

FOUNDED APRIL, 1883, BY THE AUTHOR OF SCIENCE AND HEALTH

WITH KEY TO THE SCRIPTURES

—THE REVEREND MARY BAKER G. EDDY—

—THE—
CHRISTIAN SCIENCE
JOURNAL



OFFICIAL ORGAN OF THE FIRST CHURCH OF CHRIST, SCIENTIST,
IN BOSTON, MASS.

ED

PUBLISHED BY
THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

ENTERED AT THE POST OFFICE, BOSTON, MASS., AS SECOND-CLASS MATTER.
COPYRIGHT, BY MARY BAKER G. EDDY.

Digitized by Google

Giff:
J. P. Young?
22 Feb. 1903

Vol. II

1892-1902

CHRISTIAN SCIENCE JOURNAL.

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

VOL. XI.

APRIL, 1893.

No. 1.

THE RESURRECTION AND THE LIFE.

The following is editorially submitted in view of the coming Easter time.

JESUS said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live. — John ii. 25.

WHAT is life? The ordinary definition of it is, in a general sense, that state of animals and plants, or of an organized body in which its natural functions and motions are performed, or in which its organs are capable of performing their functions. In animals animation, vitality, and in man that state of being in which the soul and body are united. This is the lexicographical definition of life. It reflects the ordinary and generally accepted conception of life.

The material conception is strikingly noticeable in all of the generally understood definitions. Nor does theology, whose peculiar office is to teach the things of life in its truest and best sense, in any satisfactory way come to the aid of our materialistic philosophers.

The question as to what life really is, has challenged the thought and engaged the attention of thinkers in all ages. Philosophers, scholars, theologians, scientists, have vied with each other in their efforts to ascertain what life is, or to find its origin. They have eagerly sought the explanation of its

varied manifestations. The theologian, while vaguely regarding God as the *author* and *creator* of all life, has yet no well-defined notion of what Life is. Believing in the reality of matter, he undertakes to account for its existence upon the theory that it was constructed carpenter-fashion by the hand of God; and hence he speaks of the works of nature as the handiwork of God. The material universe, is to his conception, a tangible and substantial something erected by the Creator by some sort of a material process, and the supposed life which it manifests was placed therein after the structure had been completed. And that the completed structure, with its myriad forms of life, exists and moves in its appointed sphere, entirely separate and apart from, and wholly independent of its Creator, excepting in so far as He exercises a species of control and supervision over it. In other words, that the universe and its life, or rather its lives, are moving in their wonted sphere as entities distinct from the life which is God.

From this premise proceeds the conception that life has its origin in matter, and that it cannot exist apart from it. From this premise also is drawn the conclusion that life is contained in the mortal body, and that it rises Phoenix-like, from the mortal *débris* at the change called death. That, therefore, there is and can be no life without the necessary prelude, — death. Man cannot live until he first dies. Thus the immortality of this supposed life is dependent on the resurrection from death. Is not this the commonly accepted theory of the theological world to-day; and does it differ from Martha's conception of it? "Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day." Then came from Jesus' lips the words of the text, which were at once an answer and a rebuke: "I am the resurrection and the life."

How strange that the plain meaning of this statement of the Master should have been so overlooked! If the Scriptural definition of life rested on this statement alone, however, the oversight might be measurably pardonable. But in

view of the repeated and varied statements of similar import, it would seem to be almost without justification. As witness the following: Deut. 30-20. "*That thou mayest love the Lord thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him; for he is thy life, and the length of thy days.*" Ps. 36-9. "*For with thee is the fountain of life: in thy light shall we see light.*" Prov. 8-35. "*For whoso findeth me findeth life.*" John 1-4. "*In him was life; and the life was the light of men.*" John 5-26. "*For as the Father hath life in himself; so hath he given to the Son to have life in himself.*" 2 Tim. 1-10. "*But is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel.*" John 1. 1-4. "*In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men.*" John 14, 6. *I am the way, the truth, and the life.*"

I have thus quoted at length, for the purpose of showing how plainly and emphatically the Scriptures define Life and its origin. And yet in the face of these very simple definitions, and many others which might be quoted, men who are accounted wise and learned; who are recognized by the world as philosophers and scientists, are still searching in the atom, in the cell, in the molecule, in the protoplasm for life and its origin; while the theologian is endeavoring to find his origin of life in a Creator having human attributes. Is not the one as much without a certain base as the other?

The materialist says: "I must stop my investigation with the atom. Here scientific research ceases. This is my ultimate analysis. Here certainty stops, and beyond is only speculation. I shall not speculate. It is for theologians to speculate. Beyond this material base I know nothing and claim nothing. At this point I become an agnostic." The theologian says life is derived from personality. The materialist says it is inherent in and evolved from matter, at least so far as scientific demonstration can give its origin. Each is

here driven to his final analysis. And here we will leave them, with the suggestion that as each is trying to solve his problem from an impossible, and wholly supposititious base, neither has any advantage over the other.

At this point, Christian Science will ask permission to give its views upon the subject. What, therefore, is Life from the Christian Science standpoint? A sufficient answer might be the passages of Scripture quoted. We might say that God is Life, for that would be an absolutely correct statement. We might say that God is Spirit, and therefore is Life, because this would be a correct definition, even from the ordinary standpoint, as the lexicographer thus defines Spirit: "An intelligence conceived apart from any physical organization or embodiment, vital essence, force or energy as distinct from matter." This is an excellent definition of Life. We might say in the still further language of Scripture: "Let us hear the conclusion of the whole matter; fear God and keep his commandments, for this is the whole of man." Again, God being derived from the Anglo-saxon word Good, it might be sufficient to say that Good is Life.

If we will keep in mind these Scriptural definitions, and think of Life as the Infinite and unchangeable, as being the same yesterday, to-day, and forever, we shall have no difficulty in solving the problem. Organization and time have nothing to do with Life. The real Ego is spiritual, and Ego is Life. Hence Life is spiritual and not material (SCIENCE AND HEALTH). We must look away from the material, to the spiritual, the Infinite, the Divine for our definition of Life. We must lay our premises in the spiritual, and, reasoning therefrom, arrive at our conclusion as to what it is. Reasoning thus we will be driven to the fixed and unalterable conclusion, that God is the omnipotent, omnipresent, omniscient, and omniactive Principle, from whom all things come, by whom all things were made, "and without whom was not anything made that was made."

What then, is the conclusion of the whole matter? This: that God is Spirit, therefore, all of His creation is spiritual, and man being made in His image and likeness is spiritual;

hence it follows that there is and can be no Life separate from God. In this view, and this only, can we comprehend the various passages of Scripture which I have cited.

In what sense then is Jesus the Christ, the resurrection, and the Life? He was God, Good, manifest in the flesh. Paul says it is the flesh which warreth with the Spirit. Are we not to understand that Jesus as the way-shower out of the flesh, as the embodiment and demonstrator of divine Love and power upon earth, was in that sense, the resurrection and the Life? The word resurrection implies a "rising again." The rising out of the false sense of blind, mortal conditions, to an understanding of the divine self-hood, is, therefore, the resurrection to which the Master referred. The death under the claim of which Lazarus was, while seeming real to the sisters, and to all other mortal on-lookers, after all but typified the death of trespass and sin to which Paul so often refers.

Sin is death; death to spiritual understanding; death to the apprehension and realization of the fact that God is the only Life; death in the sense of inactivity or inertia. He who has not been awakened to a consciousness of his spirituality, or immortality, is therefore, dead. The Adam-dream is death. All the false and delusive conditions of mortal mind are so many sense-evidences of death. In a relative sense, the world of humanity are dead to all which they do not to-day understand. They were for long ages dead to the existence of the stellar universe. They were for long ages unaware of, therefore, dead to the fact that our earth revolved upon its axis. Until a Franklin appeared, they were dead to the means of applying electricity to any human purpose. Until an Edison appeared they were dead to the varied uses and applications of that still mysterious and subtle agency. Until the railroads appeared they were dead to the possibilities of that means of transportation, now so common. And so all along the lines of human invention and discovery, mankind have been dead to latent possibilities, until inventive genius has brought them to light. Human invention is but awakened human sense.

The tomb in which Lazarus was buried symbolizes the

tomb of mortal sense; the darkness and blindness of mortal man. The grave clothes in which he was wrapped further symbolize the bounden and helpless condition of mortals in their state of blindness. It required the understanding of Life possessed by Jesus to "resurrect" the dead Lazarus; to bring him forth from the tomb, and demonstrate to him, and those about him the fact that he was not dead.

The world calls this a miracle. A miracle it indeed is to human sense. A miracle it will remain to all who continue to look for life and intelligence in matter. To the wisest of earth's material philosophers, it is a profound miracle to-day. So incomprehensible is it to their philosophy that they are prone to discredit the Biblical narrative, and to denounce this, and all similar narrations, as the fine fiction of the Biblical writers. So long as they remain in the dark tomb of human speculation, and look to the material evidences of life as being the real evidences, so long will they continue to doubt, dispute, deny. To those who have been partially awakened to the fact of God as all Life, and all activity, the resurrection of Lazarus becomes "divinely natural." It becomes an object lesson by which they see what Life is; by which they see that death is false, and that the resurrection is the coming out from this tomb of human sin and blindness into an understanding of man's oneness with God.

Thus we get a conception of the resurrection and the atonement, — *at-one-ment*. To be resurrected is to come into *at-one-ment* with Mind, Truth, God. We reach this altitude of consciousness by hearing the voice of the Christ, and heeding it; by stepping out from the tomb of mortal death and tearing asunder the grave clothes of malice, sensuality, avarice, revenge, anger, hatred, jealousy, deceit, false pride, and all those mortal qualities which bind and trammel us; and which so long as indulged and held to as realities, will confine us in the tomb of human error. This is the *Hades*, the *Sheol*, of the Scriptures. Resurrection from this tomb, therefore, is at once the escaping from the grave and from the environments of hell.

