer Block.

QUINCY, ILL.—Sunday Service 11 A. M., Sunday School, 9.30 A. M., Newcomb Block, Room No. 2, Maine Street.

SALT LAKE CITY, UTAH.—11 A. M., S. S. 10 A. M. Wednesday, 10.30 A. M., Odd Fellows' Hall, Market Street. Mrs. A. F. De Long, Speaker.

SALT LAKE CITY, UTAH.—11 A. M., Sunday School 10 A. M., Wednesday 10.30 A. M., Mercantile Block, Room 21, Mrs. M. A. Bagley, C. S. D., Pastor.

SIoux CITY, IA.—10 A. M., G. A. R. Hall, bet. Douglas and Pierce Sts.

SCRANTON, PA.—Spencer Building, 519 Adams Ave. Bible Class at 10.30 A. M. Regular Services at 7.30 P. M.

ST. JOSEPH, MO.—Ballinger Building, 7th and Edmond Sts. Regular services 10.30 A. M., S. S. 3 P. M., Evening service, 7.30. Enquiry meeting, Tuesday 3 P. M. C. M. Howe, Pastor.

SYRACUSE, N. Y.—10.30 A. M., Sunday School at 12 M., 704 East Fayette Street. Mrs. Minnie E. Erwin, Pastor.

TOLEDO, O.—Christian Science Chapel, 321 Tenth St. Services every Sunday at 10.45 A. M., Sunday School 12 M. Also services every Friday evening at 7.30. Miss Sarah J. Clark, Pastor.

TOPEKA, KAS.—11 A. M., S. S. 10 A. M., 210 W. 6th Street.

TORONTO, CANADA.—11 A. M. and 7 P. M., Beaver Hall, S. E. corner Yonge and Gerrard Streets.

TORONTO, CANADA.—11 A. M., and 7 P. M., S. S. 12 M., corner College and Brunswick Aves. Rev. Isabella M. Stewart, Pastor.

TROY, N. Y.—10.30 A. M., Sunday School 11.30 A. M., 63 Seventh Street.

WICHITA, KAS.—11 A. M., S. S. 10 A. M., 211 N. Market St.

Regular Sunday services of Scientists are as follows:

AMSTERDAM, N. Y.—10.45 A. M., Bible Class at 12 M., Friday evening meeting, 7.30 P. M., at 28 Market Street.

APPLETON, WIS.—10 A. M., Pardee Block, Room 29, 3rd floor.

ATLANTA, GA.—Sunday School 10 A. M., Christian Science, Room, 42½ N. Broad St.

AUBURN, N. Y.—Bible Class 3 P. M., 15 Cayuga Street.

BARRE, VT.—10.30 A. M., S. S. 12 M., 6 Clark Ave.

BELLEVILLE, KAN.—3 P. M., residence of J. C. Reily.

BELVIDERE, ILL.—Sunday School, 2.30 P. M., 125 Logan Ave.

BINGHAMTON, N. Y.—10.30 A. M., Pythian Hall, 157 Water St. C. A. Jacques, Speaker.

BINGHAMTON, N. Y.—10.30 A. M., 233 Chenango St.

CALAIS, ME.—Bible class 3.30 P. M., at C. S. Room, King B'k.

CANON CITY, COLO.—10.30 A. M. and 7.30 P. M., Friday 7.30 P. M., 422 Main Street, Room 4, up stairs.

CHATTANOOGA, TENN.—Bible Study, 10.30 A. M., Room 413, Richardson Bldg.; also Science Study, 2 P. M., every Wednesday.

CHARLES CITY, IOWA.—10.30 A. M., Room 3, Cheney Block.

CHILLICOTHE, ILL.—10 A. M., residence Mrs. Louisa A. Rogers.

CINCINNATI, O.—The First Church of Christ, Scientist, 224 West Fourth St. 10.30 A. M., followed by Bible Class. Public conversations on SCIENCE AND HEALTH, Wednesdays, 2.30 P. M. Lombardy Flats, Suite 9. Emma A. Estes, C. S. D.

CINCINNATI, O. — 10.30 A. M., S. S. 10 A. M. Bible class Wed's, 2 P. M. SCIENCE AND HEALTH Reading Saturdays 8 P. M. Lincoln Inn Hall, 227 Main St., 2nd floor.

COLTON, CAL. — 2.30 A. M., Sunday School, 10 A. M.

COLUMBUS, O. — 2 P. M., Monday, 3 P. M., 406 Oak St.

DECATUR, ILL. — Sunday School 3 P. M.; Science Study, Tuesday, 7.45 P. M.; Rooms 14 and 15 Fenton Block, C. Lulu Blackman, Leader.

DE FUNIAK SPRINGS, FLA. — 10 A. M., residence, G. A. Walther.

DUBUQUE, IA. — 2.30 P. M., at Universalist Church.

ELROY, WIS. — 2 P. M., over E. N. Loveland's Agricultural House.

ERIE, PA., — 11 A. M., S. S., 10 A. M., 96 East 6th St.

ESCANABA, MICH. — Bible Class 3 P. M., 415 Campbell St.

EUREKA, CAL. — 2.30 P. M., residence, Mrs. H. S. Hannah.

EVANSTON, ILL. — 10.30 A. M., S. S. 11.30 A. M., Wednesdays 3 P. M., Fridays 7.30 P. M., at the Christian Science Home, 323 Hinman Ave.

EXETER, NEB. — 10.30 A. M., residence, Mrs. W. N. Babcock.

FALL RIVER, MASS. — 2 P. M., 39 S. Main Street, Room 5.

FORT DODGE, IA. — 10.30 A. M., Music Conservatory.

GALVESTON, TEX. — 4.30 P. M., S. S. 10 A. M., P. O. St., bet. 18th and 19th Sts.

GLOUCESTER, MASS. — 10.30 A. M., S. S., 11.30 A. M. Bible Lesson 7.30 P. M., Thursday. 64 Middle St.

GLOUCESTER, MASS. — 10.30 A. M., Harmony Hall, 64 Middle St.

GRAND ISLAND, NEB. — 3 P. M., S. S. 10 A. M., 403 East 5th St.

GRAND JUNCTION, COL. — City Hall, Sunday School 2 P. M. Bible class, Thursday 2 P. M., Mrs. W. T. Carpenter, Speaker.

GRAND RAPIDS, MICH. — 10.30 A. M., Good Templars' Hall.

GRAND FORKS, NO. DAK. — 3.30 and 7.30 P. M., 406 Demers Ave.

GROVETON, N. H. — Bible Class 12 M., 1 Rich St.

HALIFAX, NOVA SCOTIA. — 3 P. M., 106 Granville Street.

HAMILTON, CANADA. — 11 A. M., and 7 P. M., 229 James St., So.

HARTFORD, CONN. — 10.30 A. M., City Mission, 234 Pearl Street.

HODGE, MICH. — 10.30 A. M., residence Mrs. Gertie Hodges.

HULL, IA. — Sunday School 2.30 P. M., parlor Masonic Hall.

JEFFERSON CITY, MO. — 10 A. M., Odd Fellows' Hall.

JOLIET, ILL., S. S. 10.30 A. M., 1205 East Cass Street.

KANSAS CITY, MO. — 10.30 A. M. Room 8, Bayard Building.

LAWRENCE, MASS. — 10.30 A. M., Bible Class; Science and Health study, 7 P. M., Mayflower Hall, Pilgrim Block.

LEAVENWORTH, KAN. — 2.30 P. M., 700 South Fifth Street.

LE MARS, IA. — 10.30 A. M., S. S. 11.30 A. M., G. A. R. Hall, Main Street, between Sixth and Seventh.

LEXINGTON, MO. — 10.30 A. M., residence of John M. Williams.

LIMA, O. — 4 P. M., W. C. T. U. Hall. Wednesday, 7.30 P. M.

LINCOLN, NEB. — S. S. 10.30 A. M., Bible Class 7.30 P. M., Sunday and Thursday, 1519 O St., Suite 1, Young's Block.

LITTLETON, N. H. — 10.45 A. M., Opera Block, Main Street.

LOCKPORT, N. Y. — 11 A. M., 15 Cottage St., W. C. T. U. Rooms.

LONG BRANCH, N. J. — 11 A. M., Long Branch News Building.

LONDON, CAN. — Bible class, 11 A. M. and 7 P. M., Duffield Block.

LOS ANGELES, CAL. — Bible class 10.45 A. M., Grand Army Hall, over 612 South Spring St.

LOWELL, MASS.—10.30 A. M., and 6.30 P. M. Children's class, 12 M. Tuesday evening 7.30, Highland Hall, Branch Street.

CLAY CENTER, KAS.—11 A. M., Lincoln Avenue.

CLOW TOWN, MINN.—S. S. 2 P. M., North Ridge Schoolhouse.

LOWELL, MASS.—10.30 A. M., 6.30 P. M., Tues. 7.30 P. M., Thurs. 3 P. M., 76 Merrimac St., Room 9, Mrs. E. A. Merriman Leader.

MACON, GA.—3 P. M., C. S. Rooms, 259½ Second Street.

MADISON, WIS.—3.30 P. M., S. S. following over 109 King St.

MANCHESTER, N. H.—1061 Elm St. Bible Lesson, 10.30 A. M. Evening Service, 6.30 P. M. Mrs. M. F. Berry, Speaker.

MASON CITY, IA.—10.30 A. M., S. S. 11.30 A. M., Odd Fellows Hall.

MERIDEN, CONN.—Bible Class 4 P. M., City Mission parlors.

MUSCATINE, IA.—2 P. M., 410 West Fourth Street.

MILFORD, N. H.—10.45 A. M., Golden Cross Hall.

NASHUA, N. H.—Bible Class, 12.30 P. M., 37 Main Street.

NEBRASKA CITY, NEB.—3.30 P. M., 517 Central Avenue.

NEW BEDFORD, MASS.—10.30 A. M., Sunday School 12 M., New Five Cents Savings Bank Building.

NEWBURYPORT, MASS.—10.30 A. M., Room 3, Brown Sq. Hotel.

NEWBURYPORT, MASS.—2.30 P. M., Conservatory Hall.

NEW YORK CITY.—Bible Class 10.45 A. M., No. 213 to 217 West 125th Street, Room 23.

NORTH BEND, NEB.—10.30 A. M., C. S. Dispensary, Young's Block. Wednesday eve. 8 P. M.

OAKLAND, CAL.—11 A. M., S. S. 12 M., Hamilton Hall.

OMAHA, NEB.—S. S. 10.45 A. M. Services 7.30 P. M., Bible Class 8 P. M., Thursdays. SCIENCE AND HEALTH and Bible reading 2.30 P. M., Fridays, Rooms 236-238, Bee Building.

OMAHA, NEB.—Karbach Building, cor. Douglas and 15th Sts., Room 313. Bible class 10.30 A. M., Wednesday 2.30 P. M., Thursday 7.30 P. M.

OREGON, MO.—S. S. 9.30 A. M. Seeman Building.

ONEONTA, N. Y.—10.30 A. M., Blend Hall, 136 Main Street.

OTTUMWA, IOWA.—Sundays 10.30 A. M., Grand Opera House Block. Wednesdays 7.30 P. M., 333 East 2d St.

PALATKA, FLA.—Bible class, 10 A. M., residence A. Merwin.

PAOLA, KAS.—2 P. M., Christian Science Hall, Main Street.

PASADENA, CAL.—10.45 A. M., 49 East Colorado St.

PIQUA, OHIO.—10.30 A. M., Room 6, Scott-Slauson Building.

PITTSFIELD, MASS.—10.30 A. M., No. 41 South St.

PLYMOUTH, MICH.—2.30 P. M., residence of Mrs. Mary J. Kellogg.

PORT HOPE, ONT.—11 A. M., and 7 P. M., Bible Class, Wednesday evening, 8 P. M., Christian Science Hall, Queen St.

PORTLAND, ME.—7.30 P. M., Bible Class, Thursday evening, 7.30 P. M., 537 Congress Street.

PORTLAND, OREGON.—11 A. M., 191 North 15th Street.

PROVIDENCE, R. I.—Bible Class, 2.30 P. M., 62 Westminster St.

RIVERSIDE, CAL.—10.30 A. M., Sunday School 9.30 A. M.

RICE LAKE, WIS.—11 A. M., S. S. 12 M. Odd Fellows Hall.

ROCHESTER, N. Y.—10.30 A. M. and 7.45 P. M., S. S. 11.30 A. M. at C. S. Reading Rooms, No. 3 East Ave.

SACRAMENTO, CAL.—Bible Class, 11.30 Sundays, Granger's Bldg.

- SAN DIEGO, CAL.—11 A. M., S. S. 9.30 A. M., 1529 E St.
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 2.30 P. M. Study of Science and Health Wednesday 2.30 P. M.
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 P. M., in the City Hall.
 SHELDON, IA.—10.30 A. M., residence of F. E. Wade.
 SHERBURN, N. Y.—Bible class 10.30 A. M., Chapel Street.
 ST. JOHN, N. B.—Bible class 4 P. M., 94 Princess Street.
 ST. LOUIS, MO.—Bible Class 3 P. M., Howard's Hall corner
 Olive Street, and Garrison Avenue.
 ST. LOUIS, MO.—11 A. M., 415 South Jefferson Ave.
 ST. PAUL, MINN.—10.30 A. M., S. S. 11.30, No. 19 Hotel Bateau.
 SPEARFISH, SO. DAK.—2 P. M., office of J. C. Ryan.
 SPOKANE, WASH.—11 A. M., Review Building.
 SPRINGFIELD, OHIO.—2.30 P. M., 22 South Shafer Street.
 ST. JOHNSBURY, VT.—10.45 A. M., 33 Pearl Street.
 SUTHERLAND, FLA.—10 A. M., Sutherland Hall.
 SWEET SPRINGS, MO.—2.30 P. M., residence of S. C. Davis.
 TACOMA, WASH.—11 A. M. and 7.30 P. M. 931½ C St.
 TRAVERSE CITY, MICH.—10.45 A. M. and S. S. 12 M., at K. O.
 T. M. Hall, City Opera House Bl'k. Mrs. M. E. Albright, Pastor.
 TRURO, N. S.—3 P. M. and 7 P. M., No. 27 Walker Street.
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 Children's Class 10.30 A. M.
 VINCENNES, IND.—Bible Class 10.30 A. M., Tuesday 2.30 P. M.,
 residence Miss Lizzie Clark.
 WASHINGTON, D. C.—4 P. M., Room 25, 1424 New York Ave.
 WASHINGTON, IA.—3 P. M. residence of Robert McGaughey.
 WEBSTER CITY, IA.—11 A. M., Odd Fellows' Hall.
 WILMINGTON, DEL.—10.30 A. M. and 7.30 P. M., 111 W. 9th St.
 WRIGHTSTOWN, WIS.—Bible class 3 P. M., Echo Park.
 YATES CENTER, KAN.—3 P. M., G. A. R. Hall.

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OCTOBER 1, 1892.

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CHRISTIAN SCIENCE JOURNAL.

"For the weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strong holds."

VOL. X.

FEBRUARY, 1893.

No. 11.

SCRIPTURE AND CHRISTIAN SCIENCE.

Rev. E. R. Hardy, C. S. D. Pastor of the Church of Christ Scientist, Buffalo, N. Y.

THAT the doctrine of Christian Science illustrates the living faith of the primitive Church of Christ, is an established fact. Overwhelming evidence is so easily attainable, that no one need long remain in doubt of this important fact, since the doctrine when put into practice makes Christianity consistent, and healing by it, successful when all material means fail. If Christian Science is at present unpopular it is because it brings into disrepute the popular systems of theology and medical practice.

It is the purpose of this article to instruct the reader by means of Scriptural helps, and to show by the statements made in connection with these references, that Christian Science has divine authority, it being God's messenger of Truth to this age of "sciences falsely so called," — this period in the world's history when men are seeking the Principle and absolute law of Cause and effect.

It is not the writer's intention to inform the reader what Christian Science is, or very much of the nature of its instruction.

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Nothing short of the book *SCIENCE AND HEALTH*, by the Rev. Mary Baker G. Eddy, is at all adequate to give anything like an exposition of this doctrine from God. Sermons, lectures, and treatises upon Christian Science divide the garment of Truth, and present but fragmentary views of this all-absorbing, health-giving knowledge of God and His Christ; these may be regarded as microscopes of thought by means of which to bring into clear view some portions of a concrete whole. A Science so profoundly comprehensive can be understood only as the human heart grows meek, and examines it in its entirety as set forth in the book to which reference has just been made.

While this Truth, and its revelation, lovingly appeals to the right-reason of the philosophical thinker, yet its simple but systematic reasoning is so lucid that the way-farer—even the child—can readily grasp and assimilate it. Truth is alone “that true Light, which lighteth every man, that cometh into the world,” and is the Bread which cometh from God that “ye might have Life and have it more abundantly.” We cannot have too much of the Life-giving element of Truth. Our Master once said “to those Jews who believed him,” that in *following him* they should *know* the Truth, and furthermore he said, “The Truth shall make you free.” Now we all desire to be wholly free. To be “free indeed,” we must be emancipated from the seeming laws that fetter our limbs with moral and physical deformities. Jesus affirms that Truth is the universal remedy for all diseases when he says to the sick man concerning his disease, “Whether is it easier to say, Thy sins be forgiven thee; or to say, Arise, and walk?”

In Christian Science is brought again to light, in the understanding, the eternal Truth, that heals the sick. And it is found to be unchanged by the accumulated dust of sectarian narrowness that has hedged it about and obscured the healing power. Its Light, has always shone upon the sacred pages of Scripture, and if you have thus far failed to apprehend it (Him) sufficiently to enable you to emulate the example of Jesus in healing the sick, and casting

out evils, it is because the same vain reasoning has pervaded the doctrines in which you have been instructed that prevailed in the theology of the Jewish religion.

If the sick are not healed, and the sinner fully reclaimed through popular Christianity, it is solely because professing Christians are still blind to the Truth that reveals the essence of Love. **SCIENCE AND HEALTH**:— (71st ed. p. 104).

The Christian Scientist who to-day understands the Principle in which the author of **SCIENCE AND HEALTH** rests such statements, is able to extend the hand that lifts the despairing invalid into speedy health. This fact alone, should impart confidence in its truthfulness, for it establishes Christian Science Mind-healing upon its spiritual basis, the divinely ordained remedial means. From these conclusions we are led to consider more fully the divine authenticity of this system.

Mind-healing is first brought into prominence in the days of the departure of the children of Israel from Egypt. It is the only healing means sanctioned in the sacred Scriptures. Its method has the advantage of a promise that all manner of diseases will yield to it and the sick become healed:

Ex. xv.—26.—"If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his eyes, and wilt give ear to his commandments, and keep all his statutes, I will put none of the diseases upon thee which I have put upon the Egyptians; for I am the Lord that healeth thee."

Also **Deut. vii.** — 12 and 15.

Early in the wilderness journey we read that the people were afflicted with a very malignant form of disease. This disease is called blood-poisoning by the wisdom of medical men, which, by the way, is called in Scripture, "Foolishness with God." It is pronounced fatal in its effects, yet it is interesting here to take notice of how Moses dealt with these cases. He instructed the afflicted to lift thought and the image of the serpent up out of the dust — above matter — and upon the "standard" *Truth*,—then look toward it. It came to pass that as this was done, the claim of evil represented by the serpent of brass was seen to be lifeless

and therefore harmless, and their disease was straightway healed. (Num. xxi.—9). Even so Christian Science declares how every claim of evil may be rendered equally harmless. A careful study of the seventh, eighth and ninth verses of the above chapter will disclose that it was a condition of mortal mind and not a poisonous element, called matter, which occasioned this disease; and likewise that it required but a Homœopathic dose, as it were, of immortal Truth to destroy it. The demonstration is oftentimes quite apparent, yet the Science or law can be applied practically, only as one masters in some degree, the rules of Christian Science which the healing involves. Centuries elapsed and finally its Principle becomes fully understood in the appearing of the Bridegroom of Life at the very midnight hour of human history and experience. A new and higher idea of Being dawns; and in its appearing, fetters are loosed, shackles drop, human woe is lightened, and sickness is healed by reason of Jesus' communion with our Father in spiritual understanding,—the divine Comforter. His spoken Word is acknowledged to become the power of divine Mind in casting out all forms of evil to which mortal flesh is heir. The Truth which possessed the Master enabled him to destroy the seeming laws of matter from the beginning to the end of his career in the world. He healed the sick, destroyed suffering, walked the waves and raised his own body from the dust in repudiation of these so-called forces, and in demonstration of the higher Law of Truth, which makes immortal Mind its own law-giver. The Epistle to the Gentiles bids us have that same mind in us which was also in Christ Jesus. (Phil ii.—5, 6). Jesus taught his disciples to rely solely upon the everpresent power of Truth-reflecting thought to work the works of God (Mark xi.—23). Paul also affirms that we should transform ourselves, mind and body, by the same means (Rom. xii.—1-2). The doubtful and unbelieving were taught that healing the sick with Truth was the visible evidence of God's coming Kingdom in the earth. (Matt. xi.—2-6; xii.—28).

Our Master not only bade the twelve, and the seventy

disciples follow him; he also commissioned them to go forth and teach this Gospel, namely, that unto the remotest period in time, and to all nations the same signs should follow, and the same power be witnessed, as in the first advent of Christianity (Luke ix: 1, 2; x: 1; Mark xvi: 17, 18; John xiv: 12, 13; Luke x: 19; Mat. xxviii: 18-20; Acts ii: 38-40).

For a season (less than three hundred years) Christian Mind-healing was seen to involve a doctrine, and illustrate a faith which advanced its adherents out of rabbinical and dogmatical religion. (Acts viii: 5-8; xxviii: 9). This however was followed by a complete falling away from the faith, the true faith, described in Hebrews, eleventh chapter, as The giving substance to things hoped for, the proving of things not (yet) seen.

The "falling away from the faith" was definitely warned against, yet clearly foretold both by Jesus and by his Apostles. (Luke xvii: 22-24; xviii: 8; 2 Thes. ii: 1-6; 2 Tim. iv: 1-3; Col. ii: 8-10).

In the present state of religious systems do we hear as much about saving mankind from the suffering sense of bodily diseases, as from moral disease and infirmity? Why is this? Did Jesus intimate that after three hundred years there would be no further need of making a man every whit whole? Again is there less "confusion of tongues" in the present state of the world and Christianity, concerning the way to build character and gain Heaven, or Harmony than when, in its earlier history, men sought to build materially by erecting a structure that should rest upon matter and rise into Spirit?

There is no more absolute knowledge of Mind's supersensible laws, no less ignorance in Truth or the living Christ as a universal Healer and Saviour from sin, sickness, and death, than when Israel's children were estray from the pathway of righteousness in their unspiritual forms of worship. The Light and spiritual law which dispel the darkness, — the Truth which heals the sick in saving from sin, — is as effectually obscured by the doctrines of the Gentiles, as it was in the

former era by "the elder brother,"— the self-righteous Jew. All human religions have come into judgment before the healing power of true Christianity, and are found practically wanting.

Every mouth that confesses not the Fatherly love that makes healing the sick possible through Mind alone, in every stage of human history, has been, or shall be stopped before the judgment-bar of immortal Truth.

"He who hath ears to hear, let him hear" with the understanding, these words of prophecy. In the very last days, says the Scripture, there shall be heard the voice of *Woman*, ascribing all glory to an angerless Deity. And that in Him alone is full salvation,—redemption *here and now*. And in Him is all strength and presence.

(Isaiah xii. 1-6. Read in v. 6, "Inhabitress" as in the Hebrew text, instead of the English rendering inhabitant.)

The lame, the halt, and the blind shall be healed and built up in Truth (Jer. xxxi. 28). The seeming laws of heredity and the perpetuation of evil shall be annulled (Jer. xxxi. 29). In those days shall spiritual understanding so control the body that Harmony shall prevail in the "inward parts," i.e., throughout the sphere of Being (Jer. xxxi. 32, 33).

Through Christian Science we learn that the animating Principle of existence is Life—in itself self-existent; and whose Light or Truth is neither solar nor intellectual, but spiritual.

In the tenth chapter of Revelation is described the coming of a third and *final* Gospel message,— "the Little Book"— which, until this sounding forth of the final revelation from God to humanity, is a "sealed" book. Its message or "meat" is sweet with promise when you taste it and so find healing possible, but its digestion is bitter or contrary to the pleasures of physical sense.

The foregoing statements concerning the BIBLE and Christian Science set forth in brief a "reason for the hope that is within," and will, if weighed candidly, compel investigation. They will lead you to enquire; Is not this the final revelation of Truth through the Comforter concerning which

our Master said, "I have yet many things to say unto you, but ye cannot bear them now?"

A word to those who may ask if it is necessary to understand or to believe in order that one may be healed of disease. I answer that like the lame man at the gate Beautiful, you may be healed, although as in his case, you are only aware that it is done "In the name of Jesus Christ of Nazareth."

The disciple or Truth-seeker, who would follow and learn of Him who is the Way, the Truth, and the Life, should possess SCIENCE AND HEALTH, and ponder it until its Spirituality possesses him. The study of the "Little Book" will urge upon you the necessity of Bible study. Hope will soon be aglow with faith, and very soon Light will dawn in understanding, bringing with it the fruits of Spirit as the glad fruition of faithfully seeking "The power of God unto salvation."

EDITOR OF JOURNAL:—I desire to correct a false impression which seems to be conveyed through me on page 363 November JOURNAL. The original thought was not that students caught sight of God's purpose in Christian Science history, in advance of the Teacher, but that sympathy with her thought through study of SCIENCE AND HEALTH opened their eyes to discern the advancing thought as to the place SCIENCE AND HEALTH would occupy as the one and only interpreter of the Sacred Scriptures. Let me add that these same loyal ones, who were watching in the dawn of this idea, have been most faithful in the use of the BIBLE LESSONS as infinite Love has brought them out.—ALICE DAYTON.

NOTICE.

ALL orders for SCIENCE AND HEALTH, and all other works of the Rev. Mary B. G. Eddy, should be addressed to E. J. Foster Eddy, M. D. C. S. D. who has become the publisher of all of them. All remittances should also be made payable to him.

All orders for the *Journal*, *Tracts*, *Series*, *Quarterly Bible Lessons*, and *Hymnals* should be addressed to the Christian Science Publishing Society, and all remittances for the latter should be made payable to the Christian Science Publishing Society. Any and all of the above should be addressed to 62 Boylston St., Boston, Mass.

LETTER TO A CLERGYMAN.

L. D. RATCLIFF.

(THE following letter was written the third in the course of a correspondence with a minister on the subject of Christian Science.)

MY DEAR FRIEND:—YOUR letter of late date is at hand.

You suggest the "doubtful" character (as per marginal note R. V.) of the latter part of Mark xvi. It is to be said of the matter that the preponderance of evidence is in favor of it as we have it in the New Version, else it had not been retained by the Revision Committee. Another good evidence in its favor is the fact that it is in exact harmony with Jesus' whole line of teaching and demonstration. John xiv; 12, 20, and Mark xvi; 17, 18, are of one thought, one spirit, one meaning, one Mind.

Jesus taught and demonstrated the Principle of Divine Life. Does this same Principle obtain for salvation today? Then must also the Christ-power for its demonstration. Jesus was not simply showing signs, in healing the sick, for the sake of signs, but was doing the works of God,— "The father abiding in me doeth his works." Since this is so, then it must be true, as Jesus said: "The works that I do shall he (the believer) do also."

The basis of Jesus' wonderful works was the Father "abiding" in him. The basis for the same works by those who "believe on him" is the same relation to the Father,— The Spirit of Truth shall be in you. "In that day ye shall know that I am in my Father, and ye in me and I in you." "For it is God which worketh in you both to will and to do of his good pleasure." These texts, you will observe, are not of the "doubtful" Scripture.

You say Jesus and the apostles warned again and again against depending upon signs for the claims of a teacher.

Is your statement not too strong? When John the

Baptist inquired by his messengers, "Art thou the Christ?" Jesus said, "Go tell John *the things which ye do hear and see*, the blind receive sight, and the lame walk." Was not this, in this case, the test? Jesus said to a disciple, "Believe me that I am in the Father, and the Father in me, *or else believe me for the very work's sake*." Were the works not the final test in this case? Again: To the doubting Pharisee Jesus made this ultimate appeal: "*If I do not the works of my Father, believe me not. But if I do them, though ye believe not me, believe the works*." So we have the same appeal to the "signs" for the "Forerunner," for the follower, and for the unbelieving.

Jesus did reprove the Jews for asking "a sign," for, mark you, it was not for the *sake* of signs that he did the "works," but he did them because they belong to the Divine Life. They were and still are the demonstration of the religion he taught.

You profess to preach Jesus, but you do not do the works of Jesus. I agree with you that "He that is of God heareth the words of God," (not necessarily your interpretation of those words) and more, he doeth God's work, which Jesus taught was the demonstration of the Truth in "Healing the sick, casting out devils."

But you claim to be trying to do the "greater works" (of John xiv; 12). You remind me of the man who sought instruction in a certain theological school that he might know how to preach. On being informed that the tuition for the first term was \$25.00, the second term \$15.00, and the third term \$10.00, said he would take the third term first,— it did not cost so much.

Why are you not trying to do the "works," as a true "believer"? These works evidently mean the demonstrations over physical ills; and, indeed, it seems to read that the "greater works" are of the same kind, but of larger degree.

If, as you concede, doing the "works" was one "witness" (of the three I John v; 8) why are you not employing that witness in confirmation of your ministry?

Dismiss dogma and creed, read for example, the book of Luke, study it for what it contains,—the conclusion is irresistible that Christianity means spiritual power over all manner of diseases and devils.

I am rather amazed at your proposition that "good cannot exist without an opposite." That means, of course, that God, the Great First Cause, could have had no moral character, no goodness, no love, no mercy, no justice unless the opposite to all these qualities existed also; which is to make sin co-eternal with Good, God! Indeed, if the logic holds, there could be no God without a devil! And since thought is before action, and action simply the expression of thought, no good could have been conceived in the infinite Mind without also the opposite, and so, in action, both Good and evil are expressed in creation! If, then, creation expresses God's character or divinity, as Paul says — (Rom. 1; 20) that character is a compound of both good and evil! And since more evil than good seems to come of creation by your estimate, it follows that more evil than good was in the creative thought! Is this not a legitimate absurdity from your premise?