The resurrection of Lazarus foreshadowed the Master's

resurrection. In a larger sense the Master came out from the tomb, and from the trammels of the grave. It is noteworthy, in this connection, that the cerements of the grave were left in the sepulchre, and were found therein by the vigilant disciples. The evidences of his release from the material trammels were thus strikingly brought to the material perception of those who looked into the empty tomb. Here we are again taught the utter powerlessness of material environments to prevent our "rising again"; our attaining to a realization of our spiritual estate.

Thus may we see the true sense in which the Master brought life and immortality to light. To attain to this realization in individual consciousness, is the coming of life and immortality to light, and the resurrection from the dead. Now or hereafter, must each human being, in his journey through the wilderness of human error, listen to the command of the eternal Master to come forth from the tomb; tear asunder the habiliments of the grave of his sin, and step forth to his resurrection. The Christ-voice is calling, calling, to us all. To heed the call is to commence our resurrection now and here. To heed it not is to continue in the tomb of sin, in the Hades of death.

Christian Scientists have heard, and are hearing this voice in a peculiar sense. There is imposed upon them an especial duty, and an increased responsibility as the result of having heard. By walking in the Light of which we have already been the recipients, we shall continue our resurrection. Failing of this, we recede into the tomb of blindness, and our last state becomes worse than our first. Only through suffering can we "rise again." This is no fancy sketch; it is the inevitable result of disobedience. We flatter ourselves amiss if we suppose that because of the unreality of sin, in the true sense of unreality, we shall thereby escape its penalties. We are under this false claim, and shall continue to be, until we shall, through fear and trembling, have wrought our salvation and earned our resurrection. By constant self-denial, by unceasing vigilance, by perpetual prayer, (prayer of right living) by "seeking first the kingdom of God, and His right-

eousness," by "overcoming evil with Good," by absolute consecration, by the complete surrender to the demands of divine Law, may we perfect our resurrection; but not otherwise. These are the demands of the Christ-voice. Only by strict obedience to these demands can we be made whole. Through Peter we hear this voice: —

"Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand before you whole. This is the stone which was set at naught of you builders, which is become the head of the corner.

Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

To indulge the hope that by remaining at ease in material conditions, and courting the vanities of this life, we are attaining to the standard of happiness, is a terrible delusion. The pleasures of this world of mortal sense are false, delusive, misleading. Their inevitable end is the tomb of misery and despair. The awakening from the death of sin, is to mortal sense, the acme of suffering. Fortunately it is the suffering of the resurrection. The *finale* of it is bliss, joy, peace, — that "Peace which passeth all understanding." In surrendering to the Christ-demands we are exchanging pebbles for pearls; the dross of the flesh for the pure gold of the Spirit. Is it not a glorious exchange? On material planes would we hesitate to make such exchange? How vastly better, richer, grander, is the value we receive at the hands of God, than at the hands of men. Can we not afford to deal in the divine mart, and seek only the heavenly merchandise?

The suffering after all is but the seeming of the senses. Its reality is the stepping forth from the charnel-house of the flesh into "the glorious liberty of the Sons of God."

This is the "Resurrection and the Life" to which the Master referred when he spoke to the believing Martha.

We need but step out from the dark tomb of material sense into the bright and shining atmosphere of Life, Truth

and Love to find our resurrection. Jesus' command is as much for us to-day as it was for the entombed Lazarus; and we too, if we will, may now hear the welcome words: "Loose him and let him go," for "I am the Resurrection and the Life."

MASTERY OF APPETITES.

REV. EMORY J. HAYNES TELLS WHAT IS TO THE BENEFIT OF MAN.

"God cures the spirit, and the spirit cures the mind; God cures the mind and the mind cures the body; so God ever works along the line of the highest things," said Rev. Emory J. Haynes, D. D., yesterday evening.

The text was: "But I keep under my body, and bring it into subjection," and the discourse treated of "The Appetites, their Mastery, and their Service."

"It is an old saying," remarked the preacher, "that man is fearfully and wonderfully made. But it is always the mind strangely collocated with the body that is the court of last resort. The body cannot hunger, the body cannot thirst; it is the mind which hungers and thirsts, it is the mind which tells the body when it requires food, it is the mind back of all of our affections, desires, and appetites which rules, it is mind which is the master, not matter, it is the mind not the body which is warm and cold, and the mind is the final arbitrament of all our senses." —*Boston Globe.*

CARD.

BELOVED STUDENTS:

I am glad to learn that the officers of the National Christian Scientist Association have thought it wise to further postpone this Convention. At your last meeting my proposition for a long adjournment was to give space for riper lessons, and heart and substance to your next convention. You have no impulse to dart upward on weary wing, to let ambition propel your purpose, or pride to make its throne a scaffold. I feel quite sure you will harmonize with the above decision of your officers.

The circumstances seem not ready for the occasion. Along the lines of our faithful ranks we still hear some sharp-shooting, as if all were not yet done with war. A short halt will give opportunity to finish all work on hand. May you next meet thoroughly equipped for continual service.

MARY B. G. EDDY.

SPIRITUAL COMMUNION.

J. ARMSTRONG, C. S. D.

WHAT material ceremony can commemorate the spiritual idea as presented by Jesus?

Is there any material symbol by which we can show forth the Lord's death till he come?

The use of material bread and wine in this attempt of mortals to partake of the body and blood of Christ is only another effort of mortal mind to interpret all things materially. It is easier for mortals to believe in and adopt some mode of water baptism, than it is to understand and live the Truth and Love taught by Jesus, until they too are immersed in Divine Science, and partake of the nature of the Christ-Principle.

Christian Science teaches us that Mind cannot communicate with matter, or Intelligence with non-intelligence. Something and nothing cannot communicate. "What concord hath Christ with Belial?"

Paul, explaining the human blindness says (2 Cor. iii. 5), "But even unto this day, when Moses is read, the veil is upon their heart." The definition of veil as given in SCIENCE AND HEALTH is: "Concealment; hiding; hypocrisy." Jesus warned his disciples against the "leaven of the Pharisees," which said he "is hypocrisy." The teachings given by Moses were evidently spiritual. But mortal man, who has "made a covenant with his eyes to belittle Deity," hid this spiritual teaching, and through hypocrisy the Truth was buried to mortals in the rubbish of human concepts. And so they are looking to matter instead of Spirit, to person, instead of to Principle, for the Saviour: "Nevertheless" says the apostle, "when it shall turn to the Lord the veil shall be taken away." When mortals are ready to give up their material and false sense of God, and accept the spiritual-real as taught by Jesus, and in Christian Science,

then that which has been hidden for centuries will again be revealed to the human consciousness, and the new heaven and the new earth will appear.

This spiritual sense is attained by looking into the perfect law of Love, and then continuing a doer of that law. "Beholding as in a glass the glory of the Lord, we are changed into the same image (or reflection), from glory to glory." Jesus said, "They that have seen me have seen the Father," the Principle of man. In his demonstrations over sin, sickness and death, through his understanding of Life, Truth and Love, he "brought life and immortality to light," and he said, "And I, if I be lifted up will draw all men unto me." If we see Jesus in his true character, as the ideal man, the Son of God, reflecting all that is pure and good, and adopt this for our life-model, we shall be uplifted from glory to glory.

This is the communion we would celebrate, keeping in remembrance the true idea until he comes again. This perfect idea must reign in our consciousness until all error, all evil, is put out, and Spirit becomes all in all to us.

After our great Master's crucifixion he rose from the tomb, the victor over all evil. He had triumphed over sin, sickness and death, and again appeared to his disciples the self-same Jesus whom they had followed so long. Through beholding this demonstration they were enabled to apprehend better the teachings of the Master, as evidenced by their better works and their forever turning away from old methods. This spiritual enlightenment comes through the teachings of the BIBLE and SCIENCE AND HEALTH and is the spiritual communion to which all may come.

This is "the bread of Life." And silencing the claims of material sense in our struggle to bring out in our lives the spiritual-real as illustrated in the life and character of Jesus, and the persecution it brings from the world of sense, is the cup we are to drink. A material ceremony can never make mortal man spiritual. All the material bread and wine on earth, if eaten and drank in the firm belief that it symbolized the body and blood of Christ, would not bring us one step

nearer God, or make us in a single particular more Christ-like.

The "bread we break" is the Truth and Love we explain or reveal through our lives, as brought out in demonstration. Paul says: "They that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit — if so be that the Spirit of God dwell in you." Before mortals learn the fact of Being in Christian Science they believe themselves to be material in origin, at the same time the Scriptures are declaring that God, Spirit, made all. This belief in a material origin is the "carnal mind" which is "enmity against God." Those who have learned that all is Mind, that Mind is God, and that man and the universe are not material, but spiritual ideas reflecting the Substance of Spirit, are no longer the servants of the flesh, though they must demonstrate this great fact in order to make it a reality. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." But mortals believe they are in the flesh, and are the servants thereof, and this belief must be changed for the spiritual consciousness that man is wholly spiritual.