Since a tree is known by its fruit, a system by its out-working, a character by its manifestations, is there not much in creation, on an Orthodox basis of the universality, reality, and permanence of evil, to impeach the wisdom and goodness of its Creator?

Upon your basis (by your first proposition) man created in the "image and likeness" of God, could have had no moral character until he came in contact with evil (then, pray, what was the "fall" you talk about?), or he must have been the compound product of a creative thought both good and evil!

Your second proposition deals with evil as a "relative" good. This is your thought, since you reason that evil is necessary to "freedom." Man, as a free being in the Infinite conception, is one factor of a double creation the other part of which is evil.

Upon this basis, of course, God is not free unless he could

do evil. But evil is his own, at least in conception, that good may come (a free man). But if creation is the expression of infinite Mind, and infinite Mind embraces the evil, then, of course, evil is a permanent factor of creation. We have, then, the Moral law of God contending against another creation of God, and — "A kingdom divided against itself can not stand." There is a conflict between equal products of God's own thought. The one part is called evil and forbidden; the other part is called good and commended; and man is placed between to make choice of the one and contend against the other, all equal products of Creative thought, and all this, it seems, for the sole purpose of "freedom"! What a mighty charge against the Founder of a universe of the infinite order that it must depend upon the presence of evil for its highest perfection!!

You talk of "freedom." What do you mean by it? If man is the fallen, depraved being you say he is, surrounded also with all demoralizing influences, in what is he free? In order to the conception of freedom upon your basis of choice between good and evil, there must be as much good as bad in the inherent tendencies, and as much good as bad in the environment. Without this even balance there is no real freedom, and so, by your historic Scripture interpretation, God's moral government lost most of its essential element before the race began to multiply.

A certain divine in this country says the multiplication of saloons is a good thing, for men coming in contact with the evil and resisting it are made stronger. This, he thinks, is God's way of developing christian character. You seem to be in essential agreement with this idea. So, for you, the Lord's Prayer might be changed, and instead of saying, "Lead us *not* into temptation," it should read, "Lead us *into* temptation." Since temptation by the presence of evil is necessary to a "free moral government," the Lord's Prayer, as it reads, is out of tune with such a government.

Are not these the logical and necessary conclusions from your premise? And yet, you see, they contradict both Scripture and common sense. But your appeal is to Scrip-

ture, you say, to prove that God does create evil (Isa. xlv; 7). It is true that he creates evil in precisely the sense that the "Prince of Peace" sends "not peace but a sword," sets the father against the son, and divides the whole household relationship. An acid put with an alkali creates turmoil,—a conflict which is the necessary result of uncongenial union. The leaven works until the whole is leavened. Truth with error causes mental chemicalization. Christian Science and material beliefs,—belief in matter—do not agree. This is the principle of God's "creation of evil."

You say "Christian Science denies Jesus Christ as a person by separating between Jesus and Christ, and denies the coming and also the flesh." To prove the charge you quote: "Christ can not come to mortal and material sense which sees not God. This false sense must yield to his eternal presence, and so disappear" (SCIENCE AND HEALTH). "To mortal thought Christ seemed to come, but Soul never saw the Saviour come and go, because he was always present." (SCIENCE AND HEALTH.)

1. If God is everywhere, always present then he does not "come and go."

2. If mortal and material sense cannot see God, then Christ cannot come to it,— "Have I been so long time with you," said Jesus, "and dost thou not know me Philip? He that hath seen me hath seen the Father." In this case mortal and material sense could not see Christ. Again: When Peter confessed that Jesus was the Christ, Jesus replied, "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven." So it was by revelation to the spiritual perception that the Son of God was seen, and not by mortal and material sense.

3. Jesus separated between himself and the Father, making himself one with men, and accounting the works, the words, and even good itself alone to the Father—"Why callest thou me good? None is good save one, even God." "The words that I say unto you I speak not from myself, but the Father abiding in me doeth his works." Christian Science accords with Jesus' own teaching in ascribing

to him a "dual personality" (SCIENCE AND HEALTH, p. 229).

4. You reason, "as there is no matter of course there could be no flesh, and the idea that 'The word was made flesh' must be a deception."

You may not know that Christian Science affirms that through Christ Jesus was demonstrated the way and fact of life as not in or of the flesh, and to this end he entered the forms and took upon himself the conditions of mortal human belief,—that "Forasmuch as men are partakers of flesh and blood he himself also took part of the same, that through death he might destroy him that had the power of death that is the devil." (Heb. ii; 14). The *fact* of demonstration is in no way affected by denying to matter substantiality. Let matter be simply "a name for a certain form of consciousness" (as conceded by materialism) or a "mortal, human belief," (as claimed by Christian Science) what matters it, so Jesus "took part of the same," and triumphed over it, showing us that Life is not in or of it, and does not depend upon it? The so called laws or conditions of matter were denied and set at naught by Jesus in every miracle (so called) he wrought, while his final demonstration of Life over death (death to human sense) was a crowning factor in his work of atonement. By it death (the illusion of material sense) was destroyed, and "Life and immortality were brought to light." Since "God only hath immortality," it follows that he must be the Soul of all that is immortal. God (Immortality) "manifest in the flesh" was Christ Jesus, not dying (except to material sense) but demonstrating the indestructibility of Life in spite of this false sense. "*She is not dead,*" said Jesus concerning the damsel, when — the Record says — "They laughed him to scorn, knowing that she was dead." Jesus knew she was not dead, because he understood the fact that matter and its conditions are simply mortal illusions,—that Life is Spirit and cannot be destroyed.

You lay great stress upon the "words" of Jesus, which you have formulated into doctrines and call them the Gospel.

But you concede that the "*words* and the *works*" are the "*two witnesses*," which, you assert, must agree in order to be trustworthy,—that is, the "*works*" must be done in a faith that accords with *your notions* of the doctrines of the Gospel.

My friend, you miss it in assuming to interpret the "*words*" independently of demonstration by the "*works*." How do you know the words are correctly rendered but by the works? Christian Science interprets the words of Jesus in a way that both aids and insures the works, (Healing the sick, casting out devils), and refuses to credit a ministry which cannot prove itself by this Christ-given test. You ignore the works presumably because you cannot do them. Your material beliefs will not permit it. There are conditions to right understanding,—“He that willeth to do his will shall know of the doctrine.” Truth is known only in demonstration. “The natural man receiveth not the things of the Spirit of God neither can he know them for they are spiritually discerned.” You persuade men to seek a better life, but you fail to show them the way of spiritual supremacy. Holding to the idols of material sense yourself, you are constantly reading into the Gospel the thoughts which belong to the “natural man.” If upon your basis you could make the “witnesses” agree in your ministrations,—heal the sick as well as reform the sinner,—then indeed would you have some standing for your argument.

But hundreds of years of failure show the impracticability of attempting the works of Jesus upon the material basis of Orthodoxy, while Christian Science,—though its apostles are far from claiming perfection as yet in the understanding of Spirit,—does these works in a very large degree. There are many thousand witnesses to physical healing, and a prosperous and happy life by the redemptive works of Christian Science.

NOTICE.

I HAVE received up to this date as treasurer of the Church Building Fund, the sum of \$30,416.26.

January 13th, 1893.

STEPHEN A. CHASE, *Treasurer.*

AUTHORITY OF SCIENCE AND HEALTH.

D. A. EASTON.

WHY is SCIENCE AND HEALTH, of which Rev. Mary B. G. Eddy is the author, regarded by Christian Scientists every where as the absolute and final authority on Christian Science?

Why do they affirm so positively, that it is not only authority now, but always will be so? Some critics of SCIENCE AND HEALTH say that while it may be authority now, it is likely to be replaced and outgrown as the world progresses, and rises to a higher moral and spiritual consciousness. They say that history is full of examples of the rise, growth and decay of systems of thought. Some of them have had a large and enthusiastic following, and have numbered among their disciples men of great intellectual attainments, and high moral and spiritual character. These systems were thought by their followers to be the absolute truth. They were willing to die in their defence, and some of these systems did have their martyrs. They were equally ready to put others to death who refused to accept them; and yet the world has outgrown them. The books that taught these systems, and that were once eagerly read and discussed, now rest in dust-covered repose, as peacefully as the mortal bodies of their authors rest in their forgotten graves.

The decay of systems of thought is a far more impressive testimony to the mortality of all earthly things than the decay of kingdoms and dynasties, palaces and temples, because the former were supposed to have the elements of immortality.

What reason have we then to think that SCIENCE AND HEALTH will not also have its day, and then join the procession of dying systems?

Before attempting to answer this question it is only fair to

say, that no verbal demonstrations of spiritual Truth, will satisfy those who have not, in a measure, demonstrated this Truth in their lives. Jesus said that he that doeth the will of the Father shall know of the doctrine, whether it is from Heaven. If a man's secret thought is out of harmony with fundamental spiritual principles, his mental vision will be so out of focus, that he will not see the force of the clearest arguments. Would it be possible to prove the sweetness and majesty of Beethoven's symphonies to the Chinaman whose ears delight in the discordant din of the tom-tom?

One proof of the divine origin of SCIENCE AND HEALTH is that it does not commend itself to those who are immersed in material beliefs. Does it not sometimes act on such persons as did the benign presence of Jesus on those possessed with unclean spirits, who besought him to leave them and not torment them before their time?

Nevertheless there are those, who may be helped by some suggestions as to why Christian Scientists regard SCIENCE AND HEALTH as the final authority.

First : — The comparison of SCIENCE AND HEALTH with other metaphysical systems is unfair, because they were not based like it, on careful scientific demonstrations.

Many of these systems were not only highly intellectual, but they appealed powerfully to the moral sentiments and religious instincts, and had no small measure of Truth in them. And yet as a whole, the systems were not based on careful scientific experiment. They were not susceptible of scientific demonstration. Now SCIENCE AND HEALTH is based on careful experiment, was proven by repeated demonstrations by its author before it was given to the world, and it asks no one to accept it as authority, until they have given its rules a fair trial. These rules are so broad and deep, that they are worthy the careful attention of the profoundest thinkers, and yet they are so simple, so capable of demonstration, that the unlearned and plain people can understand them and apply them to their daily lives.

It follows then that the decay of hypothetical, unproven systems of metaphysics, in no way argues that the de-

monstrable Principle of SCIENCE AND HEALTH will also decay.

Second : — SCIENCE AND HEALTH is a final authority, because it is exact, because it has brought to light laws and methods which are eternal ; in other words because it is " Science." The moment that *any* system becomes " Science," it becomes authoritative and incapable of decay.

When Copernicus' investigations reached the stage, that he could announce to the world, that the solar systems were fixed, and the planets revolved around their solar systems, he reached a point where his system became authoritative and final in astronomical science. Up to that time there was strictly speaking no science of astronomy. It was a series of speculations, more or less ingenious, a mixture of fact and fancy, the latest and most plausible of which was the Ptolemaic system. Indeed Ptolemy's students were confident that his system was authoritative and final. They could not prove it and time showed their mistake. But time can never overthrow the Copernican system, because it is founded on the rock of demonstration. As long as there is a star in the heavens it will be a mute, but invincible witness, to the truth of his system. The fact, however, that a system is final and authoritative, does not prevent progress along the line of the system. The number of heavenly bodies discovered and mapped out by Copernicus during his lifetime, were few in comparison with what have since been discovered ; but the discoveries have all been made by using the astronomical principle announced by Copernicus.

So the astronomical discoveries of the future, will doubtless make even the brilliant attainments of the present, seem dim in comparison ; but astronomy will never outgrow the principles of Copernicus as long as the planets continue to revolve around their solar centres. The more numerous and wonderful the discoveries, the more readily will the astronomers acknowledge the authority of the Copernican system ; because they, of all others, will realize the fact that their discoveries are in exact proportion to the fidelity with which they follow the rules and principles of their master ; that

their discoveries are made possible by means of his system. Shallow students of astronomy might prate about the world outgrowing Copernicus, but never astronomers worthy of the name.

So it is with **SCIENCE AND HEALTH**. It is authoritative and final because its author has brought her thinking and investigations up to the point of exact demonstrable knowledge, i. e. Science. The rules and Principle there enunciated must be authoritative and final, because they have been demonstrated,—are being daily demonstrated,—to be in accordance with the eternal facts of man's Being. "There is no life substance and intelligence in matter. All is Mind." **SCIENCE AND HEALTH**. This has been proven by thousands of Truth's disciples. Any one can demonstrate it who will. The more faithfully it is applied to the facts and problems of life, the more brilliant and striking the results obtained. And so with all the declarations of the Scientific statement of Being. They will stand any fair test. They work equally well amongst all sorts and conditions of men. They are universal in their application. They are Gibraltars of strength against which error in vain brings its forces. And this is why we say **SCIENCE AND HEALTH** is authoritative and final, and will be more and more recognized as such. And yet it does not follow from this that there is no room for improvement and growth in the application of the Principle of **SCIENCE AND HEALTH**. Doubtless the future work of Christian Scientists will make the present attainments and demonstrations of Science, seem crude and imperfect. The experienced Scientist of the future will have the advantage of the faithful work and demonstrations of those who have preceded him. Standing on this eminence, and taking the telescope of his own enlarged spiritual consciousness, and using it in accordance with the rules of **SCIENCE AND HEALTH** to scan the heavenly bodies of Mind, he will discover new constellations of Truth.

As a result, not only will there be better healing work done, more cases of instantaneous healing, but the moral and spiritual demonstrations will be more numerous and con-

vincing. And above all the lives of Scientists will be so marked by the fruits of Spirit, that they will be living epistles of Truth, known and read of all men.

When that time comes, can we not expect to see the strongholds of materialism and ecclesiasticism totter to their fall? Meantime is there any reason to suppose that this growth, these wonderful achievements, will make men revere SCIENCE AND HEALTH less, or that its authority will be supplanted or even diminished?

On the contrary, will not the advanced Scientists see that this growth is in exact proportion to the fidelity with which the Principle of SCIENCE AND HEALTH is mastered and applied? And will they not be grateful to this blessed book, not only for the advance made, but for their deliverance from mistakes and errors, their rescue from the pitfalls and quicksands of Spiritualism, Theosophy, Hypnotism and Mind-cure? And will not the result of all this be a wider and more grateful recognition of the authority of SCIENCE AND HEALTH?

In conclusion it might be well to point out the error of those who are willing to acknowledge that SCIENCE AND HEALTH is authority now, but insist that growth and progress must inevitably supplant it by a higher thought.

Are they not confusing two mental processes viz. : growth out of, and growth along the line of a system? The former process is and must assert itself, in the cases of all speculative and undemonstrated systems.

Progress and increased knowledge will inevitably cause men to outgrow them.

However deeply rooted these systems may be in human affections, however strongly intrenched in human opinions, they will, they must fade away and disappear before the light of advancing knowledge.

But not so with a system based on demonstrable Science. This is a structure on which the winds and waves of human speculations will ever beat in vain.

Advancing knowledge, increased light, will only reveal more clearly the impregnable strength of its foundations, the

lustrous symmetry of its proportions. Such are the foundations and architecture of the system announced in **SCIENCE AND HEALTH**, and men can not outgrow such a system. All growth must be along the line of such a system. Men may seemingly fall away from it for a time, but they cannot outgrow it any more than the Judas thought can outgrow the Christ thought.

If those who patronize **SCIENCE AND HEALTH**, and feel so confident that its authority will be outgrown, would examine their thought, they would find, that it was not growth but deflection, that was putting an ever widening distance between them and "the little book." If they will retrace their steps to the point of deflection, they will discover there a germinal error of envy, pride, malice, or sensuality. Let them extirpate this error, and once more they will see that normal, healthy growth is not out of but along the line of our text-book.

They will see that new discoveries, fresh achievements, cannot tarnish the glory, nor diminish the influences of **SCIENCE AND HEALTH**.

For each generation since human thought first learned to formulate itself, and the Father of Philosophy, the "Master of them that know," shaped a mould for the vague, uncertain conceptions of men, hardly one has dared speak to the full its own conviction. Six thousand recorded years of struggle toward truth, six million it may be of unrecorded, and truth seeker and truth speaker alike have found themselves on the scaffold with the jeering lips and mocking eyes of the faithful and unquestioning, their last tangible impression of the summary of truth for this side of the veil. Yet as each body of each martyr to truth has helped to bridge the chasm for other men to cross, the process of generations has made the way plain, clearer, and clearer, till to-day "a plain public road" is open to whoever chooses to follow its course. Tangled thickets of criticism, sloughs of questions, deep bogs of strange systems, will-o-the-wisps, leading their followers strange dances over stranger ground, yet through them all the firm path has held its place, and patient travellers have found the House Beautiful on the way and the Delectable Mountains and fair land of Beulah at the end.

It is probably inherited tendency, the caution acquired from ages of timid attempts to speak the truth belonging to the time, yet keep pace with dominant elements of opposition and oppression, that has made even the thinker of to-day chary of expressing his personal belief.—
JOSIAH ROYCE, PH. D., Professor of Philosophy in Harvard College.

MILLENNIUM HYMN.

ORELIA KEY BELL.

[N God we are. O blessed thought
Through which Christ's miracles are wrought.
In God we live, in God we move
And have our Being, and God is Love,
And Love is Life, and Life is Light,
Dispelling claims of mortal sight.
O living Light, where enters in
Nor shade of sorrow or of sin !
O loving God, O all that is ;
O name that clears all mysteries,
O hope that banishes all doubt,
O faith that works all problems out,
No more with Adam-dreams at war,
In God we are, in God we are.
Not in his old material shroud
Descends He thro' a mortal cloud ;
But clothed in panoply of Love,
In Mind-realm doth majestic move
Amongst the brethren ; while each claim
Of error flees before His name,
And sin falls trapp'd in its own snare,
And death, a wraith, skulks to its lair,
And sickness swoons of its disease,
And like a shadow deathward flees,
And sorrow, 'neath the healing wings
Of righteousness, yields up its stings,
And evil dies of its own deeds,
And, out the husks of time-worn creeds,
Come Light and Life and Love,— these three,—
Unite in one grand Trinity.
The Michael-hosts of God-thoughts come,—
It is the true Millennium.

OUR HOPE.

JOHN H. WHEELER.

Therefore if any man be in Christ, he is a new creature; old things are passed away: behold, all things are become new. 2 Cor. v: 17.

THE growth from the darkness and inactivity of mortal sense into the consciousness of the ever-presence of God that prompts man to resist evil, rather than to blindly follow its mandates, will enable all to understand the Word of Life as contained in the Scripture. And understanding based upon demonstration, is the infallible proof of its truthfulness as manifested in Scientifically overcoming in our daily lives the claim of the ever-presence of evil. This understanding demonstrated, establishes us more firmly on the Rock. "The stone which the builders rejected, the same is become the head of the corner." Upon this Rock the Master declared to Peter, he should found his church; and that flesh and blood should not prevail against it. "But let every man take heed how he buildeth thereupon, for other foundation can no man lay, than is laid which is Jesus Christ." The only structure that can be legally built thereupon is revealed through SCIENCE AND HEALTH, — the key to the Scriptures. The completion of this structure can only be attained through self-denial, faith and constant warfare against the natural man, or that sense of error which seeks to exalt itself against the omnipotence of Spirit. This we designate as demonstration, or conscious dominion over all manner of discord, through Jesus Christ our Lord.

The path our Master trod must be the choice of all who would have the protection of him that ruleth Israel; and in this strait and narrow way all may follow, if thus governed. Strict adherence to the radical line of action our Master followed throughout his ministry, — and which has been simplified for this age by our Teacher, Rev. Mary B. G. Eddy, in her spiritual interpretation of his sayings and teachings, — will enable us to build according to the plan of the divine architect. The idolizing of Jesus' material condition and human personality, exalting it above all possible imitation by mortal man, leaving no rationalistic con-

ception of the sense in which he was the way-shower to man's true inheritance, has been the chilling, hopeless, and dead interpretation of the Master's purpose and mission. "But thanks be to God which giveth us the victory through our Lord Jesus Christ," who has opened our understanding, this impractical teaching is seen to be the voice of error,—the darkness that calleth itself light.

To the pure in heart this Truth gives impulse to desire, and the true Christian Scientist clearly discerns the subtlety of the same whispering of the serpent that beguiled Eve in the Garden of Eden, and led her to partake of the forbidden fruit concerning which the Lord God had said: "In the day that thou eatest thereof, thou shalt surely die." Such conceptions prevent mankind from becoming inspired by the example and life of the Messiah, by putting it forever beyond the reach of human achievement, and denying him a true sense of companionship with the Christ. Thus are those who are in reality the sons and daughters of God, kept in ignorance of their true selfhood, and their spiritual relationship to the Father, and held in the false bondage of sin, sickness and death. They have been unable to comprehend the true meaning, aim and object of the Saviour's mission, and thus sin has brought forth death.

"The human thought does not constitute sin, but *vice versa*, sin constitutes the human or physical concept." (RETROSPECTION AND INTROSPECTION.) Hence, we as faithful porters, should detect the purpose of this subtle argument of sin, and with the disciples of old should lift our hearts in thanksgiving for the understanding wherewith to discern "the spirit of Truth, and the spirit of error." "If Christ be not risen, then is my preaching vain," was Paul's powerful assertion. He thus taught and commanded the necessity of a pure and undefiled life; of a correct understanding of God as omnipotence, and omnipresence,—the very infinity of Love. If we fail of this, then is his preaching vain.

To understand clearly, so that it may not be a stumbling block to us, how the Master tabernacled with men, yet was without sin, and that we may know him as the Way, the Truth and the Life, and this from a practical standpoint, we must know the Principle or Power that sustained him through all his trials and temptations in his sojourn upon the earth. His unshaken faith or consciousness of the ever-presence and power of God filled his whole

being, leaving no room for the presence of evil or doubt as to the eternal fact.

"Hear O Israel! the Lord our God is one Lord; and thou shalt love him with all thy heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." (Deut. vi. 4-10.)

When strictly obeying the law of God as the Master did, we become conscious that God's affairs are enough of themselves to occupy our entire time; and if thus occupied, we have no time to sin, have no consciousness of any other demands upon our attention, but are ever about the Father's business. Can we not be thus occupied? If always living in the consciousness of the power of God, can we not hold ourselves aloof from the temptations of sense, of idolatry, of anger, of hate, of false pride, of envy, of duplicity, of malice, of judging, and unwarranted denunciation of our fellows? Can we not thus "overcome good with evil," and thereby obey the apostolic injunction, the Master's repeated commands, and literally bring ourselves within the Scriptural command just quoted? Thus by our faith through works we are becoming daily and hourly more firmly established or grounded in the consciousness that the Lord God of Israel reigneth forever; and that all honest attempts, however small they may be, will be recognized and meet with their due reward. These little overcomings of self are absolutely necessary to growth and understanding. Did not our Master say, "I have overcome the world"; and do not all his teachings and precepts say to each one of us, You may, nay you *must*, do likewise? Thus only can joint heirship with the Christ be attained. "And if children, then heirs; heirs of God and joint heirs with Christ, if so be we suffer with him, that we may be also glorified together." We are children, and as children then heirs, although we may not now realize it. We are joint heirs if we suffer with him, — that is obey, and follow in his footsteps. Only thus can we attain to our joint-heirship, to our at-one-ment, to our real birthright. The condition is that we accept God as our divine Principle, as our supreme and only Governor, as our all and in all, demonstrating this acceptance by our works in eschewing evil, by leaving all for Truth, and by being ever about the Father's business. Thus old things pass

away because we have put them away, — behind and beneath us; and in their place is the eternal consciousness of our inseparability from God as his ideas; and thus have "all things become new."

THE SPIRIT OF TRUTH.

SARAH WORSFOLD.

AND when he is come he will convince the world of sin, of righteousness, and of judgment. John xvi. 8.

JESUS tells his sorrowing disciples, "It is expedient for you that I go away; for if I do not go away, the Comforter will not come unto you." Again he says to them, "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, . . . even the Spirit of Truth; whom the world cannot receive." Then again, just after the words that stand at the head of this article he says, "When he the Spirit of truth is come, he will guide you into all truth."

Jesus uses the terms Holy Ghost, Comforter and Spirit of Truth synonymously. SCIENCE AND HEALTH tells us that Holy Ghost is Divine Science. Evidently the work of Divine Science, or the Comforter, is to lead us into all Truth. The way in which we are to be led into the Truth, is by being first convinced of sin; a most uncomfoting process truly, to mortal mind, for it loves to think itself righteous. Does not this thing we call self, stand up and bar the way to the realization of the blessed Truth? Is not this self the objective state of sin? Is it not the expression of the belief of life, substance, and intelligence apart from God, — the Principle of all that exists?

Self-love is one of the chief characteristics of this self we call I, and shall this I ever be willing to give itself up as nothing, with all its hopes and desires, unless it first sees there is no good thing in it? We often hear expressions like these: "Oh don't admit it! We must not acknowledge it" etc. If we are thus continually to ignore the false claims of sin, how can the Spirit guide us into all Truth? SCIENCE AND HEALTH tells us, "Sin must be uncovered and rebuked" in order to be destroyed, and

it is the understanding of the Spirit of Truth, that brings to view all the claims of evil, that are seeking to hide themselves away in the darkness of the claim of self. Let not that old serpent deceive us, by causing us to ignore (because it wounds self-love) what the Comforter is so earnestly striving to bring to our view for, "If . . . the light that is in thee be darkness, how great is that darkness."

If we deny there are any claims of sin brought up against us to mortal sense, how are we to prove the falsity of those claims? Ignoring a claim is not proving it false. "A knowledge of error and its operations must precede that understanding of Truth which destroys error." *SCIENCE AND HEALTH*. If we do not look the belief of error squarely in the face how are we to overcome it? "Unless an ill is rightly met and fairly overcome by Truth, it is never conquered." *SCIENCE AND HEALTH*.

None of us deny that we are partakers in the belief of mortal mind, but when the special claims of error,—pride, ambition, jealousy, self-love, self-will, love of money, of power, and all the multitudinous forms of belief that go to make up the carnal mind that is enmity against God,—begin to stir themselves in us, it is much easier to turn away than it is to look the error fairly in the face, and see what it pretends to be; to condemn it and then deny its reality, and so destroy it with Truth.

Let us not deceive ourselves, but let us aid the work of the Spirit, in convincing of sin, by seeking out all these errors that are shunning the light and hiding away in the dark recesses of this false self. We are plainly taught in *SCIENCE AND HEALTH*, as well as the *BIBLE*, that the first work of the Spirit of Truth, in and for us, is to convince or reprove of sin. Paul was brought to cry out, "O! wretched man that I am, who shall deliver me from the body of this death," before he could say, "I thank God through Jesus Christ our Lord." First must come the conviction that flesh and blood (mortal mind) is wholly evil; that "We are all as an unclean thing, and all our righteousnesses are as filthy rags." Isa. 64: 6. The weariness of the slavery of material sense,—weary of its evil, and its good,—must be felt, before we can wholly seek the righteousness that is not of flesh. Must we not come into the same condition of mind the jailor was in, when he cried out, "What must I do to be saved?" before we can comprehend the answer, "Believe on the Lord Jesus Christ and thou shalt be saved." The conviction of sin, then of righteous-

ness,—the righteousness of Christ! When we thus come to see the claims of sin and of self, and that there is a righteousness apart from the belief and dream of life and intelligence in matter, then we begin to apprehend in a slight degree, the unreality and nothingness of sinful sense, and the eternal reality and all-ness of Good.

Studying the definitions of Jesus and of Christ given in SCIENCE AND HEALTH, we see that we must not only have an intelligent belief in our "Princely Leader and Saviour" Jesus Christ, but that we must become partakers of his divine nature, and thereby realize what Paul meant when he said, "Christ in you the hope of glory." We can become conscious here and now that we are one with Christ, who is the effulgence of the Father's glory; "the very image of his substance." Heb. i. iii. Revised Version. It is recorded that God made man in his own image and likeness; we can become conscious here and now of our oneness with that divine idea of himself, of whom God said, "Let them have dominion." The question arises, How shall we reach that conscious oneness with the spiritual idea of God? A clear and practical answer has been given in volume two, number 10 of the *Christian Science Series*. Through love, and in the footsteps of our blessed Master, and keeping his commandments, we reach the Truth of Being and find ourselves at home in God. We become able to love the Lord our God with all our hearts, through loving our neighbor as ourselves.

The last work of the Spirit of Truth is to convince of judgment, because the prince of this world is judged. We are told that "judgment must begin at the house of God." The thought that is earnestly seeking Truth must be judged and the error in it "uncovered and rebuked" in order to destroy it; for when the Lord's "judgments are in the earth, the inhabitants of the world will learn righteousness." Let us not fear or be impatient at these judgments, knowing that sinful sense must die, and that every claim of sin or sickness that is uncovered in us, will be destroyed if we are faithful in condemning and destroying its power and reality. Shall we not then rejoice to say with the apostle, "Day by day am I dying"? (Rotherham's Version) for it is mortal sense that is thus yielding up the ghost until mortal mind is destroyed and we shall reach the baptism of Spirit of which our Teacher tells us in her article, in August JOURNAL, called "Pond and Purpose."

THE SUPREME LAW.

C. LULU BLACKMAN.

WE consider the works of Jesus marvelous, and so they are, but they are not more marvelous than his words.

It never seemed to him necessary to adapt Truth to the preconceived views of those in error, to change the Law of God to correspond to the laws made by those who were under the law of sin and sense, and so fettered by its unjust bonds, that the "perfect law of God" was often accounted one of transgression, and obedience to it condemned one as a transgressor.

We have, few, perhaps no accounts, of the Master's words, when it is not recorded that "they murmured within themselves," that they were in doubt, that they questioned among themselves what this might mean. Even loving disciples, doubted in their heart, and many interested followers journeyed not far, because of the "hard-sayings" that so soon confronted them; while the Jews thrust him from the synagogue because the language of God, was to them but as blasphemy, and the enraged populace declared his words rank heresy, and his teachings but the "stirring up of seditions." A law-breaker and one who proclaims strange doctrines, was the common verdict; yet Jesus himself says, "I am not come to destroy, but to fulfil." In the beginning the "Word was with God," and no new thing did he utter.

This confusion of thought, this strange contradiction on the one point, shows clearly that Jesus spoke from one stand-point and those who opposed him from another. To him there was one Law and one Law-maker even God. To them, matter ruled in the universe, and sin and all unrighteousness, dominated through mortal man. It thus became impossible to reconcile the false beliefs of law, and the law of false beliefs, with the Law of God, and the words and deeds, spoken and wrought out, in strict compliance with this Law.

The so-called laws of nature, were ignored, — completely set aside by this Jesus, who came "to fulfil." The winds obeyed him, the storm tossed waves subsided according to his word. The "prince of this world" was cast out, and those condemned to the

works of evil were set free. The law of the Rabbis he neither taught nor obeyed, but he did save sinners in direct opposition to it, — *not through it*.

Materia medica, abounds in laws, so-called; yet he, who manifested the infinite wisdom of God, found no wisdom in them, obeyed not one of their suggestions, healed the sick, and raised the dead, while disobeying directly both the letter and the spirit of medicine, hygiene and physiology.

We have been very slow to learn this lesson of his teaching. We have vested in matter, and the creations of men's hands, power, when power belongs alone to God; we have experimented in drugs and medicines, made them rulers over our body, yielded to them our independence of thought, and if through ignorance or carelessness, we fell short of full obedience, we have been shaken with fear, and in complete submissiveness have suffered the penalty. Hath not the potter power over the clay, and shall that which is formed say to him that formed it, What doest thou?

We have talked of being free, — we, who have lived lives of abjectest slavery; we have talked of free moral agency, and then with servile obedience, yielded to the subtle suggestion of an evil thought. We have called it "following our own free will," when, in reality, it is but the power we have vested in another mortal mind, to influence and control, come home to dwell with us. It has usurped the place of "free will" and we are in mental bondage. And now the question comes, is there any to deliver us, is there a way of escape? If not, then were the words of Jesus but mere emptiness, and his most consummate example worse than nothingness.

Let God be true, even though it prove every man a liar. There is a deliverance for us, an open door, through which to escape, and the Captain of our salvation is already come forth, from the supreme and perfect Mind. Our battles are all to be fought in the mental realm, and our victories lead us away from mortal mind, up to the heights, where the divine Mind is enthroned and we see and feel only the influences of God.

"Choose ye this day whom ye will serve." This is the very first step, and according to the choice made, we enter upon our march of Freedom, or take upon ourselves the yoke of bondage; for, "Know ye not, his servants ye are to whom ye yield yourselves servants to obey?" It must be Spirit or matter; Good or

evil; the divine Mind or the mortal and false sense of mind. These opposites never unite in One Being, and if one rightly has dominion over us, we are not subject to the other, neither indeed can be.

The true American citizen, knows well how to wrap the dear old flag about him and stand unterrified, when foreign nations would lay their hand upon him, contrary to the laws of his land. It is no longer a question of personality, and if they seek to bind the stars and stripes, the one life of our Country rises in defence and sure protection, at the desecrating touch.

What then shall we say; shall the "Children of the Kingdom," we, who are "no longer foreigners and aliens, but fellow-citizens of the Saints and of the household of God," born of the Spirit and subject only to spiritual laws, abdicate our rights, yield to the laws of matter, the powers of evil, or tremble before the sentence of Satan? Shall we, at his word, dwell in the prison of a diseased body, let envy, hate, revenge and every passion of the human mind, rule over us, and suffer through fear, the effects of an unjust sentence?

Shall the cross, — that symbol of an undying Love, and an all saving, all protecting Truth, — be accounted less to us, than the flag to the free-born American citizen? Shall the people of any land, be more just, or more ready to defend its subjects?

See SCIENCE AND HEALTH page 379 line 28 to line 26 on next page, also page 127 line 18 to 32.

THE following is from the *Christian Register*, the Unitarian organ of Boston.

To the Editor of the Christian Register:—

These grand words I quote from editorial, first page of *Register*, April 14, 1892:

"There is no office which Jesus fulfilled, no *power* that he possessed, which may not be *shared* and *fulfilled* by those who have his spirit."

Such are the teachings of the Bible and the unmistakable utterances of Jesus who said, "The works that I do shall ye do"; and yet the orthodox church, if not all Christendom (Catholics excepted), deny this statement, or take it with so many grains of allowance as to deprive it of much of its force and value. The selfish liberty which the pope and ecclesiastical barons of the

world have taken with the teachings of Jesus is the reason why modern Christianity has been reduced to theory and form, and stripped of most of the practical excellence and power which Jesus gave it and intended it should possess and use for all time. So that most of the Protestantism of to-day may be said to have "the form of godliness while denying the power thereof." Now Jesus possessed, among other powers, the power to heal disease, a knowledge of which power he communicated to all who would give ear, honestly, to his teachings. Only those who would not learn were denied the power to heal; and there is not a word or scrap of evidence in the Bible that this healing power was ever withheld or taken away by Jesus from his apostles, his disciples, or their disciples and followers; hence you are fully justified by the Bible in saying that "there is no power that he possessed which may not be shared and fulfilled by those who have his spirit."

When Christian Science is more generally understood to be pure, practical Christianity, then it will appear that one who cannot, in some degree, partake of Christ's power to heal disease cannot be said to have *any* practical or real knowledge of Christianity. For to have Christ's spirit is to have — even blindly — some of Christ's power to heal; and the object of Christian Science is, by a systematic course of instruction, covering weeks and months, to give the student a *clear* comprehension of the spiritual meaning, hidden from material eyes, in the sermons and parables of Jesus. The Master Teacher had some very dull scholars among his disciples, whom he was obliged to teach, over and over again, publicly and privately, before they could clearly understand his words, wherein lay the power to heal. And, in those very words of Jesus, as reported in the New Testament, is hidden from the formal Christianity of to-day the knowledge of that power which Jesus communicated to his disciples, who, in turn, taught it so generally in Asia Minor, Egypt, etc., that for three hundred years after the departure of Jesus that method of healing (the spiritual) was so common as to excite no wonder or remark.

As well deny all history for the first three centuries of our era as to deny the existence during that period of the Christian system of healing. And, but for the corruption of the Christian Church, by Constantine and other venal monarchs and popes, the healing methods now revived and advocated by Christian Science

would have continued to the present day. So Christian Science, instead of being heterodox and of the devil, as some flippantly say, is more in line with the Bible and Christ's teachings than any of the orthodox creeds of the day; for it accepts all of Christ's teachings, while Orthodoxy picks out only what is easy, and not grievous to be borne,— for the latter hates sacrifices and burdens, especially such as are demanded by a more spiritual worship and work. While not Unitarianism, Christian Science is Unitarian, as God is Unitarian: hence its declarations for the "Unity of Good," "One Mind," "One Life," "One Universe," "One Power," and that omnipotent and omnipresent for good to all eternity. No limitations to the power, love, truth, goodness of the one God, whom Christian Scientists love to worship. Christian Scientists are ever engaged in magnifying to human comprehension the God whom "orthodox" Christians have for centuries been limiting by anthropomorphical terms and proportions, and restraining to a local and often inaccessible heaven. Christian Science makes heaven as large as God's universe, which includes God and his ideas,— those "hosts" of creation which no man can number. No study gives one a larger and more worshipful view and understanding of "God" and "man," his noblest work, than this, concerning which lies innumerable have been told by ignorant or malicious foes; but, in time, all these aspersions will be righted, and Christian Science will be found the ally of true Christianity and the friend of all that is beautiful, true, and good. Suffice it to say that no class of Christians take Christ more at his word, as meaning all he says, no class read and love the Bible more, and get more practical, every-day good out of it, than Christian Scientists.—M. C. S.

COPY OF A LETTER TO A STRANGER RE- CENTLY MET ON A R. R. TRAIN.

MY DEAR SIR:—

You no doubt will remember our interview on the train, and our conversation afterwards at the hotel, on the subject of Christian Science. Since then I have given the matter special thought, and it is with the greatest faith and confidence that I take the liberty of renewing the subject, feeling assured that your wife can be permanently cured by Christian Science treatment.

There are so many so-called healers, who call themselves Christian Scientists, who are not true Scientists. They profess to heal by the exercise of the divine Mind while using the human will, and often use drugs or manipulation of the body; thus forming a copartnership under the firm name of Truth and error. There is no true, permanent healing, but by Mind. Mind is God. If God is Mind, and all in all, and omnipotent, he occupies all space at the same moment. Such being the fact, the mind which we call mortal, or the carnal mind, the mind that rules the human senses, prompting us to commit sin, must be unreal and non-existent; an illusion, a dream.

Error is the absence of Truth. Disease is caused by sin and fear, by the belief that matter, flesh, bones, and every other part of the human anatomy has feeling, life, sensation. It is the conscious and unconscious mortal mind that says, "I am sick;" and when thus expressed we believe it without a doubt, and thus believing, it becomes real to the human senses. "As a man thinketh so is he." To become permanently healed we must deny the power of mortal mind, — deny the existence of mortal mind because divine Mind is all; deny the power of the flesh, deny sin, error and sickness; declare without any reservation, that you are not sick, that the real man, created in the likeness of God cannot be sick. Divine Mind, Spirit, will uphold you in these denials. Fear and belief of sickness, will gradually disappear, and as you progress, you will become more and more spiritual. Belief of pain and sickness will succumb to spiritual thought, and to your great joy in time, you will realize the wonderful power of divine Mind. I would suggest that your wife procure a copy of *SCIENCE AND HEALTH* written and presented to the world by Rev. Mary B. G. Eddy. Read this wonderful book slowly, and understandingly, with a yearning to learn the Truth. Begin on the first page and read paragraph after paragraph; do not read it superficially. Call on Mrs. N—., and place your wife under her treatment, and in the end, you will hail with great joy the result. Let your wife have no thought of any former treatment, cast away all drugs, and avoid thinking of her disease. Have unlimited faith in God, divine Mind, and she will be healed.

Trust to the testimony of one, who has been under the control of mortal mind, with a claim of gout that has tortured him for thirty-five years, deprived him of attending to business during all these years; that sapped his energies, that sent him prowling and

wandering all over the world, in every clime, seeking relief; that caused him to almost lose his identity with all who were near and dear to him at home, and in his native land; that made him a cripple, with his knees filled with chalky deposits, that prevented him from walking; that in a word made him a helpless, useless mortal, without any aim in this life, but to foster selfishness, anger and malice; one who has drugged, bathed, dieted, and exhausted almost every known so-called curative; and after a miserable existence of thirty-five years, returned from the far East to his home to die.

Not like Asa of whom we read in second Chronicles 16th chapter, (who no doubt was suffering from the same disease), who "sought not unto the Lord, but to the physicians," and as a result thereof "slept with his fathers," I sought the Lord, God, Mind, and lived.

Christian Science found me on my bed, dying as it were, — for all of my friends believed I would die. It was the last call; drugs had failed, and in my misery I wanted to die. I gave myself up to the treatment of Christian Science, and in a short time, Light dispersed the darkness, and joy, hope and faith, filled me. The chalky deposits gradually disappeared, my limbs renewed their activity, the energies of forty-five years were re-established, and I am now a new man, — healed permanently.

Fear, now has no part in my economy. I am determined to press on to the mark, proclaiming to all who wish to hear the glad tidings, that Mind is God. Hoping you will appreciate and follow my suggestions, I feel assured, that in the near future I will hear joyful news from you.

Sincerely yours. — J. C. S. NEW YORK.

REV. MARY B. G. EDDY,
CONCORD, N. H.

Dec. 23rd, 1892.

MY DEAR MOTHER: My wife has just forwarded her little offering, and I also would be glad to offer mine, in grateful acknowledgment of the "glorious Light that has come down to Earth out of Heaven," — because of your great work of restoring and rebuilding the House of the Lord. Hindered and obstructed though it may be by the "enemies across the river," yet the work goes on; even if the workmen are obliged to carry on the construction with trowel in one hand and sword in the other.

Great indeed is the office of that servant of Israel, to whom was given, and who is so valiantly carrying out the command of the Lord, to "restore the City and House of the Lord." Peace be unto thee in all thy borders, thou who art anointed of God. The Mother Church is that Temple, restored and rebuilt. I append herewith some of the fruits of demonstration during the past year,—fruit that is Everlasting, and which is offered to you with tenderness and affection at this the Christ time. — L. W.

The following tribute accompanied the above letter.

"THE MOTHER CHURCH."

LOVE is the divine Motherhood of Being. Man, whose senses are spiritual, is the image and likeness, the child of that Mother.

Wisdom is the divine Fatherhood of Being, conceiving and protecting the child of the mother.

Love's "love" therefore is the child, or the divine womanhood of Man, and Wisdom's "knowledge and understanding" is the manhood of the child. Hence Love, and Wisdom, and the "love of Love," and the "understanding of Wisdom," is the Mother and Father, daughter and son, or God and man. God, or Mind, express the divine Parenthood, and Man the divine Sonship. Love is impersonal, because it is Infinity, and can not be represented by a finite personality. Love is unselfishness, hence the "love of Love," or man, must express the unselfishness,—the purity of Love. Love is the Church, and Love's love is the body of the Church, for Love can only express itself in love.

Love is the Minister of the Church, because it is forever preaching the Gospel of Love to its love,—its body; and this it does by expressing in its own created idea,—Love's love,—its own imperishable qualities.

Man, whose senses are spiritual, reflects the infinite senses of Love, which are purity, innocence, gentleness, affection and unselfishness,—the five senses of Man. Through these senses the Gospel of Love is forever flowing, and acting, and operating in the body of the Church.

The Gospel of Love embraces the Wisdom of the Fatherhood, which gives to the body of the Church, or Man, the wisdom of Wisdom, for Man is Wisdom's wisdom.

Omniaction is the eternal law of Mind, therefore the harmonious action of Love and Wisdom is expressed and reflected in the body of the Church, and every member of the Church,—every idea of Mind,—moves and acts harmoniously, *because* of the omniaction of the law of Mind. Every member acts understandingly, because it *is* the wisdom of Wisdom, and acts lovingly, and purely, because it *is* the love of Love, for the body of the Church, the child of Love and Wisdom has but *one* Mind, and that Mind is God, universal Love and Wisdom. Let us all see then that our divine Sonship is all expressed in the body of the Church of Love, and because we are of the body, we are embraced by Mind. As ideas of Mind, our true identity is found in the love of Love, and the wisdom of Wisdom.

As our senses are spiritual, our identity expresses purity, because there is no impurity; innocence, because there is no consciousness of the belief of life in matter; gentleness, because of the absence of any knowledge of hate; affection, because of the absence of malice; unselfishness, because of the absence of any belief of Mind as existing *in* body, or self.

The members of the Church, or the body thereof, can therefore express no manifestation but the Gospel of Love and Wisdom.

The unanimous action of the members of the Church in all its meetings, actions and operations must be governed by the harmonious action of Wisdom and Love. This brings out "the Mind that was also in Christ Jesus," and leaves no room for personal ambition, or as to "who shall be greatest," for *all* members *are*, and every member of the Church of Christ, Scientist, (Love and Wisdom) *is*, "as the angels," "for the temple of God is holy, which temple ye (we as identities) are."

On, let us gird the armor on,
Against the powers of darkness stand,
Yea, and if need be stand alone
And hold the fort at His command.
Our cause is just, our Leader true;
The foe may toil and rage and plot,
But we shall triumph in the name
Of Him who first said, "Thou shalt not."

— Clay Center, Neb.

EXTRACT FROM A LETTER TO REV. MARY B. G. EDDY.

MOST REVEREND MOTHER IN ISRAEL:—

YOUR very helpful letter came duly, but I cannot overcome the thought that letters are burdensome to you. I expect to go to Duluth, Minnesota, to work during January. They have never had one of your students among them, and have invited me to come and preach for them and teach a class.

The field is growing here, and while I have kept my eye on the plough, and the growing field, I have had my eye and heart-felt expectancy on the reaping bye and bye. It is ripening now. Many signs of the golden grain from the earliest sowing! How my heart has patiently yearned for what I now see! I have been more in sympathy with you in your place under God. Had I looked for earthly reward, how sad my disappointment! Yet it has been sufficient. They pay me a salary of \$2,000 per-year, which with my practice and teaching, has met all our needs. They will pay \$2,500 for a term of three years, but I have always kept this as a mission field. They love me, and for many reasons I am in their way, as they think the work cannot go on without me.

The baptism will not cease till His will is wholly done. I see that; and what matters the place where we drink his cup,—Truth? My own battles with self are more frequent, but less severe. It is Art and Science to keep the King on top, and self as a reflector of the Lord of Lords. The book is more and more a Scripture to me. The healing here is good. The students have two Sunday schools among the poor, and the good work is increasing. It seems surely that one thousand copies of the Book have been sold since we came here.

The press recognizes us now, and the *Sun* invited me, with the other preachers, to give a short sermon on Thanksgiving day, which I did. At Pueblo the work grows, and the paper there asked for a synopsis of a sermon I gave there, and they printed it. My plan is to disarm prejudice before making abstract, unqualified statements in Science.

They had a season here during the W. C. T. U. Convention, of giving opinions of the greatest living woman. One Friday Bible study I asked the students what woman had brought the greatest help to the greatest need of humanity? They were a unit in declaring: "The author of *SCIENCE AND HEALTH*." Then I showed them how to render to Caesar the things that were Caesar's. It was God's gift, but never could we get it except by Justice as well as mercy.

The work is bearing fruit. God has blest me beyond compare. I believe a glorious remnant will pass in at the close of this age, and we shall all know, and love, and work hand in hand in the next dream, when we who have sown, and those who have reaped will all rejoice together in a positive proof of God's doctrine of Divine Science.

He seems waiting to bless with a fast-coming future all who stand firmly, fearlessly, patiently, meekly to be crucified and consumed by the fire of divine Love. We shall surely be blest by all contact with the poor and needy, as an antidote to our pride and self righteousness. Jesus said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."—J. F. L., DENVER, COL.

A TIMELY SUGGESTION.

ANNIE LOUISE ROBERTSON.

A CHRISTIAN Scientist does not wait for the beginning of a new year to make fresh resolves, but every day consecrates existence anew to the one God, the triune Principle—Life, Truth, and Love: yet perhaps it would not come amiss at this season, to make a stronger effort to rise above material sense; and can we do better than to try with renewed effort to devote ourselves to the Cause we all love so dearly.

The JOURNAL is a most important factor in the work, and surely we would love to assist in any way helpful to the Cause; but it may not occur to some that each of us owes it to the JOURNAL, to give it of our best thought. Surely, all of us have something to contribute, and let every one do so with a loving, unselfish thought. It will be a demonstration of Love in any case; the manifestation of a desire to bring out in our own lives,

the grand brotherhood of man, each trying to help the others. (Read from *SCIENCE AND HEALTH* page 499, from line 22 to end of paragraph.)

We ought to remember that it is always impossible to publish everything that is sent to any magazine. Even if our article does not appear in print, the loving desire to help our true brothers and sisters has gone forth and will not return unto us void.

There are several reasons why we should do so. It will be helpful to the *JOURNAL* itself, that precious gift from our Leader, making it nearer and dearer to each contributor. It belongs to us all, therefore each must do his or her part toward expressing a perfect whole, and whether every article is printed or not, we have helped to bring out that result.

It will also benefit the individual who tries to send out a helpful, unselfish thought. Remember, the thought is powerful; even if not spoken or printed. Another point that no loving heart can afford to overlook, is, that a hearty, full response from every loyal Christian Scientist is what we owe to those who are helping to bear the burden of the hour.

Judging from the many expressions of Love in which we rejoice every month, it would seem that these words are not needed, but they may reach some individual need, and even if they do not appear in print, the desire to help the Cause has gone forth.

O LORD of Life! Let Truth and Love
Flow from thy servant's lips,
To help some pilgrim rise above
To everlasting bliss.

O free his mind from sin and death,
And let the words of Life
Shine into every loving heart,
And drive out hate and strife.

May he stand for Truth and Love,
Nor stop to count the cost;
Yea, speak the words that Jesus spake,
And nothing shall be lost.

—*Thomas Phillips.*

NOTES FROM THE FIELD.

I REJOICE to be able to write you that we are still marching on, determined to conquer by the power of Truth. The battle at times seems hard, but by being firm in Truth we conquer. One gentleman here who is an insurance agent, and boarding in one of the hotels, sent for me to treat him for what seemed to be a very serious illness. He appeared to be suffering very much when I first saw him. Shortly after I had been there the M. D.'s who worked for him in his business, came up to see him, and at once pronounced his case typhoid fever, and said he must have medicine; but he said no. He sent for his wife who was in B —, and who was not a believer in Christian Science. After she came the M. D.'s went to her and told her that if he did not take medicine he would die. They stirred her up against Science, but by my declaring the Truth she finally was willing to trust to it. The physicians finding this, came to me and tried to scare me, but finding they could not do that, they wanted to work in harmony with me. I said Christian Science was capable of doing the work without their aid. They then declared that he would die, and circulated this so much that they turned the hotel people against me. Sometimes when I was going down stairs they swore at me, and said very unpleasant things; and if his wife had consented, they would have mobbed me. One Dr. said he could not be up inside of three weeks. It was just three days after this assertion was made that he was up. His first meal consisted of beefsteak, pickled mushrooms, and water-melon. When they saw his wife taking it to him they said she might as well take something and kill him. He ate what she brought to him, and it did not harm him. He was up and at work in less than half the time they would have allowed him. I can assure you they have been as quiet as mice since. Some of them said it was a miracle. Well, it was to their sense. Everything they tried to do to put us down only helped to forward the work here. "The wrath of man shall praise thee." Our meetings are growing more spiritual, and we continue to grow in numbers, and realize that we are making some progress toward the Kingdom. We had about sixty in our Bible class last Sunday.—*D. S. C. London, Canada.*

WICKLIFFE's version or translation of the Bible may not be as scholarly as some of the others, but it bears the impress of a very honest and spiritually-minded man. As an instance of his practical rendering of the Scriptures, I quote from his New Testament, verse 77, chapter 1 of Luke: —

"And thou child schalt be clepid the profete of the Higheste, for thou schalt go bfore the face of the Lord to make redy hise weyes. To give *Science of Helthe* to his puple into remission of their synnes."

Verse 69 of same chapter reads:

"And he hath rered to us an horn of *helthe* in the house of Davith his child."

Comparing these verses with the same in KING JAMES' VERSION, we find that salvation meant Health; and the knowledge of salvation was the "Science of Health," according to Wickliffe's practical, every-day idea of the aims and uses of Christianity.

To show that Wickliffe had the right signification of words as well as the true plans and purposes of the Gospel in view, when he made that rendering, we need only say that while "knowledge" and "Science" are often used as synonyms, the former may be and often is theory, or supposititious information, while Science is a firmer and more comprehensive term, implying "knowledge systematically arranged so as to be easily learned, conveniently taught and readily applied;" which is the characteristic of true Christianity as applied to healing.

There is so much in the history of the word "Salvation" that I dare not follow it to its birthplace in mind. But materially considered, it belongs to a large family whose relatives are found in the words, "salubrius," "salubrity," "salute," "salt," etc., all having for import and bearing a sense of security and preservation from danger and destruction, or death. When a person is "salus" or safe, he is whole or perfect; and this is implied in the word "Health," "Wholth," — wholeness. As salt was the great purifier in the material world, the disciples, representing the Christ-thought, — Life, Truth, Love, were called the salt of the earth. On their knowledge of salvation from sin, sickness and death, depended the health of man. So that a sense of spiritual health and perfection was the true knowledge imparted by the Gospel. All mankind were sick nigh unto death when Jesus came, and they needed health or healing; hence the high, broad and true signification of Wickliffe's translation of the "Science of Health." — M. C. S., COLUMBUS, O.

I WONDER if a bit of very homely experience will help somebody?

It was in the last of February '92, that I first began to attend the Sunday services in Chickering Hall. For a time, I went every Sunday; but living ten miles out of town, difficulties soon began to present themselves. I surmounted them, repeatedly; but at last began to feel that some kind of a change was necessary. I looked about in every direction, but only one door seemed open to me, and that was the one of all others, that I least liked to enter.

I tried in vain to find some other way out, and finally concluded that the lesson set me for that present moment, was one of humility, and I must not refuse to learn it. So I packed my trunk and started out to earn my way by doing general housework in a family of two. At first, matters looked very unpromising. I found that I was literally, "under orders." When required to wash the kitchen floor, I made inquiries for a mop, and was asked bluntly, if I could not "get down to it"! I was obliged to quell my pride, and reply that I supposed I could if it was necessary. Accordingly, for the first time in my life, I attacked a hard-wood floor of ordinary size, with a scrubbing-brush.

Mortal belief declared that I was much the worse for wear, when I got through; but having determined to "fight it out on that line," I laughed at the array of falsities it presented, and went steadily on my way. As the days went on, one item of household labor after another, came up, to be met and conquered by the power of Truth and Love; at last, I was able joyfully to realize that even the most wearing and distasteful portions of the work had been successfully demonstrated over. I could scrub the floor in the morning, and go to Boston in the afternoon, and live to tell the tale. I could wash and iron. I could even sit backward out of a second-story window, and wash the outside, without expecting every minute that I would have a fall. Then, when in gladness and gratitude, I felt myself ready to continue in the same routine so long as it should seem best, lo! another door sprang suddenly into view, and I was bidden to enter.

When once again, I made ready for a change, love and good wishes from those whom I had served, followed me. It is like the Psalm: — "Surely goodness and mercy shall follow me, all the days of my life." After all, it is nothing but "goodness and mercy." How blessed the thought is! — E. A. E.

WHEN I was married I knew nothing of what Christian Science taught. However the following spring my husband had a class, and was very anxious that I should join it. I did so, but more to please him than a real desire to know what Christian Science was. Consequently I came out at the close of the term with a very poor understanding, because, I was not ready and willing to accept this blessed Truth. The summer passed, and I took but little interest, although my husband tried hard to have me. I felt sorry at times,—as he was so earnest in the work,—that I could not feel differently, but everything I did was forced. I had the idea that to become interested one must first be healed by Christian Science.

In the early fall I was attacked very suddenly with typhoid fever. Then error said, "You must have material remedies," and I obeyed, but only for a short time. When apparently at the point of passing on I said, "Take them away from me, and give me Christian Science."

This angel visitant was knocking all the time at my heart, and when I said, "Come in," great peace and comfort came over me. In a few days I was healed. Since that time I have tried to be a Christian Scientist. I feel sure now that Christian Science is the one thing needful, and am longing to know more of it. How thankful we all should be that the Reverend Mrs. Eddy has brought this Truth to us, and pointed it out so clearly, "that he who runs may read." — MRS. G. B. W.

THE power of Love has fed my famished affections. All my life I have had a desire for Love above the sensual, or so-called love. I knew the coming of divine Love would be peace and joy, — the joy of Soul, the Lamb's wife wedded to Wisdom. How glad the heart grows when we know that in due time the valley of sin will sink to nothingness of its own weight,—to know that it never was.

My son was away on his vacation; a telegram came saying: "Sprained back. Come quick." I at once realized: "Neither hath this man sinned, nor his parents, but that the glory of God may be made manifest." I knew he was immediately healed, but I met his human want, and took the train, reaching him at midnight. He met me at the depot, having ridden about four miles, — whole.

Like Thomas who must see the physical healing, Mr. R —

had to first see in this way. Reaching home accompanied by my son, I stopped in his store; a gentleman sat in his office with a painful expression on his face, saying he was suffering intense agony with *tiedouloureux* in the face. He had tried everything for relief, and could get none; but now had been advised by a doctor to have the nerve cut as a last resort. He asked for treatment then and there, and was healed. Going at once to the dispensary he bought *SCIENCE AND HEALTH*, and subscribed for the *JOURNAL*.—H. E. R.

My daughter said to me that one day in my absence she was the most miserable child, and then the happiest, on earth. Her brother seemed to have a very ill turn, and his father,—an M. D.,—prepared drugs for him to take. My daughter said to him, "You surely are not going to give that to brother?" When he told her he should do so, she rushed to her brother and said, "For our darling mamma's sake, if for no other reason, do not take the dose papa has for you." He told her that he had no intention of taking it, and when he refused she said her father said: "Well my boy I can do nothing for you." The boy is well and happy. I thank God for this glimpse of my children's faithfulness to God, and I know they will be healers and workers in the vineyard of Love. They are God's children. He does care for them as he does for the sparrows, and much more.—J. C. O.

I wish to acknowledge through the columns of the *JOURNAL* that I have been greatly benefited, physically, mentally, morally, and spiritually, by Christian Science, since first making inquiries about it, a little over three years ago. What a difference it makes in one's life, if they read and study the *BIBLE*, *SCIENCE AND HEALTH*, and the *Christian Science Quarterly* some each day, and then try to put in practice what they read. It seems as if the whole world were made better by so doing.

How thankful we ought to be to the Committee for the Christian Science Hymnal; for no doubt there was a great amount of time, patience, and love bestowed in order to present it in its present state of perfection.—LINDSAY T. SMITH, SHEERY, WOOD CO., WIS.

DEAR *JOURNAL*:—How glad I am at your coming, and how eagerly I read your loving thoughts! They water my thirsty

soul with a higher and more determined resolve to live a holier and more Christ-like life; to enter into the fields that are already white to the harvest, and declare the power of God. "For every tree that my Father hath not planted shall be rooted up." I am determined to work and live as one that has learned of Jesus. The December JOURNAL is a feast of good things, showing a loving side to all of God's Truth; and surely these writers are God's chosen people to preach the Gospel to all nations and heal the sick,—helping those that are struggling to overcome error in all its forms. I am helped—words cannot tell how much—in my study of SCIENCE AND HEALTH and the BIBLE. Victory is won only by struggling through Christ.—HENRY DORMAN JANES, OURAY, COLO.

I HAVE found myself, at times, in seeming darkness, and self-examination has shown me that it is because we receive material sense testimony. We are constantly accepting the testimony of these five falsities, which never did, and never could utter a true word. The very fact that we repeat these lies to each other, shows that we are accepting their testimony as facts. Oh shame upon us! We ought to know better.

Truly, "the tongue is an unruly member," but why should we "yield our members as instruments of unrighteousness." The serpent is wary and tries to entrap us at every turn, but thanks to Truth, the eyes of our understanding have been opened, and we know, or begin to know the voice of Truth and Love. Material sense must be very still if we hear this voice, for it is not loud and clamorous, and we must listen closely and earnestly in order to hear.—R. W.

I AM trying to trim down my mortal mind, and get some of the beams out of my own consciousness so that the wedding garment will fit me, for I see that we must be made to fit the garment, not the garment to fit us.