The question we must decide is, how this is to be accomplished? Jesus demonstrated the way, and said, "Drink ye all of it." SCIENCE AND HEALTH furnishes the key to Jesus' words and works, and makes the way plain. But why does not the religious world accept this way? When Jesus taught the way of Life nineteen hundred years ago, his teaching was the opposite of the religious teachings of that day. He taught a living Principle, and showed by actual proof in healing sickness and sin that this Principle is the Saviour of men. Following Jesus' example in this age is opposed by the religious world because, I am sorry to say, their teaching does not require following his example. We should bow before Principle,—that is, give up our ways, that we may partake of Christ's nature. If we are striving to live according to the example set by our great Leader, we will be found facing error of every kind and proving its nothingness. The Scripture teaches that Spirit is all:

therefore matter is nought. Sin and sickness are the fruits of the belief that matter is real. To have no other God than Spirit we must deny the power of matter, and show our faith by our works.

Thus we see that healing the sick in Christian Science is not simply a new remedy for disease to compete with material methods, but it is the evidence that we are having no other God; the proof of our understanding of our true relation to this one God, called in the Scriptures Life, Truth and Love.

THE second coming of Christ is a subject on which one may well meditate on Easter eve. For is it not less an event to be even awaited, — in tremulous hope, or in a glad surprise of believing love, — than it is to be achieved, as the personal responsibility and the personal work of every individual? What can you — what can I, do toward advancing the second coming of Christ on earth? may well be the question of each heart to-night. Can we each do something toward this advancement by patience and sweetness of spirit under perplexity, or wrong; or — what is hardest of all — under the misunderstanding of those who should best understand? Can we contribute some aid, however infinitesimal, by being more considerate and more largely tolerant; by believing in the best motives of our neighbor, rather than the worst; by bringing to bear on daily duties more courage, more faith in the future's promise, more power to relate them to the daily needs of life? More than all, and as the unfailing spring which animates all the conduct of life, shall we not learn the lesson of absolute reliance on the power of prayer? Not in any vague sense of form, or seemingly religious rite; but as the absolute, practical, unfailing force of life: a force as real and as practical as the electric motor that generates its energy for material uses.

To cite nothing from the words of Jesus, nothing from all the apostolic spirit of all the ages, nothing from the prophets and the seers — the poets alone are full of these definitely expressed convictions of the one great force in the universe — that of spiritual power which is given to us by the medium of the faith and intercession of prayer. On the eve of that day on which the sublimest event in all human history occurred, that event which made manifest the life eternal, on the eve of that day is it not a fitting time to enter into that deeper and truer communion with Jesus, through the faith of the spirit, that we may make ourselves aids to the second coming which is a spiritual coming, and which is to establish his spiritual kingdom on earth? If this thought shall vitalize itself and take outward form in love and patience and sweetness of spirit, then, indeed, shall this Lenten season be most blessed, and its power one to continue and increase until His spirit shall be shown forth "not only in our lips, but in our lives." — *Selected.*

THERE is now in the hands of Stephen A. Chase, treasurer of the Church Building Fund, nearly \$36,000. With a very little effort on the part of those interested in our Cause, enough can be raised to enable the directors to begin work in the spring. In this connection attention is called to the address of our Teacher in the October JOURNAL.

TRIAL OF A CHRISTIAN SCIENTIST.

NOT long ago, a drama from life was enacted in Southern California, that at one time threatened to be a tragedy, and that was witnessed from beginning to end, with the most intense interest by the faithful Scientists of Riverside and San Bernardino. The scene was a courtroom in San Bernardino where a Scientist was tried for manslaughter.

The accused was Mrs. Eliza Ward an earnest, faithful student of Mrs. Davis the pioneer Scientist of that section. It was not denied that the patient had been given up by the physicians as a hopeless case before he came under Mrs. Ward's treatment. The trial lasted five days and cost the county nearly \$5,000. Clergymen and physicians instigated and aided the prosecution. For four years the earnest and successful work of Truth under Mrs. Davis' leadership had grown and prospered in spite of the enmity of these ministers and physicians. Again and again they had seen patients given over to die by medical skill, made whole and sound by Christian Science. Every now and then the ministers had the mortification of seeing prominent church officials and influential members enroll themselves in the ranks of the Scientists in spite of all entreaties and threats. The local newspapers were beginning to speak of the wonderful work of this new religion. When at last these opposers of Christian Science had succeeded in getting Mrs. Ward indicted for manslaughter, they felt that finally the time had come when they could crush out what they called "this pestilent heresy." Their only regret was that they had not succeeded in getting Mrs. Davis in their toils, instead of one of her pupils. Nevertheless they boasted openly that now they would wipe out Christian Science from that section of the country.

Let us rapidly follow the trial scene through. The court convene Monday, in San Bernardino, the county seat. The

room and ante-room are crowded with people, representing the friends and the foes, as in the trial of the Master. The accused, a little Englishwoman, sits near her counsel pale but full of hope and courage. To mortal seeming her case appeared desperate, but she had learned to look beyond the evidence of the senses, thereby giving a grand proof of the glorious Truth. The clergymen and the doctors sit there facing their victim. The witnesses are called. One of the doctors testifies that the post-mortem examination showed clearly that a simple incision in the head would have relieved the patient, prolonged his life and probably saved it. The other physicians corroborate this opinion, though they had previously said the patient could not live. These physicians represented the best resident medical skill of the place. Unless the force of his testimony could be broken in some way the jury would be likely to return a verdict of "guilty." At this point, the lawyer employed by the Scientists calls to the witness stand Dr. J., a medical expert of high professional standing. He testifies that no ante-mortem diagnosis agreed with the findings of the autopsy; that the physician in charge had pursued a line of treatment exactly contrary to what he should have adopted, and that it was in his opinion clearly a case of malpractice. This was a thunderbolt from a clear sky; but the case goes on. Witnesses testify; the lawyers wrangle. Finally, on the fourth day of the trial, the prosecution calls to the witness-stand Mrs. Davis, the beloved teacher of the accused. What does this mean? Do they think that she will testify against her pupil? The second question reveals the purpose of the prosecution. It was to convict the accused by getting Mrs. Davis to admit that she disapproved of the line of treatment followed by her pupil in the later stages of the case. What a cruel position for a lady to be in! But in that furnace of fire, there was seen by Truth's harassed disciple "the form of the fourth," enabling her to walk unscathed through the fiery flames. The lawyers ply her with questions and keep her on the stand until 4 P. M. The next day they call her again, and question her until noon. Among other questions she is asked: "What is Christian

Science?" "What can it do?" "How does it work?" etc. In answer to one question she said that if she were to answer it fully she would be obliged to give a course of Christian Science lectures. The judge kindly tells her to take all the time necessary to answer the question fairly. Then she tells them what our blessed Science is and what it does. In effect she preaches the gospel of Science in that crowded court-room.

A deacon in one of the churches sits there. His family has been gathered into the fold of Science, but he has held out against all arguments; but here was a demonstration of what Science could do for its disciples under fire. The conviction forces its way home upon him, that this calm courage and fortitude was never born of mortal wisdom or power. The tears stream down his face, while the light pours into his awakening consciousness. He said he had read of the trial of Jesus many times, but he never expected to witness it. From that time he is one of Truth's faithful disciples. Nor was he the only one in whose heart the good seed found lodgment, then and there.

Meantime every device of legal ingenuity is exhausted to entrap or confuse the witness. At length the case goes to the jury. They deliberate from 3 P. M. Friday, until 2 A. M. Saturday. At 7 A. M. the court convenes and the verdict is declared. "Not guilty" are the glad words pronounced by the foreman. The scene can be better imagined than described. Orthodoxy and Medicine, like Herod and Pilate, had clasped hands to crucify the followers of the Christ Truth, — and behold Truth emerges triumphant. The enemies of Science regretted that a less serious charge than manslaughter had not been preferred against Mrs. Ward. It was thought that in that case a conviction might have been secured. The Scientists had been holding their Sunday meetings in a hall in the Y. M. C. A. building. After the trial the ministers brought such a pressure to bear upon the Trustees of the Y. M. C. A. that the latter were reluctantly compelled to refuse the Scientists the further rental of the hall. After the trial Mrs. Davis taught a large class in

which were a number of the friends and relatives, including the widow, of the gentleman who had passed on. It is needless to say that the deacon referred to was also in this class. The growth of Christian Science in Southern California was never more prosperous than it has been since the cruel persecution and prosecution.

THE POWER OF IMAGINATION.

A MAN'S HAND BURNED WHEN IT HAD NOT BEEN NEAR A FIRE.

YESTERDAY *The Citizen* printed a short account of the narrow escape of Hiram Austin at the gas works. It was rather a remarkable escape, and now comes another very strange incident in connection with the affair. When he regained consciousness he spoke of his hand paining him badly and discovered that the back of one of his hands was badly swollen and covered with blisters, having the appearance of being burned. Mr. Austin could not account for this. When he went to the top of the conveyors his hand was perfectly well. There was no possible way for his burning his hand while there, as there was no fire of any kind near him, and the machinery was not running. When he became unconscious he was taken down and carried out doors, and was not taken near any steam pipes or anything that was hot. The men who took Austin from the top of the conveyor state that it would have been impossible for him to have burned his hand while they were taking him down, and Austin states that his hand was well when he went to the top of the conveyors, consequently Austin was not able to tell how his hand was burned. In speaking of the affair he stated that when he became under the influence of gas he thought he had fallen into one of the big generators which was at a white heat. He remembered it as a horrible dream, but that was all. — *The Jackson Daily Citizen*.

NOTICE. — It has been thought best by the officers having the matter in charge not to call a meeting of the National Christian Scientists' Association until next year. Due notice of the time and place will be given. Per order of the officers, Wm. B. Johnson, Secretary.

NOTICE. — All contributions for the Church Building Fund should be sent to Stephen A. Chase, treasurer, Box 136 Fall River, Mass.

STAND FIRM.