The thought came to me the other day that at the time of the crucifixion the veil of the temple was rent from the top to the bottom, not from the bottom to the top, but mortal mind was rent from the highest form of error down to the lowest form, and that when *our feast* shall come, this veil shall be torn asunder and reveal the Holy of Holies.—C. F. J.

BEATRICE, NEB., Dec. 14, 1892.

EDITOR CHRISTIAN SCIENCE JOURNAL: The word "Beatrice" on page 422, December JOURNAL should have been "Weeping Water."

It is the little town Weeping Water — that has erected and dedicated a building for the Church of Christ Scientist. And not Beatrice. Beatrice has the ground purchased, and we expect to erect a building in the near future. As a rule, the interest in Christian Science is growing rapidly in the West.— E. M. BUSWELL.

THE work in Truth is moving slowly but surely. I feel the future is rich with blessings. We may expect some sneers and persecutions, but we can say with Paul: "None of these things move me." The enemy may be lurking around, but each soldier is on guard. Truth is mighty and will prevail; all we have to do is to be guided by divine Principle. The seed is being sown, and we can see some springing up. We are having a good attendance Sunday evenings, and our Bible lessons, and students meetings are well attended.— D. K.

WE all feel that the Dispensary work is going to begin with a rush, with the beginning of the New Year. For the past two or three weeks they have been coming in to talk about Christian Science, and some want treatments. Yesterday was my day at the Dispensary; a young German girl came in who had been under the doctor's care for nine months, and her minister recommended her to try Christian Science. They are beginning to wake up.— J. H.

How wonderfully the *Quarterly Bible Lessons* are preparing faithful students for ministry in the coming churches! A tender reverence fills all the thought as we discover the greatness of our beloved Teacher's reflection of Principle in this spiritual teaching, imparting Wisdom from HOLY SCRIPTURE and SCIENCE AND HEALTH. None need be discouraged for want of teaching; all may have it "at hand," and find it "stated in its godliness and grandeur."— A. J.

EDITOR'S TABLE.

THERE is but one Truth. There is also but one counterfeit of Truth. Truth is divine; the counterfeit is human.

The warring of the flesh against the Spirit is the attempt of human wisdom to simulate divine Wisdom. Human wisdom is limited, speculative, uncertain. It is so largely intermixed with human prejudice, malice, pride, envy, and passions, that it is difficult to draw the line between its (apparent) upper and lower stratum. It is generally supposed that human wisdom is progressive and has growth. We hear much these days of the wonderful growth, development, and progress of human wisdom.

The absolute fact is that there is no more human wisdom now than there was when the *Æon* began; than there was before the morning stars sang together. There is to human sense apparent growth—which for purposes of expression, may be said to be relative,—but in reality the only growth there can be is the growth out of or away from the sense of human wisdom.

Truth cannot grow. Truth is divine, and the divine is *infinity*. It never has been and never will be more nor less than *itself*. Supreme, absolute Wisdom cannot be more than supreme, or more than absolute, nor can it be less. What then is growth? Will human wisdom continue to expand until it shall become *infinite*? If it has growth, in any true sense, it must grow *toward*, or *into* the infinite. Thus would be constituted a co-partnership between Truth and error; between divine Wisdom and human wisdom. Would not this be a strange combination? It is such conceptions that lead to the supposition of an anthropomorphic God, and a divine humanity. Can such an existence be possible? Can the divine and the human co-exist at all? Can the Holy Ghost (Pure Spirit) in any manner partake of human infirmity, human limitations; can divine Love partake of human hate; can God become endued with human prejudice, pride, envy, passions? Can infinity become finity, or partly so? Can Truth and error unite? If not, it must be true that the only growth there can be is the growth out of error. If the divine is *divine*; if Truth is *true*, there can be no wisdom apart from

God; hence it follows that either human and divine wisdom exist together,—thus keeping up a perpetual copartnership,—or that human wisdom is something apart from divine wisdom, or that human wisdom is a myth, having no existence in and of itself. Which of these three premises shall we take? If God is all, and God is supreme Wisdom, it would seem to follow of necessity, that there is but One Wisdom. Then only so far as divine wisdom is reflected through human instrumentality can there be said to be any human wisdom; and thus is apprehended the divine oneness. That wisdom which seems to egotistic mortals to be their own, is not their own at all. Hence the only growth there can be is growth *away from* the human. Thus human wisdom becomes that supposititious knowledge which Paul says “shall vanish away.” Alas then for our boasted human wisdom, human pride, human arrogance, and human permanency. They must all vanish away into their native element,—nothingness.

MANUSCRIPT sent to the JOURNAL without signature and address is not accepted. In preparing manuscript for publication, if contributors will invariably *write with ink, and on one side of the paper only*, it will be greatly appreciated. The articles for our JOURNAL should be written with the same care that we give a patient, or teach a student, to bring out our best demonstration of Christian Science.

It should be also borne in mind that the editorial department must work long enough in advance to allow the printer to do his work. As a rule articles cannot go in after the *first of the month*. They must be of special importance otherwise. Of course they should be in the office long enough to admit of their careful examination and preparation for publication.

All who contribute should do so in the spirit of a donation to Truth, and not from personal considerations. When the article is sent it should be with the understanding that it may be published or not as is thought best. If not published the thought has been sent out, and the good will has been shown. Thoughts sincerely sent out do their work whether set in type or not.

We shall hereafter decline to answer questions relating to Christian Science, or the interpretation of SCIENCE AND HEALTH, and other writings of our Teacher, the Rev. Mary B. G. Eddy. Her works will answer all questions. And if not at first under-

stood, the earnest student will continue his investigation, acting according to the Light he has received, until his questions are answered. It is impossible to answer in a single letter, many of the questions which come to us. They lie at the base of Christian Science, and to understand them, one must *live and demonstrate* them. Only thus can they be answered to the individual consciousness. Earnest striving, and assimilating Truth as it is unfolded will pave the way for the reception of more, until, in due time, all questions will be answered. The JOURNAL will send out each month the best and most helpful thought it can, and having done this, it will have done all its editor can properly do, or ought to undertake to do.

We wish also most emphatically to say, that whenever there is any apparent conflict between an isolated, or any other statement contained in the JOURNAL and any statement or statements of SCIENCE AND HEALTH, or any other of the works or writings of the Rev. Mary B. G. Eddy, let it *instantly* be resolved in favor of the latter. Every true Scientist will thus resolve it; and doing so, it will not be necessary to send into this office inquiries as to whether this statement or that appearing in the JOURNAL is not in conflict with this statement or that of SCIENCE AND HEALTH, or its author's other writings.

We know that the field will appreciate the position here taken, and our friends will govern themselves in accordance with these suggestions. Please carefully note also, that all remittances and subscriptions, and other business communications, should be addressed to the Christian Science Publishing Society; and only articles for publication to the editor. The latter should be addressed: — EDITORIAL DEPARTMENT, CHRISTIAN SCIENCE PUBLISHING SOCIETY, 62 Boylston Street, Boston, Mass.

It is a sad commentary on human wisdom that only a comparatively short time ago, — as time goes, — four persons were hanged on a large elm tree on Boston Common, for the "offence" or "crime" of being Quakers. Others were banished upon pain of death. But, as it is historically recorded, they came back again bringing with them their winding sheets, — thus showing their willingness to suffer martyrdom in behalf of their profound religious convictions. This was in 1660. In 1661, in Roxbury, Judah Browne and Peter Peirson, were tied to a cart's tail and whipped through the town with ten stripes after receiving twenty stripes at Boston. The historian who chronicles these events laconically remarks that "Governor Endicott was bitterly opposed to religious freedom for others, although he insisted upon having it for himself."

On the first day of January 1893 a change was made in the publisher of the JOURNAL, and hereafter all orders for the JOURNAL, *Tracts, Series, Quarterly Bible Lessons, and Hymnals* should be addressed to the Christian Science Publishing Society, and all remittances made payable to its order. At the same time E. J. Foster Eddy, M.D., C.S.D., took charge of the publication of *SCIENCE AND HEALTH*, and all the other works of Rev. Mary B. G. Eddy, and hereafter all orders for her works should be addressed to him, and all remittances therefor made payable to his order.

The address of the Publishing Society will continue to be at 62 Boylston Street, Boston, Mass., and Dr. Eddy's address will also be there.

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NOTICE last cover page of this JOURNAL for prices and titles new tracts issued.

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OUR advertising columns close *promptly* on the 10th of each month. Cards, church notices, etc., received after such date, go over until the following month.

CHURCH SERVICES.

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CHURCHES OF CHRIST, SCIENTIST, SUNDAY SERVICES:

ALBANY, N. Y., Church of Christ, Scientist, Services,—10.30 A. M. followed by Bible Class, at 179 Clinton Ave. Also services, Tuesdays at 7.30 P. M. Anna L. Van Derzee, Pastor.

AUBURN, ME., Church of Christ, Scientist, Services,—10.30 A. M., S. S., 11.30 A. M., Friday, 7.30 P. M. 90 Court Street. Wm. H. Wing, Pastor.

AUSTIN, TEX., Church of Christ, Scientist, Services,—10.45 A. M., Sunday School 11.45 A. M., at Fireman's Hall, West Eighth Street.

BEATRICE, NEBRASKA, Church of Christ, Scientist, Services,—10.30 A. M., 510 Court Street. Pastor, E. M. Buswell. Sabbath school 11.30 A. M.

BELOIT, WIS., Church of Christ, Scientist, Services,—10.30 A. M., S. S. 12 M., Carpenter's Block.

BLOOMINGTON, ILL., Church of Christ, Scientist, Services,—10.30 A. M., Sunday School 9.30 A. M., Cor. Grove and Center Sts.

BLUE SPRINGS, NEB., Church of Christ, Scientist, Services,—10 A. M.

BOSTON, "The First Church of Christ, Scientist," Services,—Chickering Hall, 151 Tremont Street. Preaching at 10.30 A. M., Sunday School at 12 M. Rev. L. P. Norcross, Pastor. Wm. B. Johnson, Clerk.

BUFFALO, N. Y., in the Church of Christ, Scientist, Services,—10.45 A. M. and 7.45 P. M. Sunday school 12 M. Fridays, public Conference Meetings at 8 P. M., corner Prospect Ave. and Jersey Street. Rev. Edmund R. Hardy, Pastor.

BUFFALO, N. Y., Church of Christ, Scientist, Services,—10.45 A. M.; S. S. 12 M., 916 Main Street.

BROOKLYN, N. Y., Church of Christ, Scientist,—12 Hanover Place, Services at 10.30 A. M., Sunday school following morning service. Also, public meeting Thursday evening at 8 o'clock. Mrs. P. J. Leonard, Speaker.

CEDAR RAPIDS, Ia., Church of Christ, Scientist, Services,—3 P. M., at Universalist Church, 3rd Ave.

CHICAGO, ILL., Church of Christ, Scientist, Services,—10.45 A. M.; Sunday School, 11.45; New Kimball Hall, 243 and 253 Wabash Avenue, near Jackson Street.

CINCINNATI, O.—The First Church of Christ, Scientist, 224 West Fourth St. Services 10.30 A. M., followed by Bible Class. Public conversations on SCIENCE AND HEALTH, Wednesdays, 2.30 P. M. Lombardy Flats, Suite 9. Emma A. Estes, C. S. D.

CINCINNATI, O., Church of Christ, Scientist, Services,—10.30 A. M.; Sunday School 9.30 A. M.; 62 West Ninth St. Mrs. Arabella S. Burdge, Pastor.

COLORADO SPRINGS, COLO., Church of Christ, Scientist, Services,—11 A. M., Bible Class 10 A. M.; also Thursday, 3 P. M., at K. of P. Hall, Durkee Block, Pike's Peak Ave. Mrs. E. P. Sweet, Speaker.

CLEVELAND, O., Church of Christ, Scientist, Services,—Sunday School, 10.30 A. M.; 11.30 A. M., Kendall Block, 106 Euclid Ave. Erastus N. Bates, Pastor.

DENVER, COLO., Church of Christ, Scientist,— 1751 Logan Ave., between 17th and 18th Avenues. Regular services, 10.30 A. M., Bible class at 12 M. Jno. F. Linscott, Pastor.

DAVENPORT, IA., Church of Christ, Scientist, Services,—10 A. M., S. S. 11. Masonic Temple.

DES MOINES, IA., Church of Christ, Scientist, Services,— 10.30 A. M. S. S. 12 M. Bible reading, Tuesday, 7.30 P. M. at High Street Baptist Church, 12th and High Sts. J. J. Rome, Pastor.

DETROIT, MICH., Church of Christ, Scientist, Services,—10.30 A. M., S. S., 11.30 A. M., Schwankovsky's Hall, 240 Woodward Ave. Mrs. A. M. Knott, Pastor.

DULUTH, MINN., Church of Christ, Scientist, Services,—3 P. M., at Unitarian Church, corner Second St., and First Ave., east.

FAIRMONT, MINN., Church of Christ, Scientist, Services,—10.30 A. M.; S. S. 11.30 A. M., Occidental B'k.

FORT HOWARD AND GREEN BAY, WIS., Church of Christ, Scientist, Services,— Royal Arcanum Hall, Fort Howard, 10.30 A. M.

GALESBURG, ILL., Church of Christ, Scientist, Services,— 10.30 A. M.; Sunday School, 11.30 A. M., 314 East Main Street.

INDIANAPOLIS, IND., Church of Christ, Scientist,— Corner North and Alabama Streets, Service 10.30 A. M., Sabbath School 11.30 A. M.

JAMESTOWN, N. Y., Church of Christ, Scientist,— Services at 11 A. M.; S. S. and Bible class at 12 M., corner Third and Spring Sts., Horton Block.

JUNCTION CITY, KAN., Church of Christ, Scientist, Services,— 10.30 A. M., S. S. 11.30 A. M. Wednesday evening 7.45. Raymour Building, Washington St. Joseph G. Mann, C. S. B., Pastor.

KANSAS CITY, MO., Church of Christ, Scientist, Services,—10.30 A. M., 28 and 30 Gibraltar Building.

KEARNEY, NEB., Church of Christ, Scientist, Services,—11 A. M. and 8 P. M., S. S. 10 A. M., 2212 Central Ave. Mrs. Hattie E. St. John, Pastor.

LEAVENWORTH, KAN., Church of Christ, Scientist, Services,— 11 A. M., followed by Bible class. Rooms 3 and 4, second floor, Bond Building, cor. 4th and Shawnee Sts., also Wednesday 8 P. M. and Friday 3 P. M. Dr. J. W. Keyes, Pastor.

LINCOLN, NEB., Church of Christ, Scientist, Services,— 10.45 A. M., and 7.30 P. M., 1124 N St. Bible School following morning service. Bible Study Thursday 7.30 P. M. Nellie B. Eaton, Pastor.

LOS ANGELES, CAL., Church of Christ, Scientist, Services,— 10.30 A. M., Sunday School 11.30 A. M., 525 Fifth St., J. P. Filbert, Pastor.

MARINETTE, WIS., Church of Christ, Scientist, Services,— 10.30 A. M., and 7.30 P. M., Johnstone's Hall.

MARSHALLTOWN, IA., Church of Christ, Scientist, Services,— 10.30 A. M., followed by Bible Class, over No. 111 West Main St.

MAQUON, ILL., Church of Christ, Scientist, Services,— 10.30 A. M., K. of P. Hall.

MCGREGOR, IA., Church of Christ, Scientist, Services,— 10.30 A. M., G. A. R. Hall.

MILWAUKEE, WIS., Church of Christ, Scientist, Services,—10.30

A. M., S. S. 11.45 A. M., Friday 8 P. M., 222 Wisconsin Street. Mrs. J. G. Clarke, Speaker.

MILWAUKEE, WIS., Church of Christ, Scientist, Services,—10.30 A. M., Severance Hall, 421 Milwaukee Street. Speaker, S. J. Sawyer, C.S.D. S. S. 11.45 A. M.

MINNEAPOLIS, MINN., Church of Christ, Scientist, Services,—11 A. M. S. S. 12 M. Study of Bible Lessons Friday, 7.30 P. M. 824 Nicollet Ave.

MONTREAL, CAN., Church of Christ, Scientist, Services,—11 A. M. and 4 P. M., 2456 St. Catherine St.

MT. PLEASANT, MICH., Church of Christ, Scientist, Services,—10.30 A. M., Sunday School 12 M.

NEW HAVEN, CONN., Church of Christ, Scientist, Services,—10.30 A. M., also Wednesday 3 P. M. and 7.30 P. M., Room 13, Boardman Building, cor. State and Chaple Streets.

NEW YORK CITY, Church of Christ, Scientist,—Service at 10.30 A. M., at Hardman Hall, corner of Fifth Avenue and Nineteenth St. Bible class at 12 M. every Sunday. Services every Sunday and Tuesday evenings at Reading Rooms No. 96 Fifth Avenue at 8 P. M. Rev. Augusta E. Stetson, Pastor.

NEW YORK CITY, Church of Christ, Scientist,—Service every Sunday at 10.45 A. M., followed by Bible Class, at 545 Fifth Ave., entrance on 45th St. Also service every Sunday and Tuesday evenings at 1544 Broadway between 45th and 46th Streets. Mrs. Laura Lathrop, Pastor.

OCOTO, WIS., Church of Christ, Scientist, Services,—10.30 A. M.

PEORIA, ILL., Church of Christ, Scientist,—Service every Sunday at 10.30 A. M., in Auditorium Y. M. C. A. Building. Also services every Thursday evening at 7.30 in Reading Room, No. 312, Y. M. C. A. Building.

PHILADELPHIA, PA., Church of Christ, Scientist, Services,—10.45 A. M., followed by Bible Class, at Earley Hall, 1321 Arch St.; also Monday and Friday, at 8 P. M., 1633 Chestnut Street. M. Anna Osgood, Pastor.

PUEBLO, COL., Church of Christ, Scientist, Services,—10.45 A. M., S. S., 11.45 A. M., Bible Class, Thursday, 7.45 P. M. Rooms 1 and 2, Glade-Kiefer Block.

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SALT LAKE CITY, UTAH, Church of Christ, Scientist, Services,—11 A. M., S. S. 10 A. M. Wednesday, 10.30 A. M., Odd Fellows' Hall, Market Street. Mrs. A. F. De Long, Speaker.

SALT LAKE CITY, UTAH, Church of Christ, Scientist, Services,—11 A. M., Sunday School 10 A. M., Wednesday 10.30 A. M., Mercantile Block, Room 21, Mrs. M. A. Bagley, C. S. D., Pastor.

SIOUX CITY, IA., Church of Christ, Scientist, Services,—10 A. M., G. A. R. Hall, bet. Douglas and Pierce Sts.

SCRANTON, PA., Church of Christ, Scientist,—Spencer Building, 519 Adams Ave. Bible Class at 10.30 A. M. Regular Services at 7.30 P. M. Ewd. G. Aikman, Speaker.

ST. JOSEPH, MO., Church of Christ, Scientist,—Ballinger Build-

ing, 7th and Edmond Sts. Regular services 10.30 A. M., S. S. 3 P. M., Evening service, 7.30. Enquiry meeting, Tuesday 3 P. M. C. M. Howe, Pastor.

SYRACUSE, N. Y., Church of Christ, Scientist, Services,—10.30 A. M., Sunday School at 12 M., 704 East Fayette Street. Mrs. Minnie E. Erwin, Pastor.

TOLEDO, O., Church of Christ, Scientist,—Christian Science Chapel, 321 Tenth St. Services every Sunday at 10.45 A. M., Sunday School 12 M. Also services every Friday evening at 7.30. Miss Sarah J. Clark, Pastor.

TOPEKA, KAS., Church of Christ, Scientist, Services,—11 A. M., S. S. 10 A. M., 210 W. 6th Street.

TORONTO, CANADA, Church of Christ, Scientist, Services,—11 A. M. and 7 P. M., Beaver Hall, S. E. corner Yonge and Gerrard Streets.

TORONTO, CANADA, Church of Christ, Scientist, Services,—11 A. M., and 7 P. M., S. S. 12 M., corner College and Brunswick Aves. Rev. Isabella M. Stewart, Pastor.

TROY, N. Y., Church of Christ, Scientist, Services,—10.30 A. M., Sunday School 11.30 A. M., 63 Seventh Street.

WICHITA, KAS., Church of Christ, Scientist, Services,—11 A. M., S. S. 10 A. M., 211 N. Market St.

Regular Sunday services of Christian Scientists are as follows :

AMSTERDAM, N. Y.—10.45 A. M., Bible Class at 12 M., Friday evening meeting, 7.30 P. M., at 28 Market Street.

APPLETON, WIS.—10 A. M., Pardee Block, Room 29, 3rd floor.

ATLANTA, GA.—Sunday School 10 A. M., Christian Science, Room, 42½ N. Broad St.

AUBURN, N. Y.—Bible Class 3 P. M., 15 Cayuga Street.

BARRE, VT.—10.30 A. M., S. S. 12 M., 6 Clark Ave.

BELLEVILLE, KAN.—3 P. M., residence of J. C. Reily.

BELVIDERE, ILL.—Sunday School, 2.30 P. M., 125 Logan Ave.

BINGHAMTON, N. Y.—10.30 A. M., Pythian Hall, 157 Water St. C. A. Jacques, Speaker.

BINGHAMTON, N. Y.—10.30 A. M., 233 Chenango St.

CALAIS, ME.—Bible class 3.30 P. M., at C. S. Room, King Bl'k.

CANON CITY, COLO.—10.30 A. M. and 7.30 P. M., Friday 7.30 P. M., 422 Main Street, Room 4, up stairs.

CHATTANOOGA, TENN.—Bible Study, 10.30 A. M., Room 413, Richardson Bldg.; also Science Study, 2 P. M., every Wednesday.

CHARLES CITY, IOWA.—10.30 A. M., Room 3, Cheney Block.

CHILLICOTHE, ILL.—10 A. M., residence Mrs. Louisa A. Rogers.

CINCINNATI, O.—10.30 A. M., S. S. 10 A. M. Bible class Wed's, 2 P. M. SCIENCE AND HEALTH Reading Saturdays 8 P. M. Lincoln Inn Hall, 227 Main St., 2nd floor.

CLAY CENTER, KAS.—11 A. M., Lincoln Avenue.

CLOW TOWN, MINN.—S. S. 2 P. M., North Ridge Schoolhouse.

COLTON, CAL.—2.30 A. M., Sunday School, 10 A. M.

COLUMBUS, O.—2 P. M., Monday, 3 P. M., 406 Oak St.

DECATUR, ILL.—Sunday School 3 P. M.; Science Study,

Tuesday, 7.45 P. M.; Rooms 14 and 15 Fenton Block, C. Lulu Blackman, Leader.

DE FUNIAK SPRINGS, FLA.—10 A. M., residence, G. A. Walther.

DES MOINES, IA.—S. S. 10.30 A. M. Preaching service 7.30 P. M. Bible Study Tuesday 8 P. M., at High Street Baptist Church, 12th and High Sts.

DUBUQUE, IA.—2.30 P. M., at Universalist Church.

ELROY, WIS.—2 P. M., over E. N. Loveland's Agricultural House.

ERIE, PA.—11 A. M., S. S., 10 A. M., 96 East 6th St.

ESCANABA, MICH.—Bible Class 3 P. M., 415 Campbell St.

EUREKA, CAL.—2.30 P. M., residence, Mrs. H. S. Hannah.

EVANSTON, ILL.—10.30 A. M., S. S. 11.30 A. M., Wednesdays 3 P. M., Fridays 7.30 P. M., at the Christian Science Home, 323 Hinman Ave.

EXETER, NEB.—10.30 A. M., residence, Mrs. W. N. Babcock.

FALL RIVER, MASS.—2 P. M., 39 S. Main Street, Room 5.

FORT DODGE, IA.—10.30 A. M., Music Conservatory.

GALVESTON, TEX.—4.30 P. M., S. S. 10 A. M., P. O. St., bet. 18th and 19th Sts.

GLOUCESTER, MASS.—10.30 A. M., Harmony Hall, 64 Middle St.

GLOUCESTER, MASS.—10.30 A. M., S. S., 11.30 A. M. Bible Lesson 7.30 P. M., Thursday. 64 Middle St.

GRAND ISLAND, NEB.—3 P. M., S. S. 10 A. M., 403 East 5th St.

GRAND JUNCTION, COL.—City Hall, Sunday School 2 P. M. Bible class, Thursday 2 P. M., Mrs. W. T. Carpenter, Speaker.

GRAND RAPIDS, MICH.—10.30 A. M., Good Templars' Hall.

GRAND FORKS, NO. DAK.—3.30 and 7.30 P. M., 406 Demers Ave.

GROVETON, N. H.—Bible Class 12 M., 1 Rich St.

HALIFAX, NOVA SCOTIA.—3 P. M., 106 Granville Street.

HAMILTON, CANADA.—11 A. M., and 7 P. M., 229 James St., So.

HARTFORD, CONN.—10.30 A. M., City Mission, 234 Pearl Street.

HODGE, MICH.—10.30 A. M., residence Mrs. Gertie Hodges.

HULL, IA.—Sunday School 2.30 P. M., parlor Masonic Hall.

JEFFERSON CITY, MO.—10 A. M., Odd Fellows' Hall.

JOLIET, ILL., S. S. 10.30 A. M., 1205 East Cass Street.

KANSAS CITY, MO.—10.30 A. M. Room 8, Bayard Building.

LAWRENCE, MASS.—10.30 A. M., Bible Class; Science and Health study, 7 P. M., Mayflower Hall, Pilgrim Block.

LEAVENWORTH, KAN.—2.30 P. M., 700 South Fifth Street.

LE MAR, IA.—10.30 A. M., S. S. 11.30 A. M., G. A. R. Hall, Main Street, between Sixth and Seventh.

LEXINGTON, MO.—10.30 A. M., residence of John M. Williams.

LIMA, O.—4 P. M., W. C. T. U. Hall. Wednesday, 7.30 P. M.

LINCOLN, NEB.—S. S. 10.30 A. M., Bible Class 7.30 P. M., Sunday and Thursday, 1519 O St., Suite 1, Young's Block.

LITTLETON, N. H.—10.45 A. M., Opera Block, Main Street.

LOCKPORT, N. Y.—11 A. M., 15 Cottage St., W. C. T. U. Rooms.

LONG BRANCH, N. J.—11 A. M., Long Branch News Building.

LONDON, CAN.—Bible class, 11 A. M. and 7 P. M., Duffield Block.

LOS ANGELES, CAL.—Bible class 10.45 A. M., Grand Army Hall, over 612 South Spring St.

LOWELL, MASS.—10.30 A. M., and 6.30 P. M. Children's

class, 12 M. Tuesday evening 7.30, Highland Hall, Branch Street.

LOWELL, MASS.—10.30 A. M., 6.30 P. M., Tues. 7.30 P. M., Thurs. 3 P. M., 76 Merrimac St., Room 9, Mrs. E. A. Merriman, Leader.

MACON, GA.—3 P. M., C. S. Rooms, 259½ Second Street.

MADISON, WIS.—3.30 P. M., S. S. following over 109 King St.

MANCHESTER, N. H.—1061 Elm St. Bible Lesson, 10.30 A. M. Evening Service, 6.30 P. M. Mrs. M. F. Berry, Speaker.

MASON CITY, IA.—10.30 A. M., S. S. 11.30 A. M., Odd Fellows Hall.

MERIDEN, CONN.—Bible Class 4 P. M., City Mission parlors.

MUSCATINE, IA.—2 P. M., 410 West Fourth Street.

MILFORD, N. H.—10.45 A. M., Golden Cross Hall.

NASHUA, N. H.—Bible Class, 12.30 P. M., 37 Main Street.

NEBRASKA CITY, NEB.—3.30 P. M., 517 Central Avenue.

NEW BEDFORD, MASS.—10.30 A. M., Sunday School 12 M., New Five Cents Savings Bank Building.

NEWBURYPORT, MASS.—10.30 A. M., Room 8, Brown Sq. Hotel.

NEWBURYPORT, MASS.—2.30 P. M., Conservatory Hall.

NEW YORK CITY.—Bible Class 10.45 A. M., No. 213 to 217 West 125th Street, Room 23.

NEW YORK CITY.—Bible Class 11 A. M., 314 West 76th St.

NORTH BEND, NEB.—10.30 A. M., C. S. Dispensary, Young's Block. Wednesday eve. 8 P. M.

OAKLAND, CAL.—11 A. M., S. S. 12 M., Hamilton Hall.

OMAHA, NEB.—10.45 A. M. Services 7.30 P. M. Bible Class 8 P. M., Thursdays. SCIENCE AND HEALTH and Bible reading 2.30 P. M., Fridays. Rooms 236, 238, Bee Building.

OMAHA, NEB.—Carbach Building, cor. Douglas and 15th Sts., Room 313. Bible class 10.30 A. M., Wednesday 2.30 P. M., Tuesday 7.30 P. M.

OREGON, MO.—S. S. 9.30 A. M. Seeman Building.

ONEONTA, N. Y.—10.30 A. M., Blend Hall, 136 Main Street.

OTTUMWA, IOWA.—Sundays 10.30 A. M., Grand Opera House Block. Wednesdays 7.30 P. M., 333 East 2d St.

PALATKA, FLA.—Bible class, 10 A. M., residence A. Merwin.

PAOLA, KAS.—2 P. M., Christian Science Hall, Main Street.

PASADENA, CAL.—10.45 A. M., 49 East Colorado St.

PIQUA, OHIO.—10.30 A. M., Room 6, Scott-Slauson Building.

PITTSFIELD, MASS.—10.30 A. M., No. 41 South St.

PLYMOUTH, MICH.—2.30 P. M., residence of Mrs. Mary J. Kellogg.

PORT HOPE, ONT.—11 A. M., and 7 P. M., Bible Class, Wednesday evening, 8 P. M., Christian Science Hall, Queen St.

PORTLAND, ME.—7.30 P. M., Bible Class, Thursday evening, 7.30 P. M., 537 Congress Street.

PORTLAND, OREGON.—11 A. M., 191 North 15th Street.

PROVIDENCE, R. I.—Bible Class, 2.30 P. M., 62 Westminster St.

RIVERSIDE, CAL.—10.30 A. M., Sunday School 9.30 A. M.

RICE LAKE, WIS.—11 A. M., S. S. 12 M. Odd Fellows Hall.

ROCHESTER, N. Y.—10.30 A. M. and 7.45 P. M., S. S. 11.30 A. M. at C. S. Reading Rooms, No. 3 East Ave.

SACRAMENTO, CAL.—Bible Class 11.30 Sundays, Granger's Building.

- SAN DIEGO, CAL.—11 A. M., S. S. 9.30 A. M., 1529 E. St.
 SANTA ANA, CAL.—Residence Mrs. N. Porter. Bible Class
 2.30 P. M. Study of Science and Health Wednesday 2.30 P. M.
 SCHENECTADY, N. Y.—Bible Study 2.30 P. M., 109 Park Place.
 SEATTLE, WASH.—11 A. M. 1111 3d St.
 SEYMOUR, WIS.—10.30 A. M. and 7.30 P. M., Wednesday, 7.30
 P. M., in the City Hall.
 SHELDON, IA.—10.30 A. M., residence of F. E. Wade.
 SHERBURNE, N. Y.—Bible class 10.30 A. M., Chapel Street.
 ST. JOHN, N. B.—Bible class 4 P. M., 94 Princess Street.
 ST. LOUIS, MO.—Bible Class 3 P. M., Howard's Hall corner
 Olive Street, and Garrison Avenue.
 ST. LOUIS, MO.—11 A. M., 415 South Jefferson Ave.
 ST. PAUL, MINN.—10.30 A. M., S. S. 11.30, No. 19 Hotel Bateau.
 SPEARFISH, SO. DAK.—2 P. M., office of J. C. Ryan.
 SPOKANE, WASH.—11 A. M., Review Building.
 SPRINGFIELD, OHIO.—2.30 P. M., 22 South Shafer Street.
 ST. JOHNSBURY, VT.—10.45 A. M., 33 Pearl Street.
 SUTHERLAND, FLA.—10 A. M., Sutherland Hall.
 SWEET SPRINGS, MO.—2.30 P. M., residence of S. C. Davis.
 TACOMA, WASH.—11 A. M. and 7.30 P. M. 931½ C St.
 TRAVERSE CITY, MICH.—10.45 A. M., S. S. 12 M., at K. O.
 T. M. Hall, City Opera House Bl'k. Mrs. M. E. Albright, Pastor.
 TREBO, N. S.—3 P. M. and 7 P. M., No. 27 Walker Street.
 UTICA, N. Y.—3 P. M., 11 Rutger Street. Bible Class 3 P. M.,
 Children's Class 10.30 A. M.
 VINCENNES, IND.—Bible Class 10.30 A. M., Tuesday 2.30 P. M.,
 residence Miss Lizzie Clark.
 WASHINGTON, D. C.—11 A. M., Room 25, 1424 New York Ave.
 WASHINGTON, IA.—3 P. M. residence of Robert McGaughey.
 WEBSTER CITY, IA.—11 A. M., Odd Fellows' Hall.
 WILMINGTON, DEL.—10.30 A. M. and 7.30 P. M., 111 W. 9th St.
 YATES CENTER, KAS.—3 P. M., G. A. R. Hall.

CHRISTIAN SCIENCE DISPENSARIES, AND READING ROOMS.

- ALBANY, N. Y.,—179 Clinton Ave.
 ATLANTA, GA.—42½ North Broad Street.
 AUBURN, MAINE,—106 Main Street.
 BEATRICE, NEB.—510 Court Street.
 BELVIDERE, ILL.—No. 512 Pearl Street.
 BINGHAMTON, N. Y.—Pythian Hall, 157 Water St.
 BOSTON, MASS.—Room 210, 62 Boylston Street.
 BROOKLYN, N. Y.—12 Hanover Place.
 BUFFALO, N. Y.—Dispensary of Church of Christ, Scientist,
 in church building, Prospect Ave., corner Jersey St.
 BUFFALO, N. Y.—916 Main Street.
 CALAIS, ME.—Rooms King Block, nearly opp. post-office.
 CHICAGO, ILL.—Rooms 515, 516, 130 Dearborn Street.
 CINCINNATI, O.—62 West Ninth Street.

- CLEVELAND, O. — Rooms 15, 16 Kendall Block, 106 Euclid Av.
 DAVENPORT, IA. — Room 21, Masonic Temple.
 DENVER, COL. — At Church of Christ Scientist on Logan Avenue, between 17th and 18th Avenues.
 DETROIT, MICH. — 26 Miami Avenue, up stairs.
 DES MOINES, IA. — High Street Baptist Church, from 2 to 4 P. M.
 DULUTH, MINN. — 529 West Second Street.
 ERIE, PA., — 96 East 6th St.
 FAIRMONT, MINN. — Second floor, Occidental Block.
 GALESBURG, ILL. — 314 East Main Street.
 GLOUCESTER, MASS., No. 64 Middle Street.
 GRAND RAPIDS, MICH. — Rooms 63, 64, 122 Munroe Street.
 JUNCTION CITY, KAN. — Raymour Building, Washington St.
 KANSAS CITY, MO. — Room 8, Bayard Building, 1214 Main St.
 KANSAS CITY, MO. — 28 Gibraltar Building.
 LINCOLN, NEB. — Suite 1 King's Block, 1124 N Street.
 LOCKPORT, N. Y. — 401 East Avenue.
 LONG BRANCH, N. J. — Long Branch News Building.
 LOWELL, MASS. — 72 Summer Street.
 LOWELL, MASS. — Room 9, 76 Merrimac Street.
 MARINETTE, WIS. — 1742 Stephenson Street.
 MAUSTON, WIS. — 4th door East P. O., State St.
 MILWAUKEE, WIS. — 222 Wisconsin Street.
 MINNEAPOLIS, MINN. — No. 824 Nicollet Ave.
 MONTREAL, CAN. — 2456 St. Catherine Street.
 NEW BEDFORD, MASS. — Room 5, New Five Cents Savings Bank Building.
 NEWBURYPORT, MASS. — 68½ Bromfield Street.
 NEW YORK CITY. — No. 1544 Broadway.
 NEW YORK CITY. — Rooms 5, 6, 7, & 8, No. 96 Fifth Avenue.
 NEW YORK CITY, Room 23, 213 to 217 West 125th St.
 NORTH BEND, NEB. — Young's Block, Main St.
 OCONOMOWOC, WIS. — Milwaukee St., near cor. So. Main.
 OCONTO, WIS. — Residence of Mrs. T. Millidge.
 OMAHA, NEB. — Room 238 Bee Building; 10 A. M. to 9 P. M.
 PEORIA, ILL. — Room No. 312 Y. M. C. A. Building.
 PHILADELPHIA, PA. — 1633 Chestnut Street.
 RICE LAKE, WIS. — Over Horseman's hardware Store.
 ROCHESTER, N. Y. — No. 3 East Avenue.
 SALT LAKE CITY, UTAH. — Odd Fellows' Building, Market St.
 SALT LAKE CITY, UTAH. — 9 A. M. to 5 P. M., Mercantile Building.
 ST. JOSEPH, MO. — Ballinger B'ld'g, Cor. 7th and Edmond Sts.
 SCRANTON, PA. — Spencer Building, 519 Adams Avenue.
 TORONTO, CANADA. — Room 22, S. E. corner Yonge and Gerard Sts. Daily, 10 A. M. to 12 M., 3 to 5 P. M.
 TORONTO, CAN. — No. 1 Brunswick Avenue.
 TROY, N. Y. — 63 Seventh Street.

NOTICE.

SINCE the last meeting of the Alumni of the C. S. A. of my College I am pressed with inquiries as to the eligibility of my student's pupils to become members of the above named society. The C. S. A. of the Mass. Metaphysical College is my Association. I organized it, framed its Constitution and Bylaws and was president of this Association. The present meetings of this society are informal, simply the gathering together of the Alumni of the College. A person cannot be made constitutionally a member of the C. S. A. of my College unless I have endorsed his application for membership, nor can he legally receive the degrees of the Mass. Metaphysical College unless conferred by its President on her students.

Mrs. Mary W. Munroe, 281 Columbus Ave., Boston, the treasurer *pro tem* of the C. S. A. will return all dues, except from honorary members, sent in for membership subsequent to the disorganization of the C. S. A. Dr. Foster Eddy can form an organization for his students and thus suitably care for his flock.

MARY B. G. EDDY.

CHRISTIAN SCIENCE JOURNAL.

"For the weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strong holds."

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OBEDIENCE.

The following address by the Reverend Mary Baker G. Eddy was read by W. B. Johnson C. S. B. Feb. first 1893 before the C. S. A., the old society of her college.

BELoved STUDENTS, — This question nearest my heart is uppermost; are you filling the measures of life's music with all the sweet tones, and exact, which you have been taught as the harmony of Christian Science, — tones from which I catch the echo of your lives? As crescendo and diminuendo accent music, so, the trembling strains in human dirges illustrate loss and gain; loss of the pleasures and pains and pride of human life; gain of the courage of convictions and final obedience to spiritual law. The ultimate of scientific convictions is not an argument, not saying, but doing the Word; it is the fruits of watchfulness, prayer, struggle, tears and triumph.

Obedience alone demonstrates the divine Principle which we profess to understand and love. Never absent from its post, never off guard, never out of time, obedience is "faithful over a few things." If in one instance this cardinal point be lacking, you lose its reward, to be made "ruler over many things." To the liver thereof, a progressive life is the sole reality of life, and unfolds its own immortal Principle.

Until the student of Christian Science separates the tares from the wheat, discerns between the thought, motive and act superinduced by evil minds, and the true God-given intent and volition, — and arrests the former, and obeys the latter, he is not on the safe side of practice. We always know on what side to look for the real Scientist, and always find him there. I agree with Rev. Mr. Talmage that “there are wit, humor and enduring vivacity among God’s people.”

Obedience is the offspring of Love, and Love is the Principle of unity, the basis of all right thinking and acting. Love fulfils the law. We see eye to eye, know as we are known, reciprocate kindness and work wisely, in proportion as we love.

It is difficult for me to carry out a Divine commission while participating in the movements or *modus operandi* of students. To point out every step and watch until it is taken consumes time, — and experiment, or mistake, is costly. According to my calendar God’s time, and mortal’s, differ. The neophyte is inclined to be too fast or too slow; he works somewhat in the dark, and out of season would put oil in his lamp. God is the fountain of light, and He illumines our way in obedience. The disobedient make their moves before God makes His, or too late to follow Him. We should wait for God to direct our footsteps, then, hasten to obey under every circumstance.

To accomplish this, human will must first be subjugated. We cannot obey both God, and a false human sense, false mental suggestions, mistaken motives and human policy. All these must be stilled for faith to find a resting place, and scientific understanding to guide man. Honesty is the indispensable condition of obedience, but to obey the principle of mathematics, ninety nine times in one hundred, and allow one numeral to make incorrect your entire problem, is not scientific obedience.

However keenly the human affections yearn to forgive a mistake, and pass a friend over it, sympathy can neither atone for error, advance individual growth, nor change this immutable decree of Love, — “Be ye perfect.” The guerdon of

meritorious faith, or trust, is to rest in Good, willing to work alone with God, and for Him, and to suffer patiently for error until all is destroyed, and His rod and staff comfort us.

Self ignorance, self will, self righteousness, must be met manfully and overcome, or these errors will uproot Truth. Be of good cheer, the warfare is pleasant; it gives you employment; the divine Principle worketh with you; and obedience crowns persistent effort with an everlasting victory. Every attempt of the wicked to harm the good is futile, and ends in the destruction of the wicked.

Jesus said, "Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man." If malicious mortals mesmerically whisper evil, through the mind's tympanum, this were no apology for acting evilly. You alone are responsible for your thoughts and acts, and instead of aiding other peoples' evil devices, or whining over them, rise and overthrow them. If criminals coax the unwary to commit a crime, our laws punish the dupe as accessory to the fact.

Evil is impotent to turn the righteous man from his uprightness. The nature of the individual, more stubborn than the circumstance, will always be found arguing for itself, its habits, tastes and indulgences. This material nature tips the beam against the spiritual nature, and against whatever, or whoever opposes it, and weighs mightily in the scale of man's high destiny. This conclusion is not an argument for pessimism, but for free moral agency, and exemption from all necessity for obeying a power that should be powerless, and is, in Christian Science.

Insubordination in little things to the law of Love, and strict obedience thereto, test or discriminate between the unreal, and the real Scientist. Justice is a prominent statute in the Divine law. Ask those trespassers upon the few individual rights which I reserve as my claim, if they consent that others may tear up their landmarks, manipulate their students, countermand their rules, steal their writings, etc., and escape the penalty, or reap the reward of this text: "Therefore all things whatsoever ye would that men should

do to you, do you even so to them." The professors of Christian Science must take off their shoes at the threshold of this Science, for it is holy ground. They must obey implicitly each and every injunction in the divine Principle of life's long problem, or repeat their demonstration in tears. In the words of St. Paul: "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?"

Loyal, vigilant fellow-laborers in the vineyard of our Lord, a mighty victory is to be won, a great freedom for the race, and our success must be under arms. Let us rejoice that the clarion call to peace will at length be heard above the din of battle, and sweeter than the sound of vintage bells to villagers on the Rhine.

I recommend that this Association hereafter meet annually. Many of its members reside a long distance from Massachusetts, they are members of the Mother Church and occasionally will be with you on Sunday. This, perhaps, is all the time they can afford away from their own fields of labor.

ENTHRONEMENT.

HE sits enthroned who sits supreme
Above the passions of his clay;
Nor fears remorse, nor feels the scourge
Of conscience at the end of day.
He has no greed for wealth that's won
By bargain in the marts of sin,
Nor lust for fame whose pæans mock
The hollow heart that wails within.
His lips attuned to nature's lyre,
He sings as sang the early stars;
His clean hands suited to God's plan,
His handiwork no blemish mars,
He gives to all unselfish due,
Nor claims what others may not share;
And every cry of woe bespeaks
His ready bounty with his prayer.
So, doing God's will on the earth
With love illimitable zoned,
Though waiting yet his higher birth
He sits enthroned.

— Samuel Hoyt.

CHARACTER.

OUTLINE of a discourse preached in Chickering Hall Boston Mass., by the Pastor of the Church of Christ, Scientist.

"Be strong and show thyself a man."

2 Kings ii. 2.

IT is interesting to take note of the prevailing type, or tone of thought among men. Especially is this so, with regard to the current creeds and doctrines. The question asked to-day, is not so much, What do you believe, as it is, What has your creed done towards making a man of you? I think that nine of every ten are searching for a religion that produces manliness, or what signifies the same thing,—character. A large proportion of the ministers are coming to entertain the same impression. It certainly is one of the hopeful signs of the times, that even the ecclesiastics perceive that subtle refinements and technicalities are not what this age requires, but that it stands sorely in need of a more robust, healthy, and manly faith and practice. Several years ago, Matthew Arnold, the great English critic and scholar, wrote a little treatise entitled, "Literature and Dogma." It created a profound sensation, both of assent and dissent.

The things in it worthy of remark were that "Conduct constituted three fourths of life;" also "that God was a Power not ourselves that worked for righteousness."

Another thing it said was that the Jews recognized this fact more clearly than any other nation, or race of people who lived in the early ages of the world. They loved righteousness better than any other nation had done.

Not caring to endorse the book as a whole, I do feel that he touched upon vital truths, and that we should subscribe to these statements. They are good as far as they go.

There is nothing on earth so valuable as Character. You will notice that no adjective is prefixed to this word, character; thus, I do not say christian character, for the evident

reason that there can be no character which is not christian. Here in this world and in all worlds swinging in space, nothing is so grand, so Godlike as character. Certainly the trend of thought on this one point is moving in the right direction. Christian Science extends its hand in friendly greeting and welcomes this advance step onward and upward. This is what Christian Science exists for,—to promote every worthy and spiritual effort, to attain unto a higher realization of what character surely is. What is called the Christian Science healing is not the “end-all-and-be-all,” of Christian Science teaching. It is simply a means towards an end. That end is the production of better lives, or in other words, the promotion of character.

Well, what is Character? What does the word signify? Webster,—always a good authority on definitions,—makes it to be the “cutting sharp, as into furrows, or to engrave, so that a distinctive mark, letter, or figure is made, and so it follows that it is the sum of those qualities which distinguish one person, or individual from another, as saying that one has a good character, while another possesses a bad character.” This answers very well so far as it goes, but it is not quite specific enough. Without attempting to define it in full, let it be remarked that character is the complement, or sum-total of an infinite number of things, or qualities. Character is immeasurably more than the manifestation of one quality or a single line of action, or duty. It is more than is expressed in a given day, or at a particular time. Thus, under a certain stress of circumstances I may act in one way or manner to-day, while to-morrow, under an entirely different set of events, I may display a widely different disposition. We are continually meeting with people and forming either favorable, or unfavorable opinions regarding them. But we ascertain that we are woefully mistaken about their real character. We find that we must “summer and winter” with people for many years, ere we know them thoroughly. We do not descend to the inner-depths of their nature, by a single observation or in a single trial. The current mistake is that we see men and women only in “spots,”

and so, form but partial conclusions regarding their lives and characters. We must see men at every point of view, or on all sides of their character, ere we arrive at a correct verdict respecting this matter. For a man's actual character is the aggregation of every emotion, feeling, sensibility, taste, desire and attribute which the man possesses. It is, in fine, the "entirety" of an individual.

If I might be permitted a moment's digression, I should like to remark that there is frequently a wide difference between what we call a man's reputation and his real character. The character is the underlying thing itself, while his reputation is the estimation we have accepted with regard to his character; and since, we are not always in a position to fully understand what the man's real character is, — seeing we have but limited opportunities for finding him out, — it follows that the two things are frequently widely apart.

Admitting that character is the one thing demanded, also, that it is the complement, or sum-total of all the actions, words, thoughts and sensibilities and feelings of an entire lifetime, we are met with a grave question, viz: What is the real force or agency which is capable of moulding holy, or Godlike character in us? It is declared in the Scriptures "that removing of those that are shaken as of things that are made" is to occur, so that "those that cannot be shaken may remain."

It behooves us to inquire what the true spiritual forces actually are in character building? As Christian Scientists we heartily accept the current belief in, and desire for better character. Do we, then believe that any of the prevailing systems and creeds of men will secure this ripened character for us? Indeed, we do not. Accepting all that is good and commendable in them, and grateful for whatever of service they have rendered in times past, still, it is here that the teachings and demonstrations of Christian Science as taught in SCIENCE AND HEALTH come to our rescue as the only force, or divine remedial power capable of *re-form-ing* the entire current of every thought, word and action so that it

becomes agreeable to the perfect will of God. Accepting the prevailing tone of thought as an indication of better things to come, we know that this higher, better realization is to come alone in and through Christian Science as revealed in the wonderful book just referred to. Do you say this is mere assertion without proof? Consider then, that the system of Truth as laid down in *SCIENCE AND HEALTH* is something radically different from every other system of belief and practice. They make man and the universe to be both matter and mind. Ours does nothing of the sort. They accept as equal realities, the Good and evil, while we deny all reality to evil, saying that the Good is all in all. They contend that man is both material and spiritual, or body and soul. Christian Science maintains that man is not material, but the offspring of Spirit. Now, here is a vast distinction to begin with. Let it be borne in mind that character is the sum-total of all the qualities and essences which make the complex being we call man. But does this seem unintelligible; is it far-fetched? In the light thrown upon it by a familiar example we shall see what is implied. Let there be two children selected at the age of two, or three years, twins, if you please, and who growing up together would look and act alike, with the same tastes, dispositions, habits as is sometimes the case in such instances, but let them be separated and placed in entirely different families, the one in an *ideal* Christian Science home, while the other grows to manhood in a home of culture, refinement, and wealth,—one that is religious as this world goes, but utterly opposed to the Christian Science thought and practice. Let it have everything which wealth and culture can obtain for it. Is it not easy to perceive that a tremendous difference will take place as regards this aggregated thing which we call character in these children as they grow to adult years?

One of these children is growing up under the training of such a powerful spiritual influence as that expressed in the Scientific Statement of Being:

"There is no life, substance, or intelligence in matter. All is Mind; there is no matter. Spirit is immortal Truth, matter is mortal error.

Spirit is the real and eternal, matter is the unreal and temporal. Spirit is God and man is his image and likeness, hence man is spiritual and not material." * (SCIENCE AND HEALTH, 452.)

The other child grows to maturity with a creed diametrically opposite to this, such as this for instance (it matters little whether it be formulated in words, or not, since it governs all of its actions and moulds its character, just the same): "There *is* life, substance, and intelligence in matter. Spirit may be immortal Truth in part, but so is matter for aught we know. There is matter and plenty of it, as the material senses declare. Spirit may be real and eternal, but what evidence is there that matter is not equally so? What proof is there that matter is mortal error? Is it not created by the Lord? If Spirit be God, yet is not this divine Being a personal God, partial and limited in His actions and works? If Spirit is God, and man be His image and likeness yet which man is it that is such? for what evidence is there that the man of the five personal senses is not just as much the creation of Spirit, or God, as is the spiritual man? It ought not to be difficult to perceive that the characters which are moulded by each of these diverse systems of doctrine will be as wide apart as the North and South Poles. The influence of two such systems of thought and discipline as these, will like the "tide-swing" of the ocean become tremendous in its significance.

But following the careers of these children, let us take note of a few points that will arise in their life history under the widely different influence of such diametrically opposite systems of doctrine and practice as are suggested by these two platforms. It becomes a first point that in the character of the one growing under Christian Science thought, he is where he sees and realizes that Light is all, since there is no darkness. Christian Science is Light and nothing but Light is expressed in it. So, that this becomes a *sine qua non* in the teaching of this one. To him, everything he sees, touches, and feels, there is nothing but the Light with its

* What follows in this article is so largely based on the Scientific Statement of Being, that we depart from the rule, and allow the quotation to stand. — Ed

sweet breath of heaven all around him. Certainly there must be a contrast between a child who starts on his career with the healthful conviction that there is nothing but the Light placed before him to guide him on his pathway to the skies, and the child who has been taught to believe that the darkness is as real, at least in this world, as the light. Always on the look-out for error, — since it is more real than the Light, or Truth to his senses, — what is the result on his character but a shadowy phantasmagoria shutting away from his eyes the true glory of existence? He dwells in a cavern where abide only unreal things, for “if thine eye be single, thy whole body shall be full of light, but if thine eye be evil, thy whole body shall be full of darkness, if therefore the light in thee be darkness, how great is that darkness?”

Second. The different effects which fear produces on these two children will be another point worthy of remark in their characters. One begins his career by fearing everything as something that may possibly work him deadly mischief. He is afraid of diseases, for was he not taught in his catechism that matter was an “entity” and possessed evil qualities quite as much as it did good? How is he then, to get away from the conviction that it is capable of producing sickness in aggravated forms? He certainly ought to stand in awe of that which his falsely educated senses have told him possesses malific power. Every wind that blows may be death-laden. The very food he eats may possess poisonous qualities. All that he handles, or comes in contact with, is a possible avenue for destruction. How is it possible to develop and mature a strong character into which fear constantly enters as a deterrent force? And by fear, I include all species and degrees of this hateful element of material, mortal sense. How it corrodes and eats out all that is grand, pure, and simple! Ever since “Adam went forth from Eden with solitary step and slow” fear has made men cowardly, weak, mean, and pusillanimous. It makes him enact the part of the snake, — never coming out into the open, and fighting his battles “on the square.” It creates great armies to fight our brothers. Churches dread and envy one another, and plot and counter-

plot. Individuals fear each other, while in families it has played riot. It makes mankind suspicious, intriguing, jealous, unprincipled. How true are those words in our great Christian Classic, *SCIENCE and HEALTH*, page 513 :

"Fear was the first manifestation of the error of material sense, and is the foundation of all sickness and death . . . The first impression that material man had of himself was one of nakedness and shame."

But how is it with the child who has been reared on a higher platform and in harmony with immortal Truth? Does he fear and tremble? Not he, for having discovered the true from the false, there is nothing for him to dread. The experience of actual life in Christian Science homes shows that this is not a fanciful statement, since it has been found that in homes where *SCIENCE AND HEALTH* has entered as sunlight, many a child has never known what it is to fear, as those of us who did not know of the blessed Science have done and still are doing; thus showing "that out of the mouths of babes and sucklings thou hast ordained praise," so far reaching and significant are the glorious results of this blessed Truth which has dawned on mankind in this latter part of the nineteenth Century. Third, magnanimity is another of the qualities which enter into all noble character building. What is magnanimity?

Webster defines it as "greatness of spirit." Or shall we not call it true dignity of demeanor, charming by its very simplicity? It possesses nothing haughty, or important in its bearing. But how is it possible to develop such a high quality of the spiritual unless one drinks at the fountain of divine Science? Surely not from any of the beliefs of error can we derive the true insight which enables us to perceive things in their right and just relations. The correct proportion of all things must arise from understanding what is Truth; and distinguishing Truth from the false claims of error masquerading in its name. How is it possible for a system of doctrine, or belief that recognizes that matter is as real as Spirit, to inculcate the lofty, high morality which is the legitimate fruit of spiritual perception? I do not mean

to say that all who bear the worthy name of Christian Scientists, are magnanimous, or that they reflect credit on the cause they profess to love and serve, for we know that not all of us are doing this; but this rather, is what is maintained,—when the Science-Truth is fully comprehended and *demonstrated*, then, shall its followers manifest such a lofty spiritual sense of magnanimity as never before has appeared among men.

Just one more point must be touched upon out of many that there is not time to consider. It should be evident to a careful observer that no real character can be achieved where there is a lack of genuine, true humility. Humility is a virtue which but few have any right perception regarding. It is associated with weakness, instead of strength, so that it too frequently appears as servility,—a sort of despicable quality, such as Dickens has caricatured in his "Uriah Heep." But this is not humility; for genuine humility is freedom from all sense of false pride, and mad ambition, maintaining at all times, a calm, steady equipoise of temper and mind. It is that quality which enables one to know himself, and never allows its possessor to be thrown off his guard, or balance. Consider how rare a thing this is among the men of the world, educated and disciplined though they have been by the culture and training of the universities and schools. What is material sense, or mortal mind doing to repress these mad fires of ambition which blaze up for a time, only to cast down and destroy? All life's journey through, from the cradle to the sepulchre, the child trained under material influences is taught that success depends on distancing rivals and looking out for the "main chance." "He who cannot be hammer must be anvil; he who cannot pound, must be pounded upon," says an old Roman maxim. The people of the world are living in accord with this pernicious precept. They are consumed with an inordinate desire to be at "the top" whether fitted for it or not, and it is frequently the case that they are not. They believe their happiness is conditioned upon gaining these summits of material power and wealth. What has the boasted culture of the schools done towards

repressing these foolish, sinful ambitions? And so, the child which by our supposed case was placed under material training and in a home where belief in matter and its laws was equal to, if not greater than its recognition of Spirit and a spiritual realm (which is here and now) is imbibing these false notions and growing to manhood in acquiring these false habits that make it seek its own, instead of those things that are another's. Its friends desire the same things for him. But how is it with the other child growing under the spiritual influences and training in a real, sincere Christian Science home? Taught to understand that all of its desires are met and supplied by infinite Mind, and that there is nothing but God and His idea, how little inclination is there for it to go astray? Since all of its aspirations are spiritual and are met completely, in God, what desire is there for that which God never created? "Whom have I in heaven but thee? and there is none upon earth that I desire besides thee," is the language of its chastened affections. The man, or child directed and governed by the standards of material, personal sense, is chaffing, lest it be slighted and unappreciated; and filled with envy, greed, lust, appetite, what sort of a character can such an one rear? what are these but the "hay, stubble, dross" which the fires of purity and truth will burn away? But the mind elevated and purified by divine Love, will gradually realize "that all my need shall be supplied through Jesus Christ." If you talk of character, know that it alone is acquired in the understanding of spiritual verities, but never amid the illusions and glitter of materiality.

What has been offered is but an outline of an immense Truth, viz: that the real battle ground is from the without to the within. It is letting others alone and attending to that most mischievous personage,— "His Majesty, Myself." In casting out error from "self" we are taking the shortest and most direct route towards ushering in the better day. It is a work for each one to accomplish, — this building of character, so that it reflects God and His idea perfectly, harmoniously and forever. Removing the rubbish from our own hearts, we effectually dispose of the problem of evil for

ourselves, and that for all time. Nothing is more grand, more beautiful than character building. Do not these lines of Oliver Wendell Holmes have an almost divine meaning for each one?

"Build thou more stately mansions, O my soul;
As the swift seasons roll:
Leave thy low, vaulted past,
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast;
Till thou at length art free,
Leaving thine outworn shell,
By life's unresting sea."

THE HIDDEN LIFE.

A LONG the path that measures time
We move in grooves which Mind evolves,
And mirror forth a life sublime
If guided by divine resolves.

We trace the warp and woof of thought
Which forms the tapestry of Mind,
And in the tracing Truth is caught,
Which is the Life of all mankind.

Among the beckons that feed the sea
Is found the pure and crystal stream,
Which like some new-born Truth to thee
Will far outshine the diamond's gleam.

The universe of teeming thought
That people realms within the Mind,
Is by the inward conscience caught
And through expression is defined.

The outward form of transient things
That please the eye and lull the sense,
Are sources from which sorrow springs
And have for man no recompense.

There is an inward voice of Soul
Which lifts the hopes of man on high,
Where garnered safe within his goal
Besides the Good which cannot die.

—A. J. Smith.

NOTICE.

All contributions for the Church Building Fund should be sent to Stephen A. Chase, treasurer, Box 136 Fall River, Mass.

SELF-DENIAL.

C. W. CHADWICK.

TO become dissatisfied with one's self is to desire something better, and this desire is inspired of God. Our blessed Master has said, and is still saying: "I am the Way, the Truth and the Life." He was appealing to this desire found in each and every human heart, this desire for good, for something pure and enduring. Unconscious though it may seem, the time will come when it will find expression, and the promise ever awaits it: "Ask and it shall be given you, seek and ye shall find." "I am the way." What way, queries this awakening desire? It is the way that leads away from self, and onward and upward into the realm of Spirit; the way that every man, woman and child must follow in; the way that is unseen to the outward man; the way that leads from sense into Soul, from matter into Mind; the way that leads to eternal salvation, the living or thinking way, the one and only way because it is the right way.