AUGUSTA E. STETSON.

"He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go to my Father." Jesus.

DARE to stand forth in the strength of his promise,
Wield the sword fearlessly whet with his love;
Dare to tread *firmly* on serpents and scorpions,
"They shall not sting you," resounds from above.

Christ bids you rise to your conscious dominion,
Life calls to *action*, obey Truth's behest;
Love's constant whisper is, "Man is immortal;"
Dear one, press on to the realm of the blest.

Sweeter than lullaby's sung by the mother,
Clearer than ocean's roar heard in the shell;
Softer than zephyr's the voice of the Father:
"Child, I am with thee, fear not, all is well."

Then let us dare to stand firm as an anvil,
Holding the banner of Science, our King;
Ever rejoicing that Love is the victor,
As daily our sheaves to the Master we bring.

"Love one another." Oh! list to his pleading,
"Follow and bring in my lambs as they roam:"
Love goes before you dispelling the shadows,
List to the mountain-horn calling you home.

Then, following our Leader, our love-crowned Leader,
Who guides us so safely through matter's dark vale;
Let us list to Love's voice as we climb Mind's bright mountain,
Nor lay down the sword till its summit we scale.

TYPES: MOSES, JESUS, MARY.

KATE E. ROUSSEAU, C. S. B.

TYPES: "Aggregate of qualities; the representative." Webster.

"For the law was given by Moses, but grace and truth came by Jesus Christ." John i. 17.

THE moral law, or the Ten Commandments, of which Moses was the type, when spiritually interpreted, becomes the law of Life or Truth which heals the sick on the basis of the one Mind of God, namely, Christian Science.

Jesus, the offspring of the immaculate conception, or the true conception of purity, and holiness said: "Think not that I am come to destroy the law, or the prophets. I am not come to destroy, but to fulfill."

He brought Truth to human comprehension by showing through his sinless life that with the right understanding of his Father — Divine Principle — the law could be fulfilled by as many as would follow him,— that is, understand him; for he said, "If ye had known me, ye would have known my Father also."

To know one was to know the other. Principle and idea are inseparable. He also proved by his life and demonstrations that he was the type of the Sonship. "Our Master healed the sick, preached Christian healing, and taught the Spirit of its divine Principle to his students; but he left no definite rule for demonstrating his Principle of healing and preventing disease."

This remained to be discovered through Christian Science.

SCIENCE AND HEALTH, page 41, 71st ed.

Though Jesus left no definite rule, he said, "The Comforter which is the Holy Ghost whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you." John xiv. 26.

Do we not find these words perfectly fulfilled in SCIENCE AND HEALTH, the text-book of Christian Science? Does it not teach us *all* things,—the destruction of sin, sickness and death; the annihilation of all material law, and replacing it with the spiritual law of Truth? Is it not constantly bringing to every faithful student the remembrance of "whatsoever I have said unto you"? To me it needs nothing more than the perfect agreement which

exists between that passage of Scripture, and the teachings of **SCIENCE AND HEALTH** to prove its divine origin, and that "no human pen or tongue ever taught" the author the Science contained in that book.

Then has not the author of **SCIENCE AND HEALTH**, the discoverer and founder of Christian Science, Rev. Mary B. G. Eddy, by her life and demonstrations proved herself to be the type of what she has brought forth, the Holy Ghost, the Comforter, Love? Let us render unto Caesar the things that are Caesar's, and unto God, the things that are God's."

Through these three types which **SCIENCE AND HEALTH** tells us are "one in essence, though multiform in office," the world has all it needs; hence, all it will ever get for its redemption. The law given, the law fulfilled, and the law defined or explained, and rules deduced by which all can fulfill it!

When the young man came and said to Jesus, "Good Master, what shall I do that I may have eternal life," note the answer: "If thou wouldst enter into life, keep the commandments."

Is not the author of **SCIENCE AND HEALTH**, through the discovery of a definite rule to demonstrate the Principle that Jesus taught, and so fulfill the law, saying to all humanity, "If thou wouldst enter into life, be freed from sin, disease and death, keep the commandments."

Jesus also said to the unbelieving Pharisees, "For if ye had believed Moses, ye would have believed me." The same voice of Truth is saying to the adherents of creeds and doctrines of men, "If you believe (understand) Jesus, ye will believe Mary, for he spoke of her.

CARD.

MARY B. G. EDDY.

IN reply to all invitations from Chicago to share the hospitality of their beautiful homes at any time during the great wonder of the world—the World's Fair—I say: Do not expect me. I have no desire to see or to hear what is offered upon this approaching occasion.

I have a world of Wisdom and Love to contemplate that concerns me and you infinitely beyond all earthly expositions or exhibitions. In return for your kindness, I earnestly invite you to its contemplation with me, and preparation to behold it.

BELIEVEST THOU THIS?

GEORGE W. SMITH.

WHOSOEVER liveth and believeth in me shall never die. Believest thou this? John xi. 26.

THE Christ is risen! Believest thou this? The supremacy of Spirit has been demonstrated. The sepulchre is empty. He has proven "life to be deathless, and Love to be the master of hate." SCIENCE AND HEALTH.

O death where is thy sting! O grave where is thy victory? Why fear a conquered enemy? It is Christ that is risen. Believest thou this? Seek ye not a material Jesus; mistake him not for the gardener when he stands by as the spiritual Christ. Weep not at the entrance of the empty sepulcher, allowing mortal mind to persuade you that they have taken him away; but rather hear his voice: "All hail! and go quickly and tell" all the world, and especially those who are suffering from sin, sickness and death that the Christ is risen, and sends forth his disciples to preach the gospel to every creature; "and these signs shall follow them that believe; in my name shall they cast out devils (evils); they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover;" Believest thou this?

Wait not at the door of the garden-tomb expecting to find the Jesus whom Joseph had laid away, wrapped and embalmed. Do not carry your ointment and sweet-smelling spices to the sepulcher. It is empty. He who raised Lazarus by divine power has himself risen. The delusion of death has troubled many of his disciples, who like those at the sepulcher suppose that the grave still separates them from him. All the mists of our doubts are now dispelled; the sun breaks out clear and strong; the Christ is risen. "Cease ye from man, whose breath is in his nostrils, for wherein is he to be accounted of?" He revealed himself in all his majesty to his disciples, and so does the risen Christ reveal himself to his disciples today who are to carry the glad tidings to all the sick and sinful, raise the fallen, seek after the lost sheep, comfort those who have been unable to

find true fellowship, and raise the dead. The "last enemy will be overcome"; but not until the sunlight of Truth and Love shall have fully dispelled all false teaching.

When the illusion of death shall have passed away, then will the new heaven and the new earth appear, the inhabitants of which shall not say, "I am sick," but shall bear the bloom of immortal youth; From that new heaven and new earth will be banished all the fell diseases which now prey upon the material senses, and strike the "clay tenement" with the shadow of death. When these false conditions shall have been overcome with Divine Science, then, every eye will sparkle with delight, every countenance beam with the smile of Love, and every pulse beat with the sense of immortality. "God shall wipe away all tears from their eyes, and the day of their mourning shall be ended."

There shall be no bitter regrets, no anxious desires, no harrowing fears; for theirs is an "inheritance incorruptible and undefiled and that fadeth not away." Theirs is a Sun that never sets, a river of joy that ever flows, a day without night, a spring without winter, perennial, endless. Believest thou this?

A STRING OF PEARLS.

MATTIE DELANO.

RECENTLY visiting one of our large stores I saw on exhibition a necklace of pearls of rare beauty, and to mortal sense, one of great price, but oh! so different from the pearl of great price "which, when the merchant had found, he sold all that he had and bought it, for to him it was like unto the kingdom of heaven." As I gazed upon it, I thought of the string of pearls I am finding in our blessed SCIENCE AND HEALTH. Here I have found that Good is my reality, and not evil, and that I am not in enforced bondage to the so-called material senses, and that I need not bend to the yoke of materia medica, and to a theology that teaches the supreme power of both good and evil; the result of which teaching is the bondage of sin, sickness and death.

Truly this book is a priceless gem; its pages one grand string of pearls; so pure, so attractive, that the studying and demonstration of it unfolds to those who are seeking in the realm of Mind the Love which is divine. Yet it is free to all, and sooner or

later all will rise superior to the material sense and declare for this "pearl of great price." Does it not seem selfish in us to sit at home, comfortably housed, engaged with self, while possessing this knowledge of Truth, this great Light that illumines all who come within its rays, keeping them well and happy, while others are in bondage to sin, sickness and death, not having gazed upon this pearl: this Christ healing, this power of Good, this panacea for all ills?

Let us work! let us be patient, loving and tender to those who seem to refuse this Truth. Then will the Christ be revealed, Love radiate its gentle beams, and lift all out of darkness into this great Light which heals, and reveals to man his dominion, his oneness with the Principle of his being, the only Creator, eternal Life, divine Love, immortal Truth.

Yet this string of pearls becomes our possession only as we destroy the sense material, and can realize that we have found that consciousness which knows no self.

Then will our life and works correspond to those of our Way-shower, and be instrumental in drawing all men unto this Truth, this blessed book — the Comforter. Then, too, will man have found a theology that will "bind up the broken-hearted, proclaim liberty to the captives, and the opening of the prison to them that are bound."

AN INCIDENT OF INTEREST TO CHRISTIAN SCIENTISTS.

N.

AN incident of unusual significance to the cause of Christian Science, came to my notice within a few days and I hasten to send it to the JOURNAL.

In the midst of the poor district of one of our largest western cities, there is a free night-school for boys and girls from the age of five years and upwards, founded and maintained by a philanthropic citizen of the city who has become an active and devoted Christian Scientist since founding the school a few years ago. It soon became apparent to the founder of the school that its interests and usefulness would be greatly promoted by the employment of instructors well versed in the blessed Truth of Christian Science, as well as in elementary material knowledge. Such teachers were soon secured and the prosperity of the school

increased. Then the question of proper text-books arose, and within the last few months the Bible and SCIENCE AND HEALTH have been introduced and are fully verifying the utterance of the author of the latter when she says: "If the BIBLE and SCIENCE AND HEALTH had the place in schools of learning, that physiology occupies they would revolutionize and reform the world through the power of Christ."

Instead of placing extracts from current physiologies on the blackboards for the benefit of the earnest learners, the inspired utterances of SCIENCE AND HEALTH are placed there, and the good thus derived is best known to those who have tasted this glorious Truth, either in physical or moral healing. The *Christian Science Hymnal* is also used in the school. While this school embraces the usual instruction of the ordinary school it adds the teaching of SCIENCE AND HEALTH, thereby sowing the pure seed of Truth in the minds of many young people, who in years to come will look back with thankful hearts, to the blessings received through having learned, not the speculative systems of materialistic knowledge, but the demonstrable Truth of Christian Science, through SCIENCE AND HEALTH. Does not the introduction of SCIENCE AND HEALTH as a text-book in this school mean much and does it not bear a promise golden? Truly should "children be taught the Christ cure among their first lessons" for to them Christian Science comes naturally, and through them as loyal Christian Scientists will the coming ages be blest.

TRUE DEMONSTRATION.

IDA G. LOVEJOY.

THE question often comes to me, What is true demonstration? I always find the same answer. It is our daily life. The patient in the greatest need is ourself. While we must help all who come to us to see the Truth, yet, are we manifesting each hour that we are governed by divine Love only? Are we learning: "Though I speak with the tongues of men and of angels and have not love, I am become as sounding brass or a tinkling symbol."

Humanity knows from bitter experience, the emptiness of words, and is now asking and looking for positive proof of the hope that is within us. While we are endeavoring to demon-

strate this grand Truth for others, let us not forget to demonstrate it for ourselves, or over self. In the faithful examination of our own individual thought, we shall find such a stupendous work, that it will be revealed to us more and more, that, "Eternal vigilance is the price of liberty." Does not the Bible say, "Love never faileth?" Surely to none can these words come with such force as to Christian Scientists. Let us thank God we cannot rest content with the letter of Christian Science, but our lives must and will testify to the Spirit that governs us, for "the letter killeth but the spirit giveth life."

As thought is proven to be the great sculptor, so even our faces must show whether our thoughts are pure or not, and as truly as we hold to the thought of Love the light will shine through us; none can be deceived, and in the perfect expression of harmony we will be able to realize the truth of the Master's words: "And I, if I be lifted up from the earth, will draw all men unto me." Thus unconsciously giving out love we will see an instinctive reaching out for what is seen reflected in us.

Then will we see greater demands for the healing that is spiritual, and realize grander results because we have lived truly, and have power by our lives. "As many as are led by the spirit of God, they are the sons of God." Let us then, pray without ceasing that this glorious commandment may abide in the heart of each one of us. "And now abideth faith, hope, love, these three; the greatest of these is love."

KEY.

VALERIA J. CAMPBELL.

AT the National Christian Science Association which met in 1890, a letter from Rev. Mary B. G. Eddy the author of SCIENCE AND HEALTH was read, containing the following advice:—

"Each one return to his place of labor, to work out individually and alone, for himself and others, the sublime ends of human life." Having discovered to my own satisfaction the key to the solution of this problem I would like to offer it as a help to others. I found it in the Lord's Prayer,—that Prayer which SCIENCE AND HEALTH says covers all human needs. "Love is reflected in love." O blessed words! Love is not reflected in

malice, envy, jealousy, hatred, selfishness, illwill, revenge, impatience, anger, unbelief, doubt, fear, anxiety, worry, conceit, deceit, dishonesty, etc.

Knowing this, can we afford for even one moment, to give any one of these qualities of mortal mind a place in our consciousness? For that moment we are cut off from reflecting that Love which casts out fear. This key will enable us to solve the problem of loving our neighbor as ourselves, for we will have no time to burden him with a wrong thought, or "bear false witness against him." This lived, will also bring us face to face with the problem on page 162-6 to 19 SCIENCE AND HEALTH, and in solving it we prove that "One with God is a majority." Only by so doing can we know how sweet it is to be "alone with God." "The secret of the Lord is with the righteous." "Our God is a consuming fire," that fire (Love) which consumes all error.

The best detective of counterfeit money is the one who is the most familiar with the genuine. It is only by becoming familiar with eternal facts that sense is quickened to detect the error that is to overcome. Since our Father and Mother God is all-harmonious and ever-present, how can man, the reflection, be anything else? He cannot be, and that which says he is, is false. It is impossible for man to reflect anything that God is not.

Let us look at these facts with "unveiled face." What but a fact can destroy a lie?

IN *The Church Reformer*, an Episcopalian publication edited by Mr. Stewart D. Headlam, and published in London, England, we find the following under the head of "Reviews."

A Catechism of some great Truths. By J. B. Johnson. As a rule we are shy of the various little catechisms and manuals which the clergy are so fond of; but we cannot in this case refrain from congratulating the young people of Haggerston on the excellent teaching which they receive from their priest; and we are glad that a little volume like this can now be put in the hands of those who are in difficulty about the Church's teaching.

Here are one or two of the questions and answers.

Q. Did God make the world out of nothing?

A. No.

Q. If God did not make the world out of nothing, out of what did he make it?

A. Out of himself.

Q. What do you mean by that?

A. I mean that the world and all things were always in the mind of God as a thought; and the creation was the calling of all things out of the thought of the Father, into a visible form in his Word, i. e., in His Son.

Q. Does God love wicked men?

A. Yes.

Q. Why?

A. Because he is their Father.

Q. Will not God cast the wicked into hell?

A. Yes, if they do not repent.

Q. Will he not cease to love them?

A. No.

Q. Why then will he cast them into hell?

A. Because nothing can avail for them but the unquenchable fire of hell.

Q. But is not hell very dreadful?

A. Yes.

Q. Why then will God cast the wicked into hell if he loves them?

A. Because it is the best thing for them to be burnt in the fire of hell till their wickedness be consumed.

Q. When all evil has been consumed, will the fire of hell then be quenched?

A. The fire of hell is the fire of God's own nature revealed as consuming sin. The fire therefore will never be quenched; but when sin is consumed the fire will no longer appear as the fire of hell, but as the fire of Divine Love.

The following is from the *Daily Ohio State Journal*, Columbus:—

WHAT CHRISTIAN SCIENCE IS AND IS NOT.

COLUMBUS, O., NOV. 2.

TO THE EDITOR: As the words Christian Science (now so needlessly distasteful to some well-meaning people) may be used many millions of times in the near future, by the seekers and lovers of Truth, it may be profitable (as a mere matter of information) to know what the so-called Science is and what it is not.

This knowledge, if it serves no other purpose, may enable one to avoid mistakes in confounding it with isms wholly different, if not antagonistic. The most general impression fostered by a few papers is,

that it is the same as "faith cure," whereas the "faith" the praying and other exercises peculiar to that system (which helps some people) are not employed or needed by Christian Science, to which all faith-healers have, without good cause, an especial dislike, if not hostility. Some ill-informed critics call it theosophy, others spiritualism; but it is wholly unlike either. Still others have classed it with "magnetism" and "mesmerism" just as the Jews once called Christianity Beelzebubism, when in truth it is eternally hostile to all forms of hypnotism and regards the use of drugs as less harmful to the sick than any kind of mesmerism.

Not a few of these erroneous views have been spread by rivals whose opinions are on a par with what Catholics might say, if so disposed, of Protestants, or Democrats as to the truth of Republicanism. Yet, it is much easier to tell what Christian Science is not than to explain what it really is, because the science is so different from anything taught in school or college that a competent instructor is more indispensable than in the study of Greek or mathematics, which very few can master by solitary, cursory perusal. Hence the grievous errors as above noted, into which many, who have skimmed over, or been told by one who has skimmed over the pages of its text-books, have blindly fallen. No wonder, for this new Science has a terminology, a language, a spirit of its own. Suffice it to say that there is absolutely nothing in Christian Science which can injure, in the least, any honest person or cause, but there is everything in it calculated to benefit and ennoble mankind and teach him a higher, purer, more practical Christianity.

It would be hard to find any class of Christians, who read, study and love the Bible more and get more practical every-day good out of it, than the much misunderstood Christian Scientists, whose only field of rivalry with others, is in the doing of good, which has not ceased to be a legitimate occupation not yet covered by any patent or monopoly. At present there are between one hundred thousand and two hundred thousand believers in this science in this country, engaged in relieving suffering humanity or meeting on Sunday in their Bible classes and Sunday services for true worship, the worship of God in Spirit and Truth. As the truths of Christian Science based on Christianity constitute their creed or mode of worship, this alone entitles them to the respect of other Christians, for hardly any class of Christian worshippers take Christ more at his word as meaning all he says for all time than do Christian Scientists.— M. C. S.

It may be stated, with perfect confidence, that there is no medicine or combination of medicines that will cure a person of the habit of drunkenness; that is, that will destroy his or her habit or appetite for alcoholic liquors. It may be stated with equal positiveness that there is no habit, whether of chloral, opium, hashish, or any other intoxicating substance, that can be cured by medicine; and even further, that there is no habit or appetite whatever to which mankind is subject that can be got rid of by drugs, whether it be drinking coffee, or smoking tobacco, or taking a walk every day at a particular hour, or going to bed at a certain time.— *Dr. William A. Hammond.*

NOTES FROM THE FIELD.