Mortal man for a brief space of time surmises a way of his own, finds pleasure and satisfaction in things pertaining to the world, resorts to worldly policies, is controlled by them, loses sight of the golden rule of justice and honesty, and caters to public opinion, only to surrender at last to the Truth, whose ways are not man's ways. He reaches eventually, through multiplied trials and experiences, where he can say with the wise man: "All is vanity and vexation of spirit." Up to this point he has been travelling his *own* road, and seeing thousands upon thousands going in the same direction, he has mistakenly said: "*My* way is right." When everything was moving along smoothly, earth's possessions increasing and public opinion endorsing, Truth came to this deceived one and said: "Love not the world, neither the things that are in the world," but the desire for the good was smothered, hence the reply: "Go thy way for this time and let me go

mine." It was no effort to love the world and its ways, but to depart from it involved adherence to Principle, which Principle demanded self-denial, therefore it was rejected. With this mortal there was something at stake. In his own estimation there was something to be lost in the denial of self and he did not care to be the loser.

After a few short years the scene changes. *His* way has become extremely unreliable, and through unavailing efforts to secure health and happiness from it, he turns from it and is willing for the first time to be shown a better way, the way of Truth. With him there is a hope for something better, and if it proceeds from a "good and honest heart, it soon ripens into an earnest desire to "overcome evil with good." The voice of Truth coming to this condition of thought says: "If a man would come after me, let him *deny himself* and take up his cross, and follow me."

In this Scripture is sounded the key-note of Christian Science, self-denial, which necessitates an understanding to distinguish between the real and the unreal. Before seeking the Truth of Christian Science we had often wondered why the way that led to Life should be "strait" and "narrow," and why there should be but "few" who could find it. The true meaning of self-denial which is not understood outside of the teachings of Christian Science has fully explained the mystery however, and we are enabled for the first time to enter this strait and narrow way, leading us gradually to the understanding of Life which "flesh and blood cannot inherit." Christian Science is showing us how, through the denial of self, to lose the supposed life of matter that we may find the Life that is real and eternal.

The prophet Isaiah told us to cease "from man whose breath is in his nostrils," realizing that this man was a falsity, for there was no accounting for him in the realm of Spirit, but his discernment of Truth being from a negative standpoint, he could not show by demonstration, how to divide between good and evil, how to lay hold of omnipotence, hence the necessity of a way-shower, or mediator who should point out to humanity the error of believing in two opposite

powers, by demonstrating the supremacy of Good. And when this way-shower comes, see what he says: "If a man would come after me, let him *deny himself*."

A careful study of Jesus' sayings and demonstrations through the teachings of SCIENCE AND HEALTH reveals a divine Principle, which is God, eternal Being, or Spirit. The world of sense calls Jesus' works miraculous, simply because they demonstrate this Principle which contradicts the evidence before the material senses. If they accorded with material testimony, there would be no proof of any existence beyond the realm of matter. Looking deeply into the subject we find that Jesus' whole work was one continual denial of the false claims of matter. The Sermon on the Mount, from beginning to end, denies the testimony of personal sense. No wonder the sensual man is arrayed against its teaching. It tells him to seek "first the kingdom of God and His righteousness," but he prefers to feast on the outward evidence of sin, disease and mortality, for to reject this evidence would be to deny himself.

He sees this means to work out one's own salvation, to take up the cross and follow Jesus "in the regeneration" from sense to Soul, but having been taught by creed and dogma to believe in the actuality of matter, he yields for a time to the claims of the latter, rather than even *believe* that Spirit is Substance and the All-in-all.

Jesus tells us to repent. What is that but to cast out evil thoughts, yea, all material thoughts, and to acknowledge omnipotent Spirit as the only causation? Consider his temptation, when personal sense offers to bestow upon him "all the kingdoms of the world" and their glory, if he would only acknowledge and serve its claims. What was the Master's reply? "Get thee hence, satan." Was this not an emphatic denial of material evidence? In this incident too, we see another important lesson, the harmonious result following self-denial, for we read that after the devil had been rebuked he left Jesus, "and behold, angels came and ministered unto him." Is not the presence of angels (pure thoughts of God) to be preferred to the thoughts of matter,

sin and discord which obtain in the belief of personal intelligence? Jesus tells us that when we pray we must enter into the closet and shut the door. The door that would open to admit selfish material thoughts must be closed to allow Soul to testify in the place of sense. Again personal sense is denied. He tells us to "judge not according to the appearance" but to "judge righteous judgment." Here is another rejection of sensual evidence, for we must admit that Jesus meant what he said. Personal sense saw raging winds and a boisterous sea, but Jesus denied this evidence and the result was "a great calm."

Think you that the Master healed the impotent man by believing in the reality of the evidence before the outward senses? Did he sympathize with the infirm thought that had seemingly held this man in bondage for thirty and eight years, and doubt on this account, whether it was God's will that he should be made whole? Did he not rather *understand* the utter falsity of the material picture, which enabled him to speak with authority concerning man's spiritual perfection? So also when the multitude were fed, Jesus realized that there was bread to eat which material sense knew not of, and the demonstration of this was a rebuke to the disciples present, who lacked the spiritual discernment to annul the false claims of matter. Another lesson in self-denial.

And in the raising of Lazarus, that mortal consciousness which was believing that a lifeless body had died and was buried, was disputed and overruled, and all life and intelligence attributed to God and not to matter. The Bible is full of just such lessons, which illustrate a living Principle opposed to matter and its laws, which Principle can be discerned and understood only as a personal sense of things is denied and overcome in each individual consciousness; and in this connection, let us ponder this fact, that whatever testifies falsely in one instance, will be, must be, wrong in every instance.

Jesus knew that nothing real and eternal was to be found in matter, or in a material sense, therefore his mission was to demonstrate to humanity the reality and omnipotence of

Spirit, by overcoming the claims of matter, sin, disease and death. It was to prove that what men call supernatural and wholly foreign to the experiences of every-day life, is a divinely natural manifestation of the Life that is God; in other words, the natural result of living in obedience to the will of God. Does it not follow then, that to be obedient to the law of Spirit is to reject from thought the supposed laws of matter, or the evidence of the material senses? Even so, and Christian Science teaches us *how* to reject, by giving us fixed rules, which, when demonstrated, lead to the apprehension of Life that knows neither beginning nor ending.

The basis of all action in Christian Science is the supremacy of Mind or Spirit. Christian Science alone reveals this great Truth to the present age. For centuries mankind have been groping in darkness, seeing, as they supposed, good and evil dwelling together, without knowing how to separate the two. The impersonal remedy for every discord of sense, however, has at last been revealed to humanity, and scientifically expressed, it is this: "All is Mind, there is no matter." (SCIENCE AND HEALTH.) Does this sound absurd? Yes, to the carnal man or self that Jesus tells us to deny, for as Saint Paul says, "the carnal man is enmity against God," and is not even "subject to the law of God," but to the sincere and honest heart that is yearning and striving for the Life divine, the one and only Good, it is the harbinger of health and peace. In it he sees that the way Jesus mapped out is wholly a mental one, revealing all action and Life in Mind, separate and apart from matter. He sees that thought precedes every effect, and that if he would have a harmonious body he must control it through Mind, its cause, by casting out discordant thoughts. Turning then to the Scripture, he is able for the first time to grasp the significance of Jesus' words: "A man's foes shall be they of his own household." He sees that this household of thought embraces a knowledge of the world, the flesh and all evil, that within it is no knowledge of the Mind of the Christ that knows no evil, and that outside of it

is all that is real and eternal; therefore to become conscious of the real he must reject the unreal, he must deny the false self that claims a consciousness of both good and evil, for this is the Adam in whom all are dead to the Truth. He sees too, that he must watch his own as well as another's thoughts,— must regulate his *own* household.

The discernment that All is Mind and this Mind God, precludes the existence of anything unlike Mind, Spirit, for like creates like, and Spirit being causation, all results or effects must be purely spiritual. Reasoning from cause to effect, like Isaiah, the honest seeker finds there is no accounting for the "man whose breath is in his nostrils," and the only conclusion he arrives at is that that which appears as mortal and material must be unreal, for it bears no resemblance to Spirit or Spirit's creations, which accords with Jesus' words: "That which is born of the flesh is flesh and that which is born of the Spirit is Spirit," and also with the Apostle's: "Whosoever is born of God sinneth not." Gladly does he turn from this Adam or personal man, which seemeth to his own false consciousness to be something, but in reality is nothing, for he can say with the Apostle: "I perceive that in me (that is in my flesh) dwelleth no good thing (no thought of God)," and with the Master: "It is the Spirit that quickeneth, the flesh profiteth nothing." Discerning even a little of the nothing of self, he will not only seek but strive to become more and more acquainted with this self, and just in proportion as he discerns its unreality will he deny it and so demonstrate the reality of Good. The world's Christianity rejects the healing power of Truth and Love, and says that to *believe* in God is all that is necessary. Such doctrine as this leaves mortal self intact, with not even an incentive to self-denial. To improve mortal man and to make a Christian of him are two very different things; the one is self-love, the other is self-denial. Are we, as professing Christian Scientists, choosing between the two? Science bids man appropriate his birthright of dominion which is understanding, the opposite of blind belief. Consider this thought as expressed in the Master's words: "This is Life

eternal, that they might know (understand) thee, the only true God, and Jesus Christ whom thou hast sent."

He who would follow in the footsteps of the Christ must, to begin with, become dissatisfied with belief (Adam) and then press forward into the light of understanding, which alone brings peace, joy and harmony on earth. He must seek to be absent from the body (self) and to be present with the Lord. Only through the denial of self will he be freed from the false claims of sickness, sin and death, for to believe in self is to misunderstand God and misunderstanding is all that ever occasions a sense of discord. The thought that would find Good, must be removed from the self that is opposed to the Good.

Have we ever stopped to think that Jesus would never have told us to deny anything that is of God? How impossible to lose that which is real and eternal! Nothing that lives can ever be deprived of its God-given Being, can ever be separated from Life that is God. The letter of Scripture would indicate to the contrary, but thanks to Christian Science we are no longer in bondage to the letter that killeth. We have chosen the way of self-denial, rather than "enjoy the pleasures of sin for a season."

A beginning signifies an ending, therefore that false consciousness which recognizes a beginning must sometime and in some way come to an end. Mortals admit an end to mortality, but they expect to find it in death. This is but the erroneous reasoning of personal sense, for through righteousness (right thinking and acting) alone can the sense of a material or bodily existence be outgrown. The supposed death of the body mortal, Science tells us, is not the death of unrighteousness.

Whatever contradicts the facts of spiritual creation, revealing God, man and the universe in perfect harmony, "the same yesterday, and today and forever," must be a misconception of facts, originating in the false self or personality which we are bidden to deny, and this misunderstanding is all that is to be lost. God's gift to man is eternal Life, unknown to a finite or personal sense.

Self is further defined as the belief or supposition that Life, Substance and Intelligence are in matter. This belief divides itself into five physical senses, which afford no evidence of Spirit, but limit all things, claiming Life and Intelligence to be finite and structural, and man, God's child, physical, subject to birth, growth and decay, the very opposite of Truth. What think you? Was Jesus' language too strong, when he said to the belief of intelligent matter: "Ye are of *your* father, the Devil?"

Saint Paul speaks of "bringing into captivity every thought to the obedience of Christ." Does this not point to a most complete denial of self? The demands of Truth on this point are imperative. They leave no half-way condition for thought to rest in, but compel the utter annihilation in human consciousness of every thought that is unlike eternal Life, Truth and Love.

Error claims that self-denial is impracticable, and from error's standpoint, which is that of matter, it is, but from a positive or truly Christian standpoint, which is that of Spirit, it is the prime essential to all spiritual growth. It is something that must be carried into the every-day walks of life. Wherever we are and whatever we are doing, the unceasing prayer of self-denial must accompany us, else there is something left undone. Jesus overcame the world to show us how to do the same. The work that the Father hath given us is before us, and in a word it is *self-denial*. Overcome self and we have overcome a material finite sense of the world.

This means a putting off of "the old man" with his erroneous thoughts. To illustrate: the claim of sickness presents itself, but knowing that God is not the creator of evil, we deny the claim and arise in thought to discern that health is a mental and not a physical or bodily condition. A thought of sin is in like manner denied, and a higher sense of the Good takes its place. A thought of sorrow is supplanted by one of joy, for one is real and the other unreal. The thought of hatred, envy, malice, jealousy, or revenge seeks admission, but knowing that Good alone has power, we

cast it out and a purer sense of Love prevails. The desire for personal — or self-aggrandizement comes; this too is rejected and a deeper sense of humility is the result; and so on through the whole range of materiality, until the nothingness of all the claims (thoughts) of matter are fully realized and we enter into the house of the Lord, there to abide forever in understanding. Is this mental way so impracticable after all? Truth says: "Come and see," for not until we *do* the will of the Father shall we be able to judge pro or con.

Are we truly *willing* to do the Father's will? That is the all-important question for each and every one of us to decide. Are we truly ready to believe and to demonstrate in our daily living that there is but one Good and that God; that matter and personal man are falsities and never were created; ready to know "*no man after the flesh*," ready to call no man Father upon earth? If so, then nothing can prevent us from coming out from the world and being separate from all belief, in order that we may seek first the kingdom of the one Mind and its ideas.

The honest seeker for Truth who has discerned even in part the teachings of SCIENCE AND HEALTH, is able to distinguish between good and evil, and he will reject the thoughts of the latter, even though by so doing, the evidence of the five personal senses' is reversed, as must always be the case.

Jesus says that he came into the world that "they which see might be made blind," that is, blind to sensible evidence in order that the evidence of spiritual existence might be realized, destroying all the discords of earth.

CHRISTOPHER COLUMBUS.

With faith unshadowed by the night,
Undazzled by the day,
With hope that plumed thee for the flight,
And courage to assay,
God sent thee from the crowded ark,
Christ-bearer, like the dove,
To find, o'er sundering waters dark,
New lands for conquering love.

— John B. Tabb.

"HAVE MERCY."

ALICE JENNINGS.

"But if ye had known what this meaneth, I will have mercy; and not sacrifice, ye would not have condemned the guiltless."—*Matt. xii. 7.*

THE Word of God reaches, with its intrinsic, spiritual meaning, in some degree, the meek in every age; for meekness accords with divine Wisdom. By the abasement or relinquishment of self, the earthward weight, those thus loosened from the snares and nets of finite sense, rise in Spirit, through the elevation of divine thought.

This ascending recognition of infinite Being is beyond the flesh or physical sense, and is therefore metaphysical. The Kingdom, which we must claim through Christ, Truth, eschewing all other as Jesus did, being "not of this (physical) world," is truly transcendent. It is the realm of the infinite "I am," Him who is "the Truth,"—this spiritually metaphysical universe, opened to us by understanding of the Heaven or eternity of Good, that is in divine Mind.

We cannot so much as come to the door of this immortal abiding-place, except as a little child, beginning anew, giving up matter for Mind. Then as old views pass away, the true universe, always new, is spiritually discerned. Truth is no longer "The Unknown," nor Life "A Great Perhaps." The ever-present, living God, divine Mind, is revealed, and the sons of God in Him. In Christian Science a proof of immortality is given by its casting out error, discord, contrariety against Spirit, Life, and conferring, instead, the continuity of good health through demonstration, and also manifested assurance of the Holy Comforter as ever-present to spiritual sense.

The order of Heaven is for every one. Its rule is spiritual freedom. Meeting consistent and unvarying application, it proves the infallibility of God's ideal, in the man of His creating,—His likeness. The immanency of celestial in-

finity makes man superior to the world, the common enemy, or finity, revealing his present glorious liberty in the Spirit of the Lord.

The Voice of Wisdom, enabling us to see these truths, speaks most clearly to the one who, through great, invincible desire for holiness, and obedience to God in goodness, best comprehends and demonstrates absolute Good or Spirit, as Life, Truth, Love. This is revelation indeed,—true Christianity unsealing its depths of excellency, showing forth God's supremacy—that infinite Mind expressed is all in all.

To an honest seeker for truth SCIENCE AND HEALTH is a glorious bestowal,—a reward from God. The Voice speaking through this book unveils Love as the one true God for every man, demonstrable in divine Principle as conquering all things, that is, in manifesting all Good, and casting out all evil. This is no other than the Redeemer's perfect work brought to light. "The gift of God is eternal Life." Man must image his Maker in divine health and reflection of God's perfect likeness. Christian Science inculcates bountiful shining upon others with Light's prerogative of extinguishing "the darkness upon the face of error" (SCIENCE AND HEALTH 485, 9), assuming forms of sickness, sin, and death. By this reflection only, one has willingly received the Holy Spirit, or the Science of God. This is accepting Christ unconditionally, and understandingly. At last the spiritual inquiry,—aye, the longing, unquenchable before, for the substance of Truth, is answered for us: God is All!

May not the open-eyed see that the prophecy of Isa. ii. is being fulfilled in the doom of all idolatry, the destruction of the false claim of life, substance, and intelligence apart from God? Is not that Day (SCIENCE AND HEALTH 562, 27) dawning to human consciousness when the Lord alone shall be exalted; when to the seeing eye and hearing ear of spirituality, sin, disease, and death appear no more as reality,—for God is One, Spirit?

Through SCIENCE AND HEALTH we are brought to an apprehension of the First Cause, or divine Principle, and its

perfect effect, to perceive that the products of Mind are not mutable nor evil, but God's own expression of His glory. Is not this the teaching of the Holy Advocate? When it is heard (understood), all that appears to be something beside God is expunged from consciousness as nothing, and "every thought brought into the obedience of Christ," wherein man is seen to be one with God, by divine reflection, according to Jesus' example and teaching.

Let us recollect that through this book,—the key to the Scriptures,—we have a reiteration of God's most distinguishing attributes, among which "mercy" is given as the second. (SCIENCE AND HEALTH 449.) Let us also remember that as followers of its teachings, we are privileged to be members of the Church in God, founded upon the divine Principle of the Master's mighty works and explanatory words. (SCIENCE AND HEALTH 562, 9.) Through this elevating conception of man's embassy on earth,—the manifestation of divinity, of Soul as real, not sense,—the name of this Church is given us as the Church of Christ, Scientist. By the same inspired thought we have the peculiar and sacred right of subscribing, as of integrity toward God and honor among men, to the sublimely simple and beautiful Tenets, the third of which is as follows: "We promise to love one another, and to work, watch, and pray; to strive against sin, and to keep the Ten Commandments; to deal justly, love mercy, walk humbly, and, inasmuch as we are enabled by the Truth, to cast out evil and heal the sick." Hence we receive the "spirit of adoption," on the atonement in the perception of true relationship to God. We find the at-one-ment of God's creation with Him, the Good One, in Love, Life, and Truth. Herein is the bond of peace and co-operation, which unites us in true fellowship with Christ in Omniscience (all Science, divine), under the title fraught with such richness of wisdom,—Christian Science.

To demonstrate Christ's love of Good and its freedom, to be like Him "pitiful and of tender mercy," it is essential that we should be always ready to bear away burdens (material sense). See how often mercy and truth are coupled

in the BIBLE; and note another divine co-relation mentioned in numerous praises of God, such as this, "He is good: for His mercy endureth forever."

In Luke 18, 9-14, the parable rebukes self-righteousness, which is a claim of self apart from and irreconcilable to God, "not subject to His law, neither indeed can be." The Pharisee gave tithes of all that he possessed, and performed the observances enjoined by the conventionalities of his belief. But Jesus had more than once in his teaching, referring to dead rites and ceremonies, quoted the text as a mandate from God, "I will have mercy, and not sacrifice." The Publican's only ceremony was to turn to God as the means of ceasing to be a sinner. This parable brings out the antithesis between trust in man's supposed self-hood, and trust in God as the Principle of Being and author of mercy. The latter builds its hope upon such fine justice as this indicated by Pope:

"That mercy I to others show,
That mercy show to me."

Straight-forward benevolence makes the measure of its duty to others certainly nothing less than its own asking. The fact is ever involved that whatever a man gives (sows) he also receives (reaps). One of the beatitudes gives us the Master's words: "Blessed are the merciful, for they shall obtain mercy."

Why cannot one be forgiven of God until he has forgiven (destroyed the sense of) aught he has against any, but must be delivered to the tormentors (discords, sufferings in sense) that all shall be paid which is due? Because to see evil as real in any is to make a reality of sin,—that which is unreal in divine Mind,—and this is sin's self, the false consciousness or ignorance of Good, which cannot be pardoned, but must bear its illusive effects, for error destroys itself, until Light, the understanding of Truth, obliterates the opacity. Intelligence appears, instead of the negation, and the spiritual idea is seen to be intact. "Let the wicked forsake his way, and the unrighteous man his thoughts: and

let him return unto the Lord, and He will have mercy upon him, for he will abundantly pardon."

The Pharisee, although he said that he was not unjust, was not "justified," while the Publican was. One makes contributions to his own way in self-gratification; the other in deep contrition seeks to get rid of self, the unreal sense of sin, and give up all for God.

In humility, yielding to Spirit's supremacy, is the first step in the way of coming after Jesus, and entering into the glory of infinite Good. With the cessation of self-seeking, the heavenly happiness of doing good to others is the spring of conduct. The doing of good deeds in the highest, the Master's works, is taught in SCIENCE AND HEALTH so that all may follow.

Many raised from physical suffering, many once destitute of joy, shorn of human hopes, many restless wanderers, seeking, as lost sheep, the true fold, are saying, "Christian Science has been such a comfort and blessing to me." Its Light cannot be hidden. The loving and wise will walk in it.

To all beholding this movement of the age, condemn not that which is of God, the Science of Mind-healing. May no seeker reject it in part, or fail to appropriate the qualities it shines through.

There should be no lower conception of mercy than Shakespeare's — that its quality cannot be "strained," but must be genuine, for "it blesses him that gives and him that takes." One is not a Christian Scientist merely by having a methodic arrangement of words for all occasions. Loving God supremely and the neighbor as the Ego-man gives a new meaning to the Golden Rule, and renders it faithfully in practice.

God being Love, how could unkindness assume to be something, when God is real to us? Even with those who seem to defy the Good, and laugh to scorn the lessons of divinity we are called to be very compassionately charitable. They may be in the depths of woe, through the self-torture of error, not knowing how to escape it, yet yearning for

Love, but well-nigh unhoping. Shall not the Christian Scientist be pitiful, when really the earth is "full of mercy," according to the law of God? "Watch!" is the injunction of the Tenet, and a promise by the Scientist. "Watch for Wisdom, Truth, and Love," says SCIENCE AND HEALTH.

Of the opposite from this true watchfulness, Isaiah gives the warning, "All that watch for iniquity are cut off." Whether toward those not claiming to be of us, or those in the ranks, to accept evil-seeming as reality, is to turn away from the Principle of harmony, and choose darkness rather than Light. Is not the mortal concept, "the wicked that desireth evil, and in whose eyes his neighbor findeth no favor?"

How earnestly we should heed the oft-repeated prohibition, "Let none of you imagine evil against his brother in your heart." Suspicion is self-mesmerism, seeing its own shadows cast upon others. If pride could have power to oppose God its desire would purpose to oppress and destroy the spiritual idea. Cruelty and malevolence are the antipodes of the divine characteristics, and, through Truth, are found to be illusions that cannot deceive, nor have power over one in the line of righteousness. The purpose, conscious or unconscious, to hold another down under the belief of error as individual, would assert a creation from beneath rather than from above. But the universe is God's creation, and His is the government. For the sake of Christ, Truth, "sins and iniquities must be remembered no more."

To read mortal thought as error and speak of it as Truth, is not the benevolent judgment, which uplifts through the power of God that delivers from falsity. To see error, as error, and then as nothingness, because Good is Truth, All Reality, is the endowment of Mind-reading in Science. "God is the father of mercies." His children are forbearing, courteous, clement, kindly-affectioned.

This does not mean that sin or error should be ignored and left to present claims. Remembering that "the wages of sin is death," divine mercy would prompt disclosure of the cause and its destruction, even at the expense of being

for a while perhaps, unloved in return. It is the unselfish force that would break every yoke binding to inharmony. The true method in Jesus' way, quickly puts the temptation behind, and sets forth the unreality of all unlike Christ. Love claiming no righteousness in self must be exalting. Said our Master: "Father, I will that they also, whom thou hast given me, be with me where I am."

The mantle of charity with which in Science we are to cover others is not to wait until the struggling heart has gone beyond the ken of our human helpfulness; it is the loving endeavor to shield him from down-casting beliefs — from himself and others, and to bring him to the realization that *now* he lives, moves, and has his being in Life, Truth, and Love.

Of old the mercy-seat was represented as the throne for the majesty and Holy presence of God. The tenderly compassionate consciousness is enthroned in the Substance of Soul in reflecting the might and grandeur of divine Mind. At this mercy-seat the wisdom of the Infinite is ascertained; His glory manifested, and radiated. Here sin is covered from consciousness, cast out by sacrificing the mortal sense of Being. Would we lift others above the cross, — for this was prefigured? Then, bearing it, we are to be unwearying in divinely-merciful works, words, and thoughts.

The divine Light or radiancy of spiritual understanding was symbolized as emanating from the mercy-seat, betokening acceptance of the divine ideal upon the earth, illuminating every man. Gentleness and mercy among mortals is also thankfulness for Spirit, for Life, Truth, Love, — seeing the falsity of matter and its accompaniment, the sense of sin, suffering, death. Another thought conveyed by the word is that of reward, for Good is supreme to mercy.

The heavenly manna, typical of Truth, the budding rod, or spiritual strength that blossoms into the "beauty of holiness," and the ark of the covenant, pointing to man's eternal co-existence with God, are still to be found in mercy's resting-place, and never apart from it, for mercy is Love's attribute.

What can give so great joy as largeness of love in enhancing the eternal happiness of others, through ever-present

Truth! Our heavenly father causes us through Christian Science to put far from us every suggestion of cruelty, even of unkindness in the slightest degree, that we may not be working against God and man and Heaven, but for Good universal.

How can the beautiful fifty-first Psalm be our *Miserere*, of Godly import unless we hear the echo of the joy and gladness that we have given? May we never forget that we are purified from the old leaven of unrighteousness, by walking in Spirit.

Soul crowneth true Christians with loving kindness and tender mercies. May we not apprehend that merciful lovingness brings out its results in the consciousness of eternal Life? The beneficence of humility finds beauty, goodness, Truth, ever-present. In Godlikeness there is no self-assertiveness, opposing the divine attributes. Meekness is ever faithful to immortal qualities. The cherubim of glory with upward pointing wings, overshadowing the mercy-seat, were all one with it,—carved out of it. We may learn that the exercise of sweet mercy gives us the divine guidance and protection whereby we are always directed to Holy Principle and the Unity of Good. In the omnipresence of Mind there is no darkness; the only Life, Substance, Intelligence, is Soul; and its reflection is man's reality. By the fulness of this understanding in Christian Science and its demonstration over every opposing claim we reach the glory of the Spiritual Shekinah and enter in (SCIENCE & HEALTH 346.1). The Bible gives this enjoinder: "Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life."

NOTICE.

ALL orders for SCIENCE AND HEALTH, and all other works of the Rev. Mary B. G. Eddy, should be addressed to E. J. Foster Eddy, M. D. C. S. D., who has become the publisher of all of them. All remittances should also be made payable to him.

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A SONG FOR THE NEW YEAR.

MARY ELLA WEBB.

LONG years ago o'er Bethlehem
There shone a star,
Guiding by Love the three wise men
From lands afar ;

Where in a lowly manger lay
The Christ-child sweet.
Wisdom and learning, reverent, knelt,
Low at his feet.

The virgin-mother o'er her child
Kept silent ward.
While gifts,— " gold, frankincense, and myrrh,"
They brought their Lord.

Flying on wings of love and light
A countless throng,
Sang, " Peace on Earth, Good will to man ;"
A glad " new song."

Again the star shines through the night,
The star of Love ;
And Christian Science lifts our eyes
To Heaven above.

Again is heard the chorus sweet,
Of " Peace on Earth ;"
And mortals kneeling at Love's feet
Receive new birth.

For Woman " crowned with stars " repeats
To hearts forlorn,
That song the white-wing'd Angels sang :
THE CHRIST IS BORN.

FROM ETHICAL RELIGION TO CHRISTIAN SCIENCE.

R. RICHARDSON.

WHEN John had first preached before his coming the baptism of repentance to all the people of Israel. And as John fulfilled his course, he said, Whom think ye that I am? I am not *he*. But, behold, there cometh one after me, whose shoes of his feet I am not worthy to loose. Acts xiii. 24, 25.

For John truly baptised with water; but ye shall be baptised with the Holy Ghost not many days hence. Acts I. 5.

HOW beautifully clear is the description of the three baptisms in the article entitled *Pond and Purpose* in the August JOURNAL, by the Rev. Mary B. G. Eddy. It seems like a landscape painting by a skilful artist. Each time we look at it we see some feature we had not observed before. In holding the baptism of repentance in contemplation, it seems to cover all human conditions, for indeed are not the higher attributes of human nature "a stricken state of human consciousness wherein mortals gain severe views of themselves?" *Pond and Purpose*. The Moses thought (moral courage) is expressed by many who are striving to overcome the grosser elements of mankind, and appeal to the Pharaohs of the hour to liberate their thoughts from the Egyptian bondage of the lower to the higher purposes and desires of human nature.

The many instances of philanthropy suggest that the baptism of repentance "rends the veil hiding mental deformity." *Pond and Purpose*. In frequent cases when great accumulation of money has become accomplished, seeing the deformity of unequal conditions, men seek the means they think best adapted to cover the necessity and make the lame condition walk upright.

Every thoughtful person must appreciate as a fact that bequests by those who have accumulated material wealth, are of a higher standard, and more general in their scope in these latter days than ever before in the world's history, and also that there seems to be a growing tendency with people of means to do something that they believe to be for the elevation of the race. Consequently endowments for new institutions, and to increase the scope and facilities of old ones, so that they may better meet the want of humanity, are of frequent occurrence. To the same end

are many organizations whose purpose is to help humanity to rise to higher planes of living and character.

Conspicuous among these are the many societies for ethical culture, which seem to bring out the John-the-Baptist doctrine of repentance in a religion of humanity, teaching man's responsibility to man regardless of creed or dogma, and that virtue brings its own reward; thus little by little destroying inequalities wherever they can, by education and coöperation, work in furthering the law of righteousness.

Many beautiful lives are diligent in this work along the lines of highest human endeavor, ever seeking to meet and overcome some want occasioned by the natural degeneracy of mortal thought. But in all this, and through it all, do we not see in the light of the second baptism, that the doctrine of repentance is expressed in a desire to supply a want of some kind common to human necessities? But like John the Baptist, must not the present sense of philanthropy and repentance be decapitated in resolving thought from a material to a spiritual basis, through which mankind may work by and through the omnipotence of Good?