SIXTEEN months ago I was awakened from a dream of invalidism to the consciousness of God's ever-present Love. For twelve years I had been unable to walk over one block, and was suffering constant pain.

I went to Chicago and other cities to be under the best medical attention. Each trial left me worse off than before, until finally I was very ill. Eighteen months I could not sit up, even in a wheel chair. My husband took me East where I remained for six months, receiving the best and kindest medical attention. If material remedies and loving care would heal, I should have been well. Returning home, I continued the same for another six months.

At this time Christian Science was presented to me in such a manner as to lead me to believe in its healing power. During the eighteen months of sickness I had rejected all passages in the BIBLE not containing love in some form of expression. Truth was guiding me into this new (yet old) understanding of God as Love.

After deciding that Christian Science was the only true healing, we planned to go to Chicago to a Scientist. At the last moment it seemed impossible for either my husband or mother to accompany me.

Feeling God's love to be ever-present I determined to go alone. The thought of Mind governing all, came to me on the train during my journey, and aided me. Reaching Chicago, I drove to a friend's house feeling little fatigue. Truth guided me to a true Scientist who came to me, giving me wise and loving counsel as well as silent treatment.

Reading SCIENCE AND HEALTH for hours alone, and with my Scientist's treatment, the realization of God as my strength came clearer, and I stood upon my feet, resisting the temptation to lean upon aught but God.

It was not easy to stand or walk, it was not easy to deny the seeming reality of pain in every part of my body, so do not be discouraged or dismayed if error tempts you to give up. Hold fast to Love, and Love will uphold you as it has me. On the fourth or fifth day I dressed myself, took SCIENCE AND HEALTH

under my arm and walked down stairs — walked — but so inharmoniously it called forth a smile of amusement as well as pleasure.

As the days passed I grew in strength until on the tenth day I began a twenty-four hours' journey to — where I spent three happy months. This trip necessitated my walking a long block from one train to another, and error tempted me to take a wheel chair, for every step seemed painful. Truth conquered.

Upon my return home I could easily walk a mile. Now, I walk miles easily, sew on the sewing machine, run up and down stairs. Though I yet have only a faint perception of omnipotent Love, I am happy and well.

A constant warfare against the error is our only means of having the peace the world cannot give.

The many accounts of instantaneous healing made me feel that mine was slow, so many old beliefs returned to tempt me. Truth gave to me friends in Christian Science to whom I owe lasting gratitude and love.— LILLIE VON ALDEHOFF, DALLAS, TEXAS.

I HAD heard of Christian Science some time before the Truth was made plain to me, or even had been brought to my particular attention. Of course I did not understand it. I acknowledged the claims of Christian Science so far as healing possibilities were concerned, but as a religion I contended it was not what it should be.

I had heard that the Christian Science interpretation of the Bible was entirely different from that of other religions. I did not like that. I feared that they did not believe in God, and were in general adherents of a new school of mesmerism. About eight months ago a lady friend and her husband made my wife and myself a call. The subject of Christian Science came up, and the lady, who is a Christian Scientist, explained it to me. I could see the beauty of it at once. It seemed as if all the old things had passed away, and a new heaven and a new earth was unfolded to my vision. It seemed as though it was the very thing for which I had been seeking for years. I had been a member of an Episcopal church, but on account of apparent lack of Christianity on the part of some of its members, and unjust treatment of myself, I felt obliged to sever my connection with the church to which I belonged.

For about a year I did not go to any church, although being a

firm believer in the Episcopal church, I had a strong desire to connect myself again with a church of that denomination. At this time Christian Science was brought to my attention, and I can truly say it was a message of good tidings and peace to me. The very next day I considered myself a Christian Scientist in belief, if not understandingly so. From that day until now I have scarcely read anything but Christian Science literature. Mrs. G. loaned me several of the *Christian Science Series*, and also her *SCIENCE AND HEALTH*. I devoured the contents of these eagerly, and the Truth contained in them was revealed to me, or brought to my consciousness so forcibly, and with such light, that I felt the new birth to take place in that week or two of study. Each waking moment was occupied by thoughts of Christian Science; nothing else had place or power in my mind.

In just one week after that first night I had demonstrated over catarrh with even the slight understanding I had already obtained. Several months ago I went through a class in this city, and now I think I can justly be called a Christian Scientist, though I realize but little when I think of the possibilities of Truth. I feel, however, that the Truth which has been revealed to me has come from the true source, and is pure and holy.

Now need I say what Christian Science is to me? Is it not patent that it is *all*? To me it is the Truth of God. I strive to rise higher and higher in the scale of Being, but I know it must be through constant demonstration. May all who read this realize through and by the omnipresent Christ-Principle this closing statement: "God is Love."—W. J. KLIPP, ROCHESTER, N. Y.

My heart always so fills with gratitude for the good I have received from Christian Science whenever I look back and count my blessings, that I know not where to begin or where to leave off. Before learning of Christian Science, I had prayed to be taken to heaven through whatever means might be necessary.

I can hardly say what God was to me then; but heaven was a good deal what it really is,—Harmony. Something I had always wanted but thought I had to die to get it. I was willing to die to get it. I had lain awake many times after going to bed wondering what the change called death could mean.

I am glad to learn in Truth that none are lost, and that nothing

but sin can die, and the farther we go in Christian Science the more anxious we are for its destruction.

We have a class of five who have taken lessons in Christian Science. We meet in our little town every Sunday to study the Bible lessons, and on Wednesdays to read *SCIENCE AND HEALTH*.

I will mention some of the demonstrations we have had. When we were quite in our infancy we passed through a cyclone unharmed. Four of our neighbors were brought into our house, three of whom seemed in a dying condition; but all consented to treatment, which I gave them before M. D.'s came and took charge of them. It was thought that one of them would not live until next day, but they all lived. There were three church buildings in our town at the time, all of which were blown almost to atoms. Two of them were rebuilt. The other one, to which three of our class belonged, disbanded. The minister of one of the churches that was rebuilt got into a difficulty with other church members and had to carry fire-arms to protect himself. The minister of the other church was found drunk on the street, and was silenced from preaching by his own church. It is more in the bringing of error to the surface, than in any other way, that the influence of Christian Science has been felt in our town.

We have had much seeming opposition, but we have *stood*, and feel that our worst day is past. As my husband is a farmer most of our work has been with the stock. He once gave me two little lambs to treat. One was blind and the other acted as though it were crazy. He had thought of killing them to get them out of their misery. I treated them, and they were forgotten for some time when one day I asked him about them and he said they were both all right. I have had other demonstrations as good as these and some failures. Our family numbers seven and none of us have ever gone to anything but Christian Science for help since it first reached us four years ago.

I can never forget how sweet the Truth sounded to me the first time I heard my teacher talk to me on the subject. I know it is just what many a hungry heart is longing for to-day.—
A. P. S., BRADSHAW, NEB.

WE organized our association more than two years ago, at first holding our meetings every month; for the past year we have held them every two months, at which time our much es-

teemed teacher Mrs. Mary H. Philbrick, of Austin, Ill., who is our president always tries to be with us.

At first our association membership numbered forty, composed mostly of the students living in Cedar Rapids. From time to time Mrs. P's. students, scattered in different parts of Iowa and Minn., have joined us, until now we number three hundred.

On the 4th of July each year we hold our annual or Jubilee meeting, students coming from all directions and distances.

This year our meetings consumed all of four days. There were about one hundred and twenty-five students present, more than half the number coming many miles. Our teacher Mrs. Philbrick was with us.

I wish I could tell what a grand meeting it was and how it met the needs of the hour,—needs caused by the subtlety of animal magnetism in trying to undermine the higher demonstrations of Truth.

We all saw, as we never did before, the necessity for standing firm, hand in hand with our Teacher, and Leader, Rev. Mary B. G. Eddy. We organized our church almost a year ago and hold services every Sunday (in the Universalist Church at present). Our church membership embraces nearly all of the association,—a few have not yet received their letters from their former churches.

We have two meetings through the week: one on Wednesday evening consisting of a BIBLE and SCIENCE AND HEALTH lesson,—at present "The Commandments," one week and "the Sermon on the Mount," the next.

The other meeting is on Friday afternoon, when we take up the study of the BIBLE lesson for the following Sunday, confining ourselves altogether to the references as given in the *Quarterly*, and thus letting SCIENCE AND HEALTH interpret the Scriptures. All the meetings are well attended and great harmony prevails.

We have not organized a dispensary,—but each from "their own vine and fig tree" are doing dispensary work,—that is giving out literature, making calls, and speaking the word at every opportunity.

This last work we have only been doing a short time—a few months,—and already we find, "the seed has fallen in fallow ground," and many are led to inquire and seek for the "Pearl of Great Price."—C. D. L., CEDAR RAPIDS, IA.

I FEEL it my duty to say to poor suffering humanity that I have been healed through Christian Science. I was dizzy-headed for fourteen years, and blind for five and one-half years. For eight years I did not leave my bed. My dizziness was so great that I imagined I would fall head-first and faint. Five and one-half years ago I had a severe attack, and my friends did not think I could live through the night. On the following morning I was unable to open my eyes, and from that time was totally blind.

Many local and other physicians were called to the rescue, but none of them knew what ailed me. One said it was a tumor of the brain; another a watery substance on the brain; a third pronounced it a paralytic stroke; and so it continued, each pronouncing it some other disease. A number of medical consultations were held over me, all to no avail. Through the advice of a friend we turned to Christian Science.