In reaching this consciousness we soon find the impotency of the very highest human purposes and energies, so subject are they to the law of finite limitation. The most successful accomplishment of strictly human endeavor has never yet, since Adam's world began, carried man beyond the need of something not yet attained. Even Solomon in all his glory beheld that all was vanity and vexation of spirit, because notwithstanding all his wisdom, he had not reached a point of sufficient spiritual discernment to carry him to the baptism of the Holy Ghost.

Solomon is typical of the wisdom of the world to-day. It is ever asserting that it is something, when it is nothing. Vanity endeavors to correct its own abuses, but never gets beyond the Solomon point until Truth is perceived and understood. Then only does that Love which is the fulfilling of the law go out into the brotherhood of man, and bring to their understanding the knowledge that the successful and unsuccessful issues of human effort are alike delusive.

We are all children of God, capable of reflecting that which is real and eternal, consequently have no need to experience want, if we but embrace our spiritual heritage, letting only Good control every thought and aim of our lives. Such a glorious immer-

sion in divine Power is gained only by heeding the Master's injunction contained in Matthew xvi. 24, "If any man will come after me, let him deny himself, and take up his cross, and follow me." It is truly a Scientifically Christian problem to carry our cross, and follow his immaculate example to the successful crucifixion of all mortal error.

We must exercise the greatest care lest we drop from the pinnacle of our understanding the conception that God is the only Thinker. We have but to reflect or express his Thought in order to stand constantly "porter at the door of our own thought." SCIENCE AND HEALTH. In the guarding thus of our thought channels, and knowing that their true source is spiritual, lies the great work of Christian Science.

Those who ignorantly criticise Christian Science little know what it means to work up to a knowledge of being worthy the name, and it becomes us who assume to carry the standard to pray without ceasing, knowing that only in proportion as we truly pray (demonstrate the Truth) do we overcome the claims of materiality, and thus prove that we have been baptized in the Holy Ghost.

THE following are extracts from a lengthy essay written by R. Sears M. D. of Marshalltown, Iowa, entitled, "The influence of mind as a cause and cure of disease," and published in a recent number of *The New York Medical Examiner*, one of the leading publications of the Allopathic School. Dr. Sears was for upwards of thirty years an Allopathic physician in active practice: —

The early history of medicine is obscure and uncertain. In fact empiricism of the rudest sort seemed all of it. The causes of disease were little understood as well as their cure. The remedies used were of very uncertain efficacy; charms and incantations often took the place of other remedies. As medical knowledge became more general, medical research into the causes and nature of diseases became more profound and scientific. The virtues of the remedies used to cure disease and the quantity necessary to produce results became more surely known. To the present century, and to the latter part of it, belongs the credit of the most thorough and scientific investigations into the etiology of disease and into the character and efficacy of remedies. Much, very much, has been learned which hitherto had been unknown or only vaguely suspected. All honor is due this noble army of honest, patient, persistent and brilliant investigators.

While the profession has generally held to the theory of man's dual nature, I regret that truth compels me to say that these investigations have usually been in the direction of the material man. Very few com-

paratively have been the researches of medical men into the realm of mind or the spiritual man. Even in their investigations into disordered mental conditions, as insanity and other diseases of the nervous system, they have pushed their search into the physical condition of the brain and its appendages in order to discover there what changes in their physical condition caused the mental phenomena. They seem to assume that these mental conditions are the result of physical causes only, and ignore the physical effect upon the brain and its appendages by the continued influence of mind acting on them.

I apprehend that many diseased conditions of the brain could be traced back to some continued condition of the mind producing the pathological conditions of the material structures. Many delicate organizations have, by some sudden shock, been thrown into a state of hopeless disease. The news of the sudden death of a dearly loved husband has often thrown the delicate and sensitive wife into convulsions and unconsciousness. Violent paroxysms of anger have caused apoplexy and death. During malignant epidemics many have been driven to a sick bed by fear alone. One night of terror is said to have caused the hair to turn prematurely gray. One night of mental agony has often caused the well to become hopeless invalids. Constant grief, long standing and bitter jealousy, constant care and corroding anxiety often tend much to the development of cancer. In the large majority of cases coming under my own care I have found it occurred in persons who had long lived under such conditions.

Colonel Ingersoll, in his foolish crusade against the belief of the Christian world as to the inspiration of the Scriptures, speaks of the "Mistakes of Moses" and seeks to bring ridicule on the Bible and the entire system of religion founded on its teachings. Should some self-styled reformer, well versed in the history of medicine and able to point out the mistakes of medicines and medical men in past ages, and show the results of these mistakes upon the human family, would it not bring ridicule upon medical pretensions? Nay, more, would it not cause a feeling akin to horror among the people as they stood aghast looking down into the dark abyss into which so many millions of their fellow men had been plunged through the ignorance and recklessness of those who had led them to believe in their knowledge and ability to treat their diseases successfully?

In one country hamlet, now a flourishing city, a physician, in three weeks, sent thirteen poor victims into untimely graves. They had typhoid fever. He gave them calomel and jalap in large and repeated doses, salts and senna "to work it off." Then put them on tartar emetic, "all they could stand." He told me he would have given them "still more active remedies if he could have obtained them." They all died on the ninth day after the attack of the disease, or, rather, the attack of the doctor.

What causes disease? Is it the result of material elements alone acting on the physical system, or is it the result of mental impressions producing physical results? These are questions for every medical man to look squarely in the face and attempt to carefully and honestly solve, but which can only be fully determined by future generations.

This question now arises: What influence does mind have in eradicating disease and in restoring health? What produces the effect of remedies upon the system? Is it the result of material remedies acting on the material or physical man, or is it the result of mind acting on mind or the spiritual man?

I am an Allopathist; I am taught and fully believe that the remedies I administer will produce effects just opposite to the disease, and that their efficacy is in proportion to the quantity given. My competitor across the street is a Homœopathist, and believes the remedies he administers will in full doses produce in his patient a condition analogous to the disease, but if given in infinitesimal doses will cause symptoms opposite to the disease and thus eradicate it from his patient's system, and that the healing properties of his remedy lie in their extreme attenuation. We are both often successful in treating disease. Another competitor treats his patients with water only, with a fair degree of success. Another uses electricity only, and succeeds fairly. Another is a magnetic healer. He and his patients fully believe that by some subtle influence he transmits the magnetic fluid (whatever that may be) from his own person to the diseased organs of his patients and thus cures them. What is the influence that cures these cases?

Dr. B—, for many years in active practise in my county (now retired on account of ill health), informed me that he treated over sixty cases of typhoid fever in one season, without administering a single particle of medicine. He gave them proper care and nourishment, and administered placebos only. Every case recovered; while his competitors medicated freely, with marked fatality attending their practise. My old friend Dr. H—, of Powsheik County, now many years deceased, often said to me, "I have no confidence in the remedies we give. They do not cure. There must be some other influence that cures disease. I know not what it is, but I am sure it is not the remedies we give." I was astonished to hear him speak thus, for at the time I had unbounded confidence in medication. . . . Medical theories and practises, one after another, change, and the old is abandoned for what is thought to be wiser and better. Pasteur has a remedy for rabies. Is the remedy reliable? Is the cure certain?

Koch supposed he had found the cause of tubercles and a certain remedy for consumption. Does the remedy cause a certain cure? Is the germ theory entirely satisfactory, and are we sure that future investigations will not send confusion into the ranks of those who now so strenuously advocate that theory? As we delve into the hitherto unknown and seek to unravel the mysteries of life and creation, what a feeling of insignificance comes over us as we realize how little we really know. Is it the part of true wisdom, or integrity, or real devotion to scientific investigations, to deride or scoff at and persecute new ideas, until by careful and honest personal investigation such new ideas are proven to be erroneous? No honest or intelligent medical man can afford to deny, disparage or ridicule and persecute a new idea until by an honest and rigid personal investigation he has proved that idea to be erroneous and false.

COLUMBUS IN THE LIGHT OF CHRISTIAN SCIENCE.

MRS. SUE MIMS.

JUST four hundred years ago was a man brave with the conviction that beyond the finite limitations of human knowledge of the earth, there was a broader outlook for the children of men. His profound studies and experiments pointed to a pathway across the seas to other lands. This conviction was utterly opposed to the current of prevalent opinion at that time concerning the earth. Therefore with brave, persistent energy, for weary months and years, he sought the means for carrying out his seemingly baseless scheme of exploration.

Finally through the intervention of a pious monk, he was introduced at the court of Ferdinand and Isabella; and after another weary waiting Isabella (the feminine thought) was willing to give her jewels that he might have means to undertake his perilous voyage to find other lands for her empire, and, perhaps, new converts to her beloved Church.

Fitted out with three frail vessels, the only one having a deck being the *Santa Maria* (Holy Mary), and with a crew full of doubt and fear, Columbus sailed from the coasts of Spain. The trials and sorrows, the doubts hopes and fears of this crew, as day after day, they failed to realize their promised hopes in discovering the new world held out to them by their dauntless leader, history tells in painful, graphic words.

Finally joy filled their hearts. The beloved land was in sight, and on bended knees, with thankful hearts to God, they planted the flag of Spain, and put the seal of Ferdinand and Isabella on the new possession. Was not this a foreshadowing of the most sublime event of human history? For it is in this new world of Columbus, this land of the highest human invention, where the subtlest material forces are reaching their culmination; where Babylon in her splendor is revealing the hidden mysteries of mortal thought, and where the highest spiritual understanding is illumining consciousness with the ineffable glory of Divine Science, that the great life problem is being solved.

To-day in the irradiance of Spirit on the "ever agitated, but

healthful waters of Truth," a woman in the name and spirit of Love has launched her barque, and is leading her followers to the realm of Soul,—the infinite realm of the Real. Storms have beset, and her followers at times have murmured at the demands of Truth, and over errors to be overcome before possession of the heavenly heritage is realized. Waves of human concepts, and storms of human opinions and hypotheses, and fleshly antagonisms have assailed this pure voyager, the inspired Wayshower, to the haven of Spirit.

No earthly potentate has thrown around her the *ægis* of his protection; no banner of earthly power has waved above her barque in its voyage along the strait and narrow path of Spirit. She puts no earthly seal on this divine possession; but in the name of Christian Science, and under the banner of Love, she opens the portals of our home with God "eternal in the heavens," revealing the sublime ultimate of all aspiration and attainment,—man's glorified consciousness in which Good forever dwells: the temple of the Holy Spirit, the divine idea of infinite Mind.

THE PHYSICIAN.

WE KNOW THE DOCTOR IS FALLIBLE, YET WE TRUST HIM
IMPLICITLY.

WITHOUT any pretense of faith in any doctor who is not regular, and without prejudice to a sincere intention of calling in a thoroughly instructed and expert practitioner whenever occasion demands, it is still permissible to smile amiably at the professional jealousy of quacks. The successful physician, with exceptions which happily are much more numerous than they were, is the most intolerant despot on earth. And we encourage him to be so.

We are vaguely aware of the limitations of his knowledge; we know that he has to guess first what is the matter with us, and next what will do us good, and that though there are facts his acquaintance with which helps him to guess right, many theories that regulate his professional action are still hypothetical, and may or may not be correct. We know that he has discovered that many of the methods his father used were unwise and deleterious, and that the doses his grandfather gave often hastened the result they were intended to prevent and hindered what they were designed to induce.

But it is one thing for us to flock of our own accord to the doctors, and quite another thing for those professional gentlemen to hold that we shall come to them and to none else, and that we may neither be legitimately born, nor die legally, except with the concurrence of the learned faculty. — *Scribner's*.

NOTES FROM THE FIELD.

THE following is a copy of a letter written to Bro. Chase, the new treasurer, and is a fair example of many which he receives. Such earnest outpourings of honest hearts which have been touched by the finger of divine Love, are helpful and uplifting. God is verily no respecter of persons.

DEAR BROTHER IN CHRIST:—I have just received the December JOURNAL that is so full of goodness and Light. I have also the new *Hymnal*, and it is most beautiful in its uplifting songs of praise. I have nearly all of our dear Mother's works, and they are my meat and drink. Although I am alone here with my God and my books, I am happy, and would not give this peace of mind for all the gold and fame in the world. I have got the good out of SCIENCE AND HEALTH and the BIBLE. I have had no teacher but God and our dear Teacher's books, and I tell the people here that I am not afraid of anything but to do wrong. They call me crazy, but I can say with our dear Teacher, that does not move me from the Truth. Here is my mite for our Mother Church. I washed for this dollar, and if I could send ten thousand times one dollar, I could not send it with more love than I send this one. May God help me to walk in the path the Master and Teacher have worked out for us.—G.

Here is another:—

Kindly find check for \$500.00, the amount pledged by me to Mr. Lang for the Christian Science Church Fund. We should regard it a blessed privilege to contribute to the upbuilding of God's Truth, and be devoutly thankful for this second coming of our Saviour; and for the revelation of the Truth of God through our Teacher and Leader, Rev. Mary B. G. Eddy.

I pledge at this time, one thousand dollars additional to the Church Fund before, or at completion of the building of the *First Church of Christ, Scientist*. Sincerely.—AN EARNEST SEEKER.

MAL. iii: 10. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of Heaven, and pour you out a blessing, that there shall not be

room enough to receive it." In studying the Bible lesson this morning I came upon this Scripture, and I thought immediately of the Christian Science JOURNAL. It seemed to me a fitting type of the great store house, where all who love the Cause should bring their tithes (experiences) that there should be meat for the hungry,—those who are striving to learn Christian Science and demonstrate it. We cannot calculate the good we may do in this way.

No sorer spectacle of human selfishness is presented, than a world of people, half of them having abundance and to spare, and the other half starving.

It is equally wrong, to withhold rich experiences, that may help our brother and sister. It is with pleasure, I note the different expressions regarding the JOURNAL. One will say with joy, how much benefit was derived from a certain article, while another will point out the beauty of one entirely different. Many are won, as well as interested, by a few lines telling the triumph of Truth over some claim of sickness.

Let us all listen to the voice of God, calling us to duty, and not withhold the tithes we have to give, for some petty consideration of pride. Does God who "knows the thoughts and intents of the heart," care for rhetoric above spiritual things? This Scripture tells me all are commanded to bring tithes, that there may be none hungry. Perhaps O indifferent one there is another needing what you have to give, and would give, did you not listen to the arguments of the Adversary! The promise is sure. If we do this the very windows of Heaven will be opened to let down to us the blessing of Understanding.—EVA R. WERTZ, PASO, ROBLES, CALIFORNIA.

THE apprehension of Christian Science, even while one is taking the first footsteps and so catches but faint gleams of the great Light which shineth in the darkness, surely obliterates fear; fear of sorrow, of pain, of death.

True it is, that the most advanced Christian thinkers in all denominations, have long realized that real living is far more important than any consideration that could possibly be given to dying. Jesus, the Christ taught life-lessons; lessons of love, of "patience, meekness, temperance, gentleness, goodness, faith."

As Paul said, "The greatest of these is Love." Indeed Love

includes all the rest, for they are qualities legitimately growing out of Love.

Life is what we must try to realize. We must be prepared to live, not stand in fear of death, or in the old sense, to think of preparation for it; but to abide in Him who is Life so that "death shall be swallowed up in victory"; not a portal to glory, nor a stepping-stone to bliss.

Our Father — Spirit — includes and imparts all bliss and He is *here*. We need not wait to die to see Him, for He is only "so far away as even to be near." It is our sin that separates us from Him who knew no sin. To learn how to live then in Life, Truth, Love, is our lesson. Oh! let us apply our hearts unto wisdom.

A shadow there seems; but
The dial of life
Is Spirit white and pure;
The Sun that shines
Is God, Himself,—
His promises are sure.

— GEORGIANA EVERETT RUSSELL.

For the past two years I have been placed where I have seen somewhat of the comings in and goings out of the Christian Scientists of my vicinity, and my attention has been drawn to the light manner in which some have seemed to think Christian Science should be handled.

That Christian Scientists should be bright, cheery and happy I fully believe; but there certainly is a reverence demanded of all who bear that name. Our beloved Teacher and Leader tells us "The ways of Christianity have not changed," but I think if strangers were to drop in among us and see the hilarity that is some times indulged in in our midst, they would not feel drawn unto us.

We have every reason for being a happy, joyous people, but never an irreverent one. It behooves us to so carry ourselves as to appear in a manner becoming those bearing the title of "Christian Scientist" so that we may cast no reproach on the name and works thereof. We should all put forth our best efforts to advance the work which our honored Leader has inaugurated at such great cost to her. We should always have a meek and reverent spirit. — C. H. S.

I HAD been a great sufferer with my head. The pain was so

great at times that thinking seemed to be too great an exertion. I took no interest in anything. My life was a weary burden, and all hope seemed to die within me. Doctors and medicine failed to relieve me, and I was very much exercised about trying Christian Science. I prayed God if it was his will that I should be healed that way, to show me. I then took my BIBLE and opened at the tenth chapter of Matthew, where Jesus gives his disciples power to heal all diseases. I took that as sufficient proof, and wrote to a Christian Scientist. Great was the benefit I received; the pains have left my head, hope has returned, and I am altogether a different woman. Therefore I cannot say too much in favor of Christian Science. My little girl was suffering very much with rheumatism in the feet; she could scarcely walk, and was in very poor health. She also took treatments in Christian Science, and now she is as well as ever and can easily walk three miles, and sometimes six. We believe that God's power is as great to-day as ever; all we want is faith to believe. I write this hoping it will benefit some suffering fellow creature.— E. M. GAVAZA, ANNAPOLIS, N. S.

OUR work in Montreal is growing, not apparently or to material observation, very fast, but we know and trust that our foundation is sure. Those now uniting with us are coming with the conviction of the truth of Christian Science, and accepting it as a religion; the healing is regarded as secondary. The spiritualization of thought and life, must be first. With the older students the growth is seen in humility, meekness and forbearance,—trying to demonstrate more Love. Our love for our dear fellow-laborer Miss Shannon, is constantly increasing. I cannot tell you how much she gained, or has made manifest since her last visit to the founder of Christian Science, Rev. Mary B. G. Eddy. She does declare the Word with power, and consecrates her whole thought and energy to the propagation of Truth.

We are to have our annual congregational meeting tomorrow evening, at which a request is to be presented asking her to become our pastor. The feeling in favor of this seems to be unanimous, and we will try to help her more than in the past.— M. S. MONTREAL, CANADA.

A LITTLE over a year ago I ordered SCIENCE AND HEALTH for seven colored people who live here. Three of the number take

the JOURNAL with me. A few who have been healed here, have refused to be swayed by the popular ignorance shown by both races, in opposition to Christian Science, and I know they "will see the salvation of the Lord" more and more. I delight to give them all the encouragement and instruction I can, by reference to SCIENCE AND HEALTH and the BIBLE.

Recently two ministers met with them in their Bible lesson, taking part in their silent prayer and all their service. One of these ministers has studied SCIENCE AND HEALTH for nearly a year, and is very positive in asserting that it has been a guide to him spiritually, and a physician physically. I believe he will soon adhere strictly to Christian Science as a higher religion.

One of these faithful colored sisters is a subscriber to our dear JOURNAL, and though they all seem unable pecuniarily to take it, others of them are beginning to demonstrate so well that I think they will soon see that they can subscribe also.— S. J. CORK, GA.

HAVING profited by the experience of others, I will try in return to give some of mine. I was on the verge of insanity as the result of various diseases, and the loss by death of two of my children. In that darkest hour of my life, Christian Science came to me with healing on its wings, binding up the broken heart. Oh! the joy and peace it brought to us,—my husband and five children. A neighbor loaned me SCIENCE AND HEALTH. I read it through first, to see if it was in accord with the teachings of Christ, which I soon found it was; and after several demonstrations I was convinced that it was divine Truth. I was then willing to give up all that did not agree with its teachings, and follow Truth. My husband soon followed; and now, after three years we can truly say we have never had reason to regret the stand taken for Truth.

The BIBLE, SCIENCE AND HEALTH, and *Quarterly Bible Lessons* are our daily study, and are to us the bread of life.— MRS. S. C. DAVIS, SWEET SPRINGS, MO.

I HAD a demonstration last summer, that was helpful as it brought to my thought the great blessing received by those who cling steadfastly to the Truth in the hour of trial. A lady a few months after being healed through Christian Science had an attack of suffering so acute that error claimed she could not wait to send for a Scientist, but must have an M. D. at once. To

those who urged the necessity of a physician she said, "I can never go through what I would have to if you call in an M. D. Neither shall any medicine pass my lips, but if you will only send for Mrs. C—— (a Scientist living five miles away,) I know I shall be relieved immediately." Her husband then came to her rescue, and said he would telephone for the Scientist at once. That evening her friends came in to see her. She told them she felt that she was in heaven, for nothing but the power of God could have wrought so great a change. The Truth had made her free.
— M. M. C.

THE new *Hymnal* has proven itself a blessing. It is full to overflowing with pure thoughts of Truth. And to have a singing book which contains so much of Christian Science thought is another demonstration of Truth.

I had a pretty difficult question to decide, and thought, "This is one of the times when I wish some one else could decide for me!" Immediately I remembered the little hymn —

"Whatever dims thy sense of Truth,
Or stains thy purity,
Though light as breath of summer air,
Count it as sin to thee."

Accompanying it came the thought, from SCIENCE AND HEALTH, that we are not to enter an immoral atmosphere unless we do so in the hope of purifying it. My decision was made at once, in less time than it takes to write this. Truth does decide for me, better than any person could.— S. MARIA SMITH.

IN the JOURNAL of December I notice a communication, signed D. A. E. speaking of the establishment in the town of P. among the Berkshire Hills, of a Christian Science band of workers. I see also that they suppose themselves the only ones of that persuasion in this part of the State. We have a small band of loyal adherents to our text-book, SCIENCE AND HEALTH, in this place. We are trying to do what we can in the face of seeming opposition on the part of some who studied a few years ago with one who was an apostate from Mrs. Eddy's teachings. The result of this teaching was great prejudice against Christian Science, which it may take some time to overcome. I desire to do all in my power for the establishment of Christ's Kingdom in the hearts of mankind.— A. P. WARNER, NORTHAMPTON, MASS.

EDITOR'S TABLE.

THE regular meeting of the Massachusetts Metaphysical College Association took place on February first, 1893, in Steinert Hall, 62 Boylston Street Boston. The attendance was large, and the interest manifested was great. A sense of harmony pervaded the assemblage.

Dr. E. J. Foster Eddy presided. After the usual silent prayer he read from SCIENCE AND HEALTH pages 222 and 223, and also the 5th chapter of 2d Corinthians. If our readers will here stop and read these selections they will get a much better sense of the meeting and its import than otherwise. These selections and the lesson of the hour which they taught, were deeply impressed upon the minds of those present.

Bro. Johnson then read the address of the Leader, Rev. Mary B. G. Eddy, which appears on the first pages of this JOURNAL. Its reading was listened to with keen interest (as are all the messages from the Leader to her students), and upon its conclusion a vote of thanks was unanimously tendered her for its helpful and inspiring words. A motion was also made and unanimously carried that the recommendation contained therein,—that the Association, when it adjourned, should adjourn for one year,—be adopted. Dr. Eddy then addressed the meeting upon the subject which he said would occupy their attention for the afternoon: the building of the Temple. He spoke substantially as follows:—

The lesson which I read this afternoon was selected because it is in line with the Sunday School lessons that we have had for this quarter. These lessons are wonderful. They bring out the way in which we should build the material temple. We see why the temple had to be rebuilt and why it was not built to remain permanently. It was because it could not be built on a material, sinful foundation and in opposition to the wisdom and law of God. God's Temple can be erected only by those who have come out from sense material and are building from the sense spiritual; and Life, Truth, and Love must be the corner stone. It must be built in the Spirit and by the understanding of the divine order. We see by these lessons that one was chosen to build this Temple

who had forsaken in a measure the worldly sense, and come into the more spiritual sense. Then that the priesthood had to be purified. Each one of us who are working in Truth belong to the true priesthood and must be purified to do the work demanded of us in establishing this "Holy Place." We who are Christian Scientists are building the true spiritual Temple according to Divine Science as revealed to us in SCIENCE AND HEALTH which was given to us of God through its author Rev. Mary B. G. Eddy. While we are building this spiritual Temple it is natural to our sense of things that there be the manifestation of the material temple, and this material temple cannot be built except by the spirit of true Christian Science. As we are building this material temple so are we growing spiritually and perfecting the spiritual Temple which is made without hands. This material temple being typical of the spiritual Temple it is of the utmost importance that this material temple in Boston be brought out if it is the only one that is ever created on the face of the earth, that all may be brought unto it. As we are growing and building spiritually and working in Truth and Love so shall we see this material building, the representative of the Church Universal, unfolding in beauty before the eyes of the world.

At the conclusion of these remarks a general expression of sentiment ensued. The thought expressed was in harmony with the Teacher's as set forth in her communication, and with Dr. Eddy's remarks.

The following is a brief synopsis of the remarks:—The building of the material temple was a necessary step in the history and progress of our great movement, and like all other symbols, was the outward manifestation of the real spiritual fact. The true Temple was the spiritual, but only as the spiritual was demonstrated could the material progress. It was said that an old writer upon religious topics had said that young Christians were apt to lay aside symbols too early in their experience. When we should have demonstrated far enough they might be laid aside, but that time had not yet come. Those who will not believe the smaller demonstrations will not believe the greater. We desire a temple which shall demonstrate harmony, purity and love. Jesus said, "Ye must be born again." Has the hour struck when it is Christian Science or mesmerism? Let us no longer question, but obey, and thank God that he has given us a Leader whom to obey is to demonstrate love and

peace. "Know ye not that ye are the temple of the living God." The Mother often says, "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" All must be laid upon the altar of Truth if we would gain the reality of our Being. We can follow only as we obey. SCIENCE AND HEALTH teaches us that we understand what we demonstrate and demonstrate what we understand. If we are held in error it is because of our unwillingness to leave all for Christ-Truth. When we shall know God as the divine Principle of our Being and ourselves as his ideas, we shall love one another, and then be prepared to assist in building the Temple. When we become polished by demonstration in Christian Science, and are abiding in Truth and Love we can be fitly joined together in the Temple. The branches should aid the vine, and not think they are the vine themselves and thus become dead branches by being cut off and separated from the true vine. The Temple must be built under the thought of Love. Honesty and faithfulness must govern in the building. What a joy to obey when obedience leads to the understanding of God! Only the obedient shall eat of the fruit of the land. When Jesus spoke to the disciples he told them to cast their net on the right side. Only by obedience and Love can we rightly cast our net. Nothing but Love will accomplish anything in Christian Science. The Love we need to transmit to one another we need in building the Temple. We must build on an eligible location. We cannot build as the world builds. The question comes, Are we keeping our brother? Are we building for the world, or are we building for God? This temple must be a type of spiritual demonstration. These and many similar sentiments were expressed, and all present were strengthened thereby.

The communication from the Teacher was again read by request, after which a motion was made and unanimously carried that it be published in the JOURNAL if the Teacher's consent thereto were given. The Association then adjourned for one year.

A STRIKING evidence of the unity of thought and expression prevailing among Christian Scientists, may be found in the above report. The synopsis of the remarks reads like the thought and words of a single person; yet it fairly represents more than twelve different speakers.

PUBLISHERS' DEPARTMENT.

To the subscribers and supporters of the JOURNAL:—

Upon entering upon my duties as Publisher of the Christian Science Publishing Society on the first day of January, 1893, I found the business of the Society to be on the financial footing indicated by the following statement, which is an accurate showing according to the books which came into my possession.

ASSETS.

On deposit at Old Colony Trust Co.	\$8,032.92	
Due on Ledger accounts	159.96	\$8,192.88
Cost of furniture and fixtures	879.07	
Cost of Bibles in stock	214.12	
Estimated cost of Tracts in stock	550.00	
" " " Quarterlies in stock	37.50	
" " " Dictionaries and other books	80.00	1,760.69
		<u>\$9,953.67</u>

There is in stock a quantity of old JOURNALS and Series on which we can make no estimate.

LIABILITIES.

JOURNAL and subscriptions paid and unearned		
which expire on and after Feb., 1893 . . .	\$3,531.85	
Quarterly " " " " " " " " " "	668.78	
Advertising " " " " " " " " " "	823.95	
Due customers on Ledger . . . " " " " " "	263.84	
Bills not paid . . . " " " " " " " " " "	2,253.01	
Balance . . . " " " " " " " " " "	2,302.24	\$9,953.67

There are some old bills outstanding against the Society which have not been presented and we do not know what they amount to.

The above statement shows what would be the condition of the affairs of said Society if it should cease doing business at the above date, and return to the subscribers and advertisers pro rata the amount of their subscriptions and advertisements which have not yet been earned.

J. ARMSTRONG, *Publisher.*

APPROVED: E. B. HULIN,
E. P. BATES,
M. ANNA OSGOOD,
DAVID ANTHONY.

It has been the impression of many of the students that there was a large surplus in the hands of the Publishing Committee. You will observe by examining the above statement of the Publisher (the first made in our history) that we are simply in a healthy financial condition. The assets aside from the cash are liable to a large percentage of shrinkage, and the liabilities will be increased somewhat by bills which had not been presented at the date our Publisher (Mr. Armstrong) assumed the duties of this office. We also call special attention to the fact as indicated above that the actual cash balance is very small, yet it is sufficient to carry on the business and meet all current obligations.

E. P. BATES,
E. B. HULIN,
M. ANNA OSGOOD,
DAVID ANTHONY. } *Of the
Publishing Committee.*

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CHURCHES OF CHRIST, SCIENTIST, SUNDAY SERVICES:

ALBANY, N. Y., Church of Christ, Scientist, Services,—10.30 A. M. followed by Bible Class, at 179 Clinton Ave. Also services, Tuesdays at 7.30 P. M. Anna L. Van Derzee, Pastor.

AMSTERDAM, N. Y., Church of Christ, Scientist,—10.45 A. M., Bible Class at 12 M., Friday evening meeting, 7.30 P. M., at 28 Market Street.

AUBURN, ME., Church of Christ, Scientist, Services,—10.30 A. M., S. S., 11.30 A. M., Friday, 7.30 P. M. 90 Court Street. Wm. H. Wing, Pastor.

AUSTIN, TEX., Church of Christ, Scientist, Services,—10.45 A. M., Sunday School 11.45 A. M., at Fireman's Hall, West Eighth Street.

BEATRICE, NEBRASKA, Church of Christ, Scientist, Services,—10.30 A. M., 510 Court Street. Pastor, E. M. Buswell. Sabbath school 11.30 A. M.

BELOIT, WIS., Church of Christ, Scientist, Services,—10.30 A. M., S. S. 12 M., Carpenter's Block.

BLOOMINGTON, ILL., Church of Christ, Scientist,—Sunday School 10 A. M., Services, 11 A. M. and 7.30 P. M., Red Men's Hall.

BLUE SPRINGS, NEB., Church of Christ, Scientist, Services,—10 A. M.

BOSTON, "The First Church of Christ, Scientist," Services,—Chickering Hall, 151 Tremont Street. Preaching at 10.30 A. M., Sunday School at 12 M. Rev. L. P. Norcross, Pastor. Wm. B. Johnson, Clerk.

BUFFALO, N. Y., in the Church of Christ, Scientist, Services,—10.45 A. M. and 7.45 P. M. Sunday school 12 M. Fridays, public Conference Meetings at 8 P. M., corner Prospect Ave. and Jersey Street. Rev. Edmund R. Hardy, Pastor.

BUFFALO, N. Y., Church of Christ, Scientist, Services,—10.45 A. M.; S. S. 12 M., 916 Main Street.

BROOKLYN, N. Y., Church of Christ, Scientist,—12 Hanover Place, Services at 10.30 A. M., Sunday school following morning service. Also, public meeting Thursday evening at 8 o'clock. Mrs. P. J. Leonard, Speaker.

CEDAR RAPIDS, Ia., Church of Christ, Scientist, Services,—3 P. M., at Universalist Church, 3rd Ave.

CHICAGO, ILL., First Church of Christ, Scientist, Services,—10.45 A. M.; Sunday School, 11.45; New Kimball Hall, 243 and 253 Wabash Avenue, near Jackson Street.

CINCINNATI, O. — First Church of Christ, Scientist, 224 West Fourth St. Services 10.30 A. M., followed by Bible Class. Public conversations on SCIENCE AND HEALTH, Wednesdays, 2.30 P. M. Lombardy Flats, Suite 9. Emma A. Estes, C. S. D.

CINCINNATI, O., Church of Christ, Scientist, Services,—10.30 A. M.; Sunday School 9.30 A. M.; 62 West Ninth St. Mrs. Arabella S. Burdge, Pastor.

COLORADO SPRINGS, COLO., Church of Christ, Scientist, Services,—11 A. M., Bible Class 10 A. M.; also Thursday, 3 P. M., at K. of P. Hall, Durkee Block, Pike's Peak Ave. Mrs. E. P. Sweet, Speaker.

CLEVELAND, O., Church of Christ, Scientist, Services,—Sunday

School, 10.30 A. M.; 11.30 A. M., Kendall Block, 106 Euclid Ave. Erastus N. Bates, Pastor.

DENVER, COLO., Church of Christ, Scientist,—1751 Logan Ave., between 17th and 18th Avenues. Regular services, 10.30 A. M., Bible class at 12 M. Jno. F. Linscott, Pastor.

DAVENPORT, IA., Church of Christ, Scientist, Services,—10 A. M., S. S. 11. Masonic Temple.

DES MOINES, IA., Church of Christ, Scientist, Services,—10.30 A. M. S. S. 12 M. Bible reading, Tuesday, 7.30 P. M. at High Street Baptist Church, 12th and High Sts. J. J. Rome, Pastor.

DETROIT, MICH., Church of Christ, Scientist, Services,—10.30 A. M., S. S., 11.30 A. M., Schwankovsky's Hall, 240 Woodward Ave. Mrs. A. M. Knott, Pastor.

DULUTH, MINN., Church of Christ, Scientist, Services,—3 P. M., at Unitarian Church, corner Second St., and First Ave., east.

FAIRMONT, MINN., Church of Christ, Scientist, Services,—10.30 A. M.; S. S. 11.30 A. M., Occidental B'k.

FORT HOWARD AND GREEN BAY, WIS., Church of Christ, Scientist, Services,—Royal Arcanum Hall, Fort Howard, 10.30 A. M.

GALESBURG, ILL., Church of Christ, Scientist, Services,—10.30 A. M.; Sunday School, 11.30 A. M., 314 East Main Street.

INDIANAPOLIS, IND., Church of Christ, Scientist,—Corner North and Alabama Streets, Service 10.30 A. M., Sabbath School 11.30 A. M.

JAMESTOWN, N. Y., Church of Christ, Scientist,—Services at 11 A. M.; S. S. and Bible class at 12 M., corner Third and Spring Sts., Horton Block.

JUNCTION CITY, KAN., Church of Christ, Scientist, Services,—10.30 A. M., S. S. 11.30 A. M. Wednesday evening 7.45. Raymour Building, Washington St. Joseph G. Mann, C. S. B., Pastor.

KANSAS CITY, MO., Church of Christ, Scientist, Services,—10.30 A. M., 28 and 30 Gibraltar Building.

KEARNEY, NEB., Church of Christ, Scientist, Services,—11 A. M. and 8 P. M., S. S. 10 A. M., 2212 Central Ave. F. W. Bunnell Pastor.

LEAVENWORTH, KAN., Church of Christ, Scientist, Services,—11 A. M., and 7.45 P. M. Wednesday 7.45 P. M. and Friday 3 P. M. Rooms 3 and 4, second floor, Bond Building, cor. 4th and Shawnee Sts. Dr. J. W. Keyes, C. S. B., Pastor.

LINCOLN, NEB., Church of Christ, Scientist, Services,—10.45 A. M., and 7.30 P. M., 1124 N St. Bible School following morning service. Bible Study Thursday 7.30 P. M. Nellie B. Eaton, Pastor.

LOCKPORT, N. Y., Church of Christ, Scientist, Services,—11 A. M., followed by Bible Class, at 15 Cottage St., Lizzie T. Harmony, Speaker.

LOS ANGELES, CAL., Church of Christ, Scientist, Services,—10.30 A. M., Sunday School 11.30 A. M., 525 Fifth St., J. P. Filbert, Pastor.

MARINETTE, WIS., Church of Christ, Scientist, Services,—10.30 A. M., and 7.30 P. M., Johnstone's Hall.

MARSHALLTOWN, IA., Church of Christ, Scientist, Services,—10.30 A. M., followed by Bible Class, over No. 111 West Main St.

MAQUON, ILL., Church of Christ, Scientist, Services,—10.30 A. M., K. of P. Hall.

MCGREGOR, IA., Church of Christ, Scientist, Services,—10.30 A. M., G. A. R. Hall.

MILWAUKEE, WIS., Church of Christ, Scientist, Services,—10.30 A. M., S. S. 11.45 A. M., Friday 8 P. M., 222 Wisconsin Street. Mrs. J. G. Clarke, Speaker.

MILWAUKEE, WIS., Church of Christ, Scientist, Services,—10.30 A. M., Severance Hall, 421 Milwaukee Street. Speaker, S. J. Sawyer, C. S. D. S. S. 11.45 A. M.

MINNEAPOLIS, MINN., Church of Christ, Scientist, Services,—11 A. M. S. S. 12 M. Study of Bible Lessons Friday, 7.30 P. M. 824 Nicollet Ave.

MONTREAL, CAN., Church of Christ, Scientist, Services,—11 A. M. and 4 P. M., 2456 St. Catherine St.

MT. PLEASANT, MICH., Church of Christ, Scientist, Services,—10.30 A. M., Sunday School 12 M.

NEW HAVEN, CONN., Church of Christ, Scientist, Services,—10.30 A. M., also Wednesday 3 P. M. and 7.30 P. M., Room 13, Boardman Building, cor. State and Chaple Streets.

NEW YORK CITY, Church of Christ, Scientist,—Service at 10.30 A. M., at Hardman Hall, corner of Fifth Avenue and Nineteenth St. Bible class at 12 M. every Sunday. Services every Sunday and Tuesday evenings at Reading Rooms No. 96 Fifth Avenue at 8 P. M. Rev. Augusta E. Stetson, Pastor.

NEW YORK CITY, Church of Christ, Scientist,—Service every Sunday at 10.45 A. M., followed by Bible Class, at 545 Fifth Ave., entrance on 45th St. Also service every Sunday and Tuesday evenings at 1544 Broadway between 45th and 46th Streets. Mrs. Laura Lathrop, Pastor.

OCONTO, WIS., Church of Christ, Scientist, Services,—10.30 A. M.

PEORIA, ILL., Church of Christ, Scientist,—Service every Sunday at 10.30 A. M., in Auditorium Y. M. C. A. Building. Also services every Thursday evening at 7.30 in Reading Room, No. 312, Y. M. C. A. Building.

PHILADELPHIA, PA., Church of Christ, Scientist, Services,—10.45 A. M., followed by Bible Class, at Earley Hall, 1321 Arch St.; also Monday and Friday, at 8 P. M., 1633 Chestnut Street. M. Anna Osgood, Pastor.

PUEBLO, COL., Church of Christ, Scientist, Services,—10.45 A. M., S. S., 11.45 A. M., Bible Class, Thursday, 7.45 P. M. Rooms 1 and 2, Glade-Kiefer Block.

QUINCY, ILL., Church of Christ, Scientist,—Sunday Service 11 A. M., Sunday School, 9.30 A. M., Newcomb Block, Room No. 2, Maine Street.

SALT LAKE CITY, UTAH, Church of Christ, Scientist, Services,—11 A. M., S. S. 10 A. M. Wednesday, 10.30 A. M., Odd Fellows' Hall, Market Street. Mrs. A. F. De Long, Speaker.

SALT LAKE CITY, UTAH, First Church of Christ, Scientist, Services,—11 A. M., Sunday School 10 A. M., Bible Study Wednesday 10.30 A. M., Mercantile Block, Room 21, Mrs. M. A. Bagley, C. S. D., Pastor.

SIoux CITY, IA., Church of Christ, Scientist, Services,—10 A. M., G. A. R. Hall, bet. Douglas and Pierce Sts.

SCRANTON, PA., Church of Christ, Scientist,—Spencer Building,

519 Adams Ave. Bible Class at 10.30 A. M. Regular Services at 7.30 P. M. Ewd. G. Aikman, Speaker.

ST. JOSEPH, MO., Church of Christ, Scientist,—Ballinger Building, 7th and Edmond Sts. Regular services 10.30 A. M., S. S. 3 P. M., Evening service, 7.30. Enquiry meeting, Tuesday 3 P. M. C. M. Howe, Pastor.

SYRACUSE, N. Y., Church of Christ, Scientist, Services,—10.30 A. M., Sunday School at 12 M., 704 East Fayette Street. Mrs. Minnie E. Erwin, Pastor.

TOLEDO, O., Church of Christ, Scientist,—Christian Science Chapel, 321 Tenth St. Services every Sunday at 10.45 A. M., Sunday School 12 M. Also services every Friday evening at 7.30. Miss Sarah J. Clark, Pastor.

TOPEKA, KAS., Church of Christ, Scientist, Services,—11 A. M., S. S. 10 A. M., 210 W. 6th Street.

TORONTO, CANADA, Church of Christ, Scientist, Services,—11 A. M. and 7 P. M., Beaver Hall, S. E. corner Yonge and Gerrard Streets.

TORONTO, CANADA, Church of Christ, Scientist, Services,—11 A. M., and 7 P. M., S. S. 12 M., corner College and Brunswick Aves. Rev. Isabella M. Stewart, Pastor.

TROY, N. Y., Church of Christ, Scientist, Services,—10.30 A. M., Sunday School 11.30 A. M., 63 Seventh Street.

WICHITA, KAS., Church of Christ, Scientist, Services,—11 A. M., S. S. 10 A. M., 211 N. Market St.

Regular Sunday services of Christian Scientists are as follows:

AMSTERDAM, N. Y.—10.45 A. M., Bible Class at 12 M., Friday evening meeting, 7.30 P. M., at 28 Market Street.

APPLETON, WIS.—10 A. M., Pardee Block, Room 29, 3rd floor.

ATLANTA, GA.—Sunday School 10 A. M., Christian Science, Room, 42½ N. Broad St.

AUBURN, N. Y.—Bible Class 3 P. M., 15 Cayuga Street.

BARRE, VT.—10.30 A. M., S. S. 12 M., 6 Clark Ave.

BELLEVILLE, KAN.—3 P. M., residence of J. C. Reily.

BELVIDERE, ILL.—Sunday School, 2.30 P. M., 125 Logan Ave.

BINGHAMTON, N. Y.—10.30 A. M., Pythian Hall, 157 Water St. C. A. Jacques, Speaker.

BINGHAMTON, N. Y.—10.30 A. M., 233 Chenango St.

CALAIS, ME.—Bible class 3.30 P. M., at C. S. Room, King Bldg.

CANON CITY, COLO.—10.30 A. M. and 7.30 P. M., Friday 7.30 P. M., 422 Main Street, Room 4, up stairs.

CHATTANOOGA, TENN.—Bible Study, 10.30 A. M., Room 413, Richardson Bldg.; also Science Study, 2 P. M., every Wednesday.

CHARLES CITY, IOWA.—10.30 A. M., Room 3, Cheney Block.

CHILLICOTHE, ILL.—10 A. M., residence Mrs. Louisa A. Rogers.

CINCINNATI, O.—10.30 A. M., S. S. 10 A. M. Bible class Wed's, 2 P. M. SCIENCE AND HEALTH Reading Saturdays 8 P. M. Lincoln Inn Hall, 227 Main St., 2nd floor.

CLAY CENTER, KAS.—11 A. M., Lincoln Avenue.

CLOW TOWN, MINN.—S. S. 2 P. M., North Ridge Schoolhouse.

COLTON, CAL.—2.30 A. M., Sunday School, 10 A. M.

- COLUMBUS, O.—2 P. M., Monday, 3 P. M., 406 Oak St.
- DALLAS, TEX., S. S. 10 A. M., Bible Class 11 A. M., Science Study Fridays 3 P. M., Linskie Building, 459 Main St., Room 5.
- DECATUR, ILL.—Sunday School 3 P. M.; Science Study, Tuesday, 7.45 P. M.; Rooms 14 and 15 Fenton Block, C. Lulu Blackman, Leader.
- DE FUNIAK SPRINGS, FLA.—10 A. M., residence, G. A. Walther.
- DES MOINES, IA.—S. S. 10.30 A. M. Preaching service 7.30 P. M. Bible Study Tuesday 8 P. M., at High Street Baptist Church, 12th and High Sts.
- DUBUQUE, IA.—2.30 P. M., at Universalist Church.
- ELROY, WIS.—2 P. M., over E. N. Loveland's Agricultural House.
- ERIE, PA.,—11 A. M., S. S., 10 A. M., 96 East 6th St.
- ESCANABA, MICH.—Bible Class 3 P. M., 415 Campbell St.
- EUREKA, CAL.—2.30 P. M., residence, Mrs. H. S. Hannah.
- EVANSTON, ILL.—10.30 A. M., S. S. 11.30 A. M., Wednesdays 3 P. M., Fridays 7.30 P. M., at the Christian Science Home, 323 Hinman Ave.
- EXETER, NEB.—10.30 A. M., residence, Mrs. W. N. Babcock.
- FALL RIVER, MASS.—2 P. M., 39 S. Main Street, Room 5.
- FORT DODGE, IA.—10.30 A. M., Music Conservatory.
- GALVESTON, TEX.—4.30 P. M., S. S. 10 A. M., P. O. St., bet. 18th and 19th Sts.
- GLOUCESTER, MASS.—10.30 A. M., S. S., 11.30 A. M. Bible Lesson 7.30 P. M., Thursday. 64 Middle St.
- GRAND ISLAND, NEB.—3 P. M., S. S. 10 A. M., 403 East 5th St.
- GRAND JUNCTION, COL.—City Hall, Sunday School 2 P. M. Bible class, Thursday 2 P. M., Mrs. W. T. Carpenter, Speaker.
- GRAND RAPIDS, MICH.—10.30 A. M., Good Templars' Hall.
- GRAND FORKS, NO. DAK.—3.30 and 7.30 P. M., 406 Demers Ave.
- GROVETON, N. H.—Bible Class 12 M., 1 Rich St.
- HALIFAX, NOVA SCOTIA.—3 P. M., 106 Granville Street.
- HAMILTON, CANADA.—11 A. M., and 7 P. M., 229 James St., So.
- HARTFORD, CONN.—10.30 A. M., City Mission, 234 Pearl Street.
- HODGE, MICH.—10.30 A. M., residence Mrs. Gertie Hodges.
- HULL, IA.—Sunday School 2.30 P. M., parlor Masonic Hall.
- JEFFERSON CITY, MO.—10 A. M., Odd Fellows' Hall.
- JOLIET, ILL., S. S. 10.30 A. M., 1205 East Cass Street.
- KANSAS CITY, MO.—10.30 A. M. Room 8, Bayard Building.
- LAWRENCE, MASS.—10.30 A. M., Bible Class; Science and Health study, 7 P. M., Mayflower Hall, Pilgrim Block.
- LEAVENWORTH, KAN.—2.30 P. M., 700 South Fifth Street.
- LE MARS, IA.—10.30 A. M., S. S. 11.30 A. M., G. A. R. Hall, Main Street, between Sixth and Seventh.
- LEXINGTON, MO.—10.30 A. M., residence of John M. Williams.
- LIMA, O.—4 P. M., W. C. T. U. Hall. Wednesday, 7.30 P. M.
- LINCOLN, NEB.—S. S. 10.30 A. M., Bible Class 7.30 P. M., Sunday and Thursday, 1519 O St., Suite 1, Young's Block.
- LITTLETON, N. H.—10.45 A. M., Opera Block, Main Street.
- LOCKPORT, N. Y.—11 A. M., 15 Cottage St., W. C. T. U. Rooms.
- LONG BRANCH, N. J.—11 A. M., Long Branch News Building.
- LONDON, CAN.—Bible class, 11 A. M. and 7 P. M., Duffield Block.

LOS ANGELES, CAL.—Bible class 10.45 A. M., Grand Army Hall, over 612 South Spring St.

LOWELL, MASS.—10.30 A. M., and 6.30 P. M. Children's class, 12 M. Tuesday evening 7.30, Highland Hall, Branch Street.

LOWELL, MASS.—10.30 A. M., 6.30 P. M., Tues. 7.30 P. M., Thurs. 3 P. M., 76 Merrimac St., Room 9, Mrs. E. A. Merriman, Leader.

MACON, GA.—3 P. M., C. S. Rooms, 259½ Second Street.

MADISON, WIS.—3.30 P. M., S. S. following. 122 W. Main St.

MANCHESTER, N. H.—1061 Elm St. Bible Lesson, 10.30 A. M. Evening Service, 6.30 P. M. Mrs. M. F. Berry, Speaker.

MASON CITY, IA.—10.30 A. M., S. S. 11.30 A. M., Odd Fellows Hall.

MERIDEN, CONN.—Bible Class 4 P. M., City Mission parlors.

MUSCATINE, IA.—2 P. M., 410 West Fourth Street.

MILFORD, N. H.—10.45 A. M., Golden Cross Hall.

NASHUA, N. H.—Sunday, 10.30 A. M., Thursday 7.30 P. M., Study of S. & H. Mrs. S. R. K. Hoyet, Leader.

NASHUA, N. H.—Bible Class, 12.30 P. M., 37 Main Street.

NEBRASKA CITY, NEB.—3.30 P. M., 517 Central Avenue.

NEW BEDFORD, MASS.—10.30 A. M., Sunday School 12 M., New Five Cents Savings Bank Building.

NEWBURYPORT, MASS.—10.30 A. M., Room 3, Brown Sq. Hotel.

NEWBURYPORT, MASS.—2.30 P. M., Conservatory Hall.

NEW YORK CITY.—Bible Class 10.45 A. M., No. 213 to 217 West 125th Street, Room 23.

NEW YORK CITY.—Bible Class 11 A. M., 314 West 76th St.

NORTH BEND, NEB.—10.30 A. M., C. S. Dispensary, Young's Block. Wednesdays 8 P. M.

OAKLAND, CAL.—11 A. M., S. S. 12 M., Hamilton Hall.

OMAHA, NEB.—10.45 A. M. Services 7.30 P. M. Bible Class 8 P. M., Thursdays. SCIENCE AND HEALTH and Bible reading 2.30 P. M., Fridays. Rooms 236, 238, Bee Building.

OMAHA, NEB.—Carbach Building, cor. Douglas and 15th Sts., Room 313. Bible class 10.30 A. M., Wednesday 2.30 P. M., Tuesday 7.30 P. M.

OREGON, MO.—S. S. 9.30 A. M. Seeman Building.

ONEONTA, N. Y.—10.30 A. M., Blend Hall, 136 Main Street.

OTTUMWA, IOWA.—Sundays 10.30 A. M., Grand Opera House Block. Wednesdays 7.30 P. M., 333 East 2d St.

PALATKA, FLA.—Bible class, 10 A. M., residence A. Merwin.

PAOLA, KAN.—2 P. M., Christian Science Hall, Main Street.

PASADENA, CAL.—10.45 A. M., 49 East Colorado St.

PIQUA, OHIO.—10.30 A. M., Room 6, Scott-Slauson Building.

PITTSFIELD, MASS.—10.30 A. M., No. 41 South St.

PLYMOUTH, MICH.—2.30 P. M., residence of Mrs. Mary J. Kellogg.

PORT HOPE, ONT.—11 A. M., and 7 P. M., Bible Class, Wednesday evening, 8 P. M., Christian Science Hall, Queen St.

PORTLAND, ME.—7.30 P. M., Bible Class, Thursday evening, 7.30 P. M., 537 Congress Street.

PORTLAND, OREGON.—11 A. M., 191 North 15th Street.

PROVIDENCE, R. I.—Bible Class, 2.30 P. M., 62 Westminster St.

RICHMOND, IND.—Bible Class 10.30 A. M. 713 W. Main St.

- RIVERSIDE, CAL.—10.30 A. M., Sunday School 9.30 A. M.
 RICE LAKE, WIS.—11 A. M., S. S. 12 M. Odd Fellows Hall.
 ROCHESTER, N. Y.—10.30 A. M. and 7.45 P. M., S. S. 11.30 A. M. at C. S. Reading Rooms, No. 3 East Ave.
 SACRAMENTO, CAL.—Bible Class 11.30 Sundays, Granger's Building.
 SAN DIEGO, CAL.—11 A. M., S. S. 9.30 A. M., 1529 E St.
 SANTA ANA, CAL.—G. A. R. Hall, Sunday Services, 3 P. M., Wednesday 2.30 P. M.
 SCHENECTADY, N. Y.—Bible Study 2.30 P. M., 109 Park Place.
 SEATTLE, WASH.—11 A. M. 1111 3d St.
 SHELDON, IA.—10.30 A. M., 3d door east of the Post Office.
 SHERBURNE, N. Y.—Bible class 10.30 A. M., Chapel Street.
 ST. JOHN, N. B.—Bible class 4 P. M., 94 Princess Street.
 ST. LOUIS, MO.—Bible Class 3 P. M., Howard's Hall corner Olive Street, and Garrison Avenue.
 ST. LOUIS, MO.—11 A. M., 415 South Jefferson Ave.
 ST. PAUL, MINN.—10.30 A. M., S. S. 11.30, No. 19 Hotel Barteau.
 SPEARFISH, SO. DAK.—2 P. M., office of J. C. Ryan.
 SPOKANE, WASH.—11 A. M., Review Building.
 SPRINGFIELD, OHIO.—2.30 P. M., 22 South Shafer Street.
 ST. JOHNSBURY, VT.—10.45 A. M., 33 Pearl Street.
 SUTHERLAND, FLA.—10 A. M., Sutherland Hall.
 SWEET SPRINGS, MO.—2.30 P. M., residence of S. C. Davis.
 TACOMA, WASH.—11 A. M. and 7.30 P. M. 931½ C St.
 THOMASVILLE, GA.—6.30 P. M., residence R. W. Glading.
 TRAVERSE CITY, MICH.—10.45 A. M., S. S. 12 M., at K. O. T. M. Hall, City Opera House B'k. Mrs. M. E. Albright, Pastor.
 TREURO, N. S.—3 P. M. and 7 P. M., No. 27 Walker Street.
 UTICA, N. Y.—3 P. M., 11 Rutger Street. Bible Class 3 P. M., Children's Class 10.30 A. M.
 VINCENNES, IND.—Bible Class 10.30 A. M., Tuesday 2.30 P. M., residence Miss Lizzie Clark.
 WASHINGTON, D. C.—11 A. M., Room 25, 1424 New York Ave.
 WASHINGTON, IA.—3 P. M. residence of Robert McGaughey.
 WEBSTER CITY, IA.—11 A. M., Odd Fellows' Hall.
 WILKES-BARRE, PA.—Reading Room, No. 17 N. Franklin St.
 WILMINGTON, DEL.—10.30 A. M. and 7.30 P. M., 111 W. 9th St.
 YATES CENTER, KAS.—3 P. M., G. A. R. Hall.

CHRISTIAN SCIENCE DISPENSARIES, AND READING ROOMS.

- ALBANY, N. Y.,—179 Clinton Ave.
 ATLANTA, GA.—42½ North Broad Street.
 AUBURN, MAINE.—106 Main Street.
 BEATRICE, NEB.—510 Court Street.
 BELVIDERE, ILL.—No. 512 Pearl Street.
 BINGHAMTON, N. Y.—Pythian Hall, 157 Water St.
 BOSTON, MASS.—R'dom 210, 62 Boylston Street.
 BROOKLYN, N. Y.—12 Hanover Place.
 BUFFALO, N. Y.—Dispensary of Church of Christ, Scientist, in church building, Prospect Ave., corner Jersey St.

- BUFFALO, N. Y. — 916 Main Street.
 CALAIS, ME. — Rooms King Block, nearly opp. post-office.
 CHICAGO, ILL. — Rooms 515, 516, 130 Dearborn Street.
 CINCINNATI, O. — 62 West Ninth Street.
 CLEVELAND, O. — Rooms 15, 16 Kendall Block, 106 Euclid Av.
 DAVENPORT, IA. — Room 21, Masonic Temple.
 DENVER, COL. — At Church of Christ Scientist on Logan Avenue, between 17th and 18th Avenues.
 DETROIT, MICH. — 26 Miami Avenue, up stairs.
 DESMOINES, IA. — High Street Baptist Church, from 2 to 4 P. M.
 DULUTH, MINN. — 529 West Second Street.
 ERIE, PA., — 96 East 6th St.
 FAIRMONT, MINN. — Second floor, Occidental Block.
 GALESBURG, ILL. — 314 East Main Street.
 GLOUCESTER, MASS., No. 64 Middle Street.
 GRAND RAPIDS, MICH. — Rooms 63, 64, 122 Munroe Street.
 JUNCTION CITY, KAN. — Raymour Building, Washington St.
 KANSAS CITY, MO. — Room 8, Bayard Building, 1214 Main St.
 KANSAS CITY, MO. — 28 Gibraltar Building.
 LINCOLN, NEB. — Suite 1 King's Block, 1124 N Street.
 LOCKPORT, N. Y. — 401 East Avenue.
 LONG BRANCH, N. J. — Long Branch News Building.
 LOWELL, MASS. — 72 Summer Street.
 LOWELL, MASS. — Room 9, 76 Merrimac Street.
 MARNIETTE, WIS. — 1742 Stephenson Street.
 MAUSTON, WIS. — Residence of Edgar Fluno, Tremont Street.
 MILWAUKEE, WIS. — 222 Wisconsin Street.
 MINNEAPOLIS, MINN. — No. 824 Nicollet Ave.
 MONTREAL, CAN. — 2456 St. Catherine Street.
 NEW BEDFORD, MASS. — Room 5, New Five Cents Savings Bank Building.
 NEWBURYPORT, MASS. — 68½ Bromfield Street.
 NEW YORK CITY. — No. 1544 Broadway.
 NEW YORK CITY. — Rooms 5, 6, 7, & 8, No. 96 Fifth Avenue.
 NEW YORK CITY, Room 23, 213 to 217 West 125th St.
 NORTH BEND, NEB. — Young's Block, Main St.
 OCONOMOWOC, WIS. — Milwaukee St., near cor. So. Main.
 OCONTO, WIS. — Residence of Mrs. T. Millidge.
 OMAHA, NEB. — Room 238 Bee Building; 10 A. M. to 9 P. M.
 PEORIA, ILL. — Room No. 312 Y. M. C. A. Building.
 PHILADELPHIA, PA. — 1633 Chestnut Street.
 RICE LAKE, WIS. — Over Horseman's hardware Store.
 ROCHESTER, N. Y. — No. 3 East Avenue.
 SALT LAKE CITY, UTAH. — Odd Fellows' Building, Market St.
 SALT LAKE CITY, UTAH. — Open daily, Mercantile Building.
 ST. JOSEPH, MO. — Ballinger B'd'g, Cor. 7th and Edmond Sts.
 SCRANTON, PA. — Spencer Building, 519 Adams Avenue.
 TORONTO, CANADA. — Room 22, S. E. corner Yonge and Gerard Sts. Daily, 10 A. M. to 12 M., 3 to 5 P. M.
 TORONTO, CAN. — No. 1 Brunswick Avenue.
 TROY, N. Y. — 63 Seventh Street.

WORKS ON CHRISTIAN SCIENCE.

WRITTEN BY

Rev. MARY B. G. EDDY.

SCIENCE AND HEALTH.

660 pp. REVISED AND ENLARGED 1891.

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To bring out in stronger relief the fundamental statement of Science—so hard to realize or even believe to those not acquainted with CHRISTIAN SCIENCE—that Truth is the sole and universal medicine for sickness, as well as for sin, extracts from a few of these letters are appended:

In Monterey, Mexico, I met a woman who told me that while she herself did not believe in Christian Science, she had bought "SCIENCE AND HEALTH" on her way from Wisconsin, where her home was. When she reached Monterey, she met a man, a Clergyman, from the North, whom the M. Ds. had sent there for consumption. They had given him two months to live. She gave him "SCIENCE AND HEALTH," and while doing so she felt that "it was all absurd," &c., but the man read this book, and was healed by it in about two weeks. Mrs. C. W. FRAME, New York City. May, 1891.

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GENERAL ERASTUS N. BATES, Cleveland, Ohio 1892.

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