I sent for Miss T——, the middle of September 1892. After she had been with me for one hour, I could lie unattended, while before this some one was compelled to constantly hold me by the hand because I felt as if I would fall. This began to mend immediately. My neck was also drawn crooked so that it lay on my left shoulder. I had to be fed like a little child. I could not chew, and could scarcely talk. The third day after I called Miss T——. I could open my eyes and could see, and could eat alone. In one week I could sit in a rocking chair, and steadily improved from day to day. To-day I am so improved that I can do light house work, and can walk conveniently about. From the entire country people are coming to see what seems to them to be a great miracle. I also receive letters from a distance; no one would believe it until they saw me personally, because only a few weeks before I was almost dead.

My greatest desire is that all sufferers may turn to Christian Science, for help to soul and body as I feel like a new creature, entirely happy-hearted. I also thank God from my heart that he has given our Teacher and Leader so much wisdom and light to bring humanity nearer to God and to the true religion.—MRS. MARIA GARTLEIN, CONNERSVILLE, IND.

I WISH to return thanks by telling what Christian Science has done for me. Two years ago last month, I was taken with gastric fever, and for eight months was confined to my bed, and in

all that time ate no solid food, and took but a very small amount of liquid, and that I could retain in my stomach but a short time. My stomach seemed to be ulcerated, as it bled at times all through this period, and was very sore. I was reduced from a weight of 118 lbs. to 73. At last I became so reduced that I could take nothing but a teaspoonful of milk and water at a time, mixed in equal quantities. This continued for some time, and even that I was obliged to give up, and death from starvation seemed staring me in the face. My physician had given up my case as hopeless, and I was making arrangements for my funeral, when a dear sister, who had become interested in Christian Science, arrived accompanied by a Scientist, Mrs. W. She began treatment about 2 o'clock P. M., and at sundown I took some nourishment, and the next morning I ate a good breakfast, which consisted of bread and butter, (good generous slices) potato, fried ham, and strawberries and cream. At noon of that day I walked downstairs to the dinner table and ate a good dinner. In four days I rode four miles to a railway station and forty miles on the cars, and stayed with Mrs. W. a few weeks. From there I went to Cincinnati, Ohio, alone. The errors of mortal mind had too strong a hold on me to abandon the field at once, and the old claim returned again and again, but the dear Christian Scientists of Cincinnati encouraged and helped me, and with my own growing understanding of Truth, the enemy has been defeated every time, and that with no material remedies, for the medicine I left at my bedside when I was "raised from the dead," was the last I have taken. I am leading an active, happy life, blessing the day when I was led to "The Rock that is higher than I."—ORPHA E. DART, QUINCY, FLA.

Is there a more beautiful phase of the present growth of Christian Science than that of its tolerant reception by those who were but lately much opposed to its teachings.

In this busy New England manufacturing town, up to within a few months, Christian Science has been but dimly understood, and hence antagonized by many persons, honest from their standpoint, but nevertheless occupying untenable ground.

A few years ago I left this place an opposer of Christian Science. Within a few months I have returned a firm adherent of its sublime teaching, having been freed through it of long standing physical troubles, and also having found in it the dem-

onstrable religion for which I have long looked. Recently a visiting Christian Scientist was invited to fill the pulpit of the Unitarian Church here and told to conduct the service in thorough accord with the teachings of Christian Science. This was done before a large audience composed of the members of numerous churches. As a result the attitude of the entire community has undergone a change and tolerance and conservative, and in some instances, marked interest has taken the place of condemnation and unfavorable criticism. One well known business man a so-called infidel, said, after hearing the lecture, "It is the most reasonable religious teaching I have ever heard from the pulpit." A devoted Orthodox church-member said, "I am convinced the teaching of Christian Science is the highest type of Christianity." Recent demonstrations of healing have proved the truth of the spoken Word, and much good has come from the work done. SCIENCE AND HEALTH has just been read by the Catholic Priest, the Unitarian minister, and by others who but lately were much against that which they felt was but a delusion. Truly is "Wisdom justified of her children." — E——. MAINE.

As I read SCIENCE AND HEALTH I seemed to be baptized with a halo of glory. I realized it was Christ-Truth. The Christly purity revealed through the writer appeared as a monument of power and Love. Then, when reading the first article of our January JOURNAL, the positive side of Truth came clearer than ever before. The mighty waves of good that flood thought today from the true brotherhood of man through Christian Science is effectually sweeping error's false pretensions away,—destroying its foundations of sand.

I am truly thankful for the many noble workers in God's vineyard, and for their helpful thoughts through the JOURNAL. Last June as I stood for the first time gazing upon the beauty of Niagara Falls, and realized that it was the constant moving of the mighty waters that produced the glorious effects to my vision, I realized that in Truth our work must be ever-active, and constantly moving along the strait and narrow way of divine Wisdom, if we expect to receive the crown of the faithful.

Christian Science to me is the pearl of great price. The wealth of the whole world could not purchase it from me, although the wrestlings are, at times, fierce to mortal sense. Truly has the Psalmist said, "*By mercy and truth iniquity is purged.*" I am

the only student here who has been taught by a student of Mrs. Eddy's. So-called Christian Science has been taught here, which has cast its shadows; but we know Truth cannot be touched by shadows however dense to mortal mind. I am having many beautiful demonstrations over the various ills of the flesh, here and elsewhere, and I know many are being awakened to the truth of Divine Science. — H. W. C., RED OAK, IO.

I LOVE to read the experiences of different ones in the JOURNAL, for many times I feel as Paul did when he wrote to the Philip-pians: "Brethren I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before." It seems to me I am doing very little in the way of demonstration. I had a patient with a cancer on the tongue, and after I had treated her three days the M. D. who had attended her before she came to me, happened to meet her again. He looked at her tongue and said he had never seen such a change in so short a time; that it was doing exceedingly well. I have had a talk with him since; he seemed very willing to learn.

I gave him a JOURNAL, and he said he liked it very much. He told me of a friend of his who was called to see a patient, and she said: "Now Dr. I don't want you to give me any calomel for it will salivate me." He told her he would not, and gave her bread pills. The next time he came to see her she was very much better. She said, "Dr. I am well." He said, "Yes. You see your fear of calomel was all nonsense. I knew it would not hurt you." She said, "You did not give calomel did you?" "I certainly did" he replied. "I knew what you needed." The next day he was called back and found his patient suffering severely from salivation. She said, "Now Dr. you see what your calomel pills have done for I am salivated." And he said she really was salivated in its worst form, and had taken nothing but bread pills. — D. W. ADAMS.

ABOUT six years ago, I first heard of Christian Science, through my cousin, Mrs. Miins, who is the leader of this great work in Atlanta. I must have been almost ready for it, as it seemed to possess a charm in its very name. I did not however make it a study until about three years ago.

I was an active Baptist, and when I left that church, my friends

and family, and physician were ready to send me to the nearest asylum.

I met with the usual disdain; which all followers of a new Truth must expect, but had the approval of my husband through it all. My neighbors were afraid of me, and refused to patronize my school which before had been very popular. I studied very faithfully however, and had many sweet, encouraging letters from my teacher, and have "grown in grace from day to day," doing many wonderful works in the name of Christ, Truth.

My neighbors have ceased to fear me, and are now turning to me for that help, which only a Christian Scientist can give. My school room is full to over-flowing, and my patrons are saying, "Teach my children as much of *that* as you can." I am fully identified with God's work, as a Scientist. The school room is getting too narrow, for I see that the harvest is ready. There is no time to be lost in this precious bread-breaking, when so many are starving about us. My home is very much changed, and I am constantly thanking God for Christian Science.—MRS. L. ARMSTRONG, WASHINGTON, GEORGIA.

I COMMENCED reading SCIENCE AND HEALTH, about one year and a half ago. I had then many claims of sickness from which I am now free. Jesus said, "If I shall make you free, you shall be free indeed," — free from sickness, sin and death. We shall so arise to a knowledge of Truth in Christ, that we shall no more fear sickness and sin; then we shall walk over the waves of error, having the one Mind. My first knowledge of Christian Science, was when my daughter lay on her death bed, as all thought, who saw her. All material remedies had failed; then a friend said, "There is a lady near by that can heal without medicine." I went to see her and stated the case; she said, there is nothing impossible with God. She came and my mind was relieved from that hour; for from the first treatment she began to mend, was soon able to sit up in bed, and was brought up as one raised from the dead; and is now as well as ever. We soon got SCIENCE AND HEALTH, and are now making some progress in divine Truth, and with the key to the Scriptures we are able to see many things in the Bible that were dark before. Many thanks to the author of SCIENCE AND HEALTH, Rev. Mary B. G. Eddy for her wonderful work.

We also have, *Rudiments and Rules, Unity of Good, No and*

Yes, and the JOURNAL. So may this new, yet old, doctrine of our Father and Mother God, ever fill the famished affections, and let us not close our hearts against the infinite, but open the inn and let them dwell there.—L. D. HEARNE.

I WILL try and give my experience in coming into the understanding of Christian Science. To humble myself to the fact that God is all, is what I am watching for now, and under this abiding Truth, peace and harmony are the proofs of knowledge. This proof comes naturally as the pride of human life gives way to grace, mercy and Love. Keeping this constantly in thought, and manifesting it in our acts, we show our fruits by our works. Our Teacher says in *SCIENCE AND HEALTH*, "There is only one way to be right, and that is to *do* right."

Thank God for a book that teaches such wonderful spiritual truths, and that through its teaching I am able to work out my own salvation, as hundreds of others are doing. By declaring that God is ever-present, and all-power, I have seen myself made a new man,—fear entirely gone,—and the body brought under the influence of divine Principle, performs its duty without pain or trouble. Many times I have stopped and exclaimed: "The ground whereon thou standest is holy"; and I became conscious, as never before, of the all-presence of God, and the nothingness of the wisdom of this world. I am thankful also for the *JOURNAL*. I hand it around from my blacksmith shop, and some say, "Are you a Christian Scientist? I am glad to get this to read. I have wanted to get something like it for a long time." Then I receive my reward in Christ's name.—H. D. JAMES. OURAY, COLO.

I WISH to add our experience to that of the others which have recently been published in the *JOURNAL*, in reference to the Communion services. On our first communion day since organizing our church, we obeyed the suggestion of the Mother, and knelt. After reading the Tenets, and from the *BIBLE* and *SCIENCE AND HEALTH*, we knelt in silent communion, nearly all the congregation joining us. It proved an experience of humility and harmony such as we had never experienced before. We had the largest audience we have had for two years. It was the writer's first effort at humbling himself before God in that position. To Christian Science belongs the honor, for it has revealed

to my consciousness the true and living God, which doctrines and creeds and theories could not do. At service that evening a lady spoke of a demonstration she experienced at the communion meeting in the morning. She said she had been troubled several days with neuralgia so that when she came into church her face was badly swollen. On returning home she found the swelling gone and her face in a natural condition. "Is not this the fast that I have chosen, to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?" Isa. lviii. 6. — W. S. S. HORTON, KAN.

PLEASANT words are as honeycomb, sweet to the soul, and health to the bones. Prov. xvi. 24.

"Christian Science the word of God" (SCIENCE AND HEALTH) when understood is the pleasant word which is health to the bones.

In October I was called to treat a case of a broken bone. The boy had broken his collar bone while playing with other boys after school hours. It was almost dark when I arrived. He was then lying down and had his arm in a sling. In a few moments he got up and left the room, but soon came back with the sling off, and his suspender over his shoulder. The next morning he could pull on and off his coat without help, and went to school as usual. He came home at noon whistling, and we soon heard him rolling the sticks on his drum; then coming into the room where we were he said: "I guess I will be all right to practice with the band to-night." His mother told me afterwards that he did meet with them that night and could play as well as ever. That same evening he called her to look at the bone which the evening before had protruded, and any one, she said, could have seen that it was broken. Now it was in place and all smooth.—L. A. M., MT. VERNON, IOWA.

FOURTEEN months ago the words Christian Science first came to my ears, and while my material business has kept me very busy, I have found time to read and study the most blessed book of this age, SCIENCE AND HEALTH; also the other works of its author. After being taught for sixteen years by my earthly friends, and twenty-nine years' experience as a Methodist preacher, during which time I was up and down (about nineteen-twentieths down), a good sister at St. Joseph, Missouri, gave me a tract of the Christian Science Publishing Society. It was at first sweet;

but it became bitter Truth, when I found it was setting aside my cherished Methodist doctrine, for which before, I was willing to lay down my life. After learning somewhat of the theory of this Truth, my next desire was to prove it by demonstration. In order to do this I found it necessary to give my material business a secondary place, and let Truth have the first. Doing this, I have had no trouble about material affairs. Some not distant day will find me at the feet of a Christian Science teacher, when I know that many of the seeming crooked places will be straightened out.

— THOMAS PHILLIPS.

IN being healed I first had to see that there was no disease of which to be healed; that the appearance which mortal sense pronounced incurable was only a belief in a power outside of Christ, or in other words Life, Truth, and Love. A belief without foundation, therefore not true — that which Jesus designated the lie and the Father of it. Christ is manifest in the flesh now, to destroy error, — that is, our belief that Life, Substance, and Intelligence are in matter. Man is the universal idea of God, individual, perfect, eternal, and cannot be separated from, governed or identified with aught but God, Good.

The recognition of this Truth makes man every whit whole.—
F. A. C.

OUR last Communion service was very impressive. We obeyed the wish of our Mother and knelt. Obedience to our Leader must always precede a higher understanding of Truth.

The Spirit of Love was with us, and the thoughts of purity and peace reflected by our congregation of sixty will reach many who are "hungering and thirsting" for the "bread of Life," and bring them into the "one fold."

"God's words cannot return unto Him void."—JENNIE B. BAIRD, KANSAS CITY, MO.

THE good work still goes on. Workers are taking their places in the vineyard. I was called to Genoa, Nebraska, to meet with a number hungering for Truth,—good earnest workers. A Sunday school of fifteen adults, and nine children, was organized while there. They have been meeting for more than a year, each Sunday. For many lessons there were only a husband and wife; then one was added, and later, more came. The harmony manifested cannot help but bring forth good fruit.—O. LINCOLN, Neb.

EDITOR'S TABLE.

A CALIFORNIA minister of the Gospel has recently sent out among his brother clergymen a paper in the nature of an appeal to them to know, "What should be the action of pastors in relation to" Christian Science. He starts out by saying that

"The immediate occasion of this paper may be found in the recent reply of a prominent clergyman to a member of his church who had asked him why he opposed divine healing by the Lord Jesus, but had not a word to say against healing by Christian Science, which was leading so many of his church astray?"

"His reply was: 'I can't for the life of me see the difference between the two. These people are, as I believe good Christian people, and they say that all their power for healing comes from God, and that Christ is become to them more of a reality than ever before. Pray tell me where the difference lies? Others of the laity declare they never understood the gospel of salvation, nor had any comfort in it, until they went into Christian Science, and in many cases were healed by it.'"

The writer then adds:

"From the above statements, it is a fair inference that the grossest ignorance prevails respecting the true inwardness of Christian Science, or else its teachers are presenting a higher and more comforting gospel than is presented to inquiring minds from the generality of the pulpit, for every prominent church is honeycombed with this insidious and destructive error."

He further adds:

"In view of Christ's warning that in the last of this age 'false Christs and false prophets (or teachers) shall arise, and shall show great signs and wonders, insomuch that, if it were possible they shall deceive the very elect,' it becomes the bounden duty of every watchman upon Zion's towers to be ready to sound the alarm and warn the people upon the approach of a foe. Yet it is a fact not to be disputed that many of the most intelligent and active Christian workers have been led away by this grossly misnamed Christian Science; and, when the time is ripe for it, will be gathered into a church by themselves. Thus while the lambs of the flock are being brought into the Church by one door, Satan, as an angel of light, is leading the old sheep out by an opposite door. These when fully indoctrinated, become most persistent workers for their pet 'Science.' The question then becomes a most serious one, What is Christian Science, and what action if any, ought pastors to take in relation to it?"

He then proceeds to inform his brethren what Christian Science is *not*. He avers that it is *not mind-cure, theosophy, spiritualism, or faith-cure*. To these negations he adds: "Least of all is it divine healing by the Lord Jesus."

He then assumes the affirmative and says:

"The true inwardness of Christian Science is found in the publications of Mrs. Mary B. G. Eddy, . . . she being its modern originator and founder."

From this point on the writer pursues the usual course of critics of the BIBLE and SCIENCE AND HEALTH, and selects isolated statements, places his own construction upon them without reference to the connection in which they are used, the true sense thereof, or the context, and thus draws his conclusions. Like others also who take up our text-book with a view to adversely criticising it he, of course, looks through distorted and prejudiced lenses. This cannot be otherwise where only adverse criticism is the purpose.

All true Christian Scientists will hail with pleasure the fact that our critic has sufficient discernment to see, even from a hasty and superficial glance at SCIENCE AND HEALTH that its teaching is the antithesis of mind-cure, spiritualism, theosophy, etc. This evidence of a clarifying perception is especially pleasing in view of the towering Babel of confusion exhibited by one of our critic's theological brethren—a distinguished D. D.—in a book recently written by him, which bears the euphonious title of "Faith-healing, Christian Science, and Kindred Phenomena"; the "kindred phenomena" being, "Astrology, Divination, and Coincidences; Dreams, Nightmare, and Somnambulism; Presentiments, Visions and Apparitions; Witchcraft, and Mind-cure." The sort of vision thus exhibited might not inappropriately be called theological strabismus. That surely is a cross-eyed condition of vision which sees so great a variety of "things" in the postulate of SCIENCE AND HEALTH, repeated over and over again in almost every form of speech, that there is but *one Entity, one Mind, one Love, one Life, one Truth, one Christ, one God, one Universe*. Until he who essays to criticise our text-book catches at least this glimpse of its meaning, he sees with confused vision, and his attempts at exposition are lame and puerile.

The next statement that we notice is: "The true inwardness of Christian Science is to be found in the publications of Mrs. Mary B. G. Eddy," and to her he says, "we turn for a definite

statement of its principles and teachings, she being its modern originator and founder." In view of the frequent efforts of some persons to take from the Rev. Mrs. Eddy her place as the author of *SCIENCE AND HEALTH* and the discoverer and founder of Christian Science as it is given to this age, the above unqualified recognition of her true place and province, will find a heartily responsive chord in the breasts of all Christian Scientists.

So much do we find of a gratifying nature in the article in question, that we turn with reluctance to the statement: "Least of all is it divine healing by the Lord Jesus." After all the frank admissions as to what Christian Science is *not*, it is difficult to see how our friend arrives at his conclusion that the healing accomplished by it is bad, or the work of the devil, as is the plain inference. If he will read only a few of the plain statements of his Bible he will see that sickness is the result of sin, and his proposition that Satan cures sickness, or that it can be cured at his behest, is a flat contradiction of the Saviour's declaration: "If Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?"

We have neither the time nor space to follow up this line of objection. As a complete and final answer to it, and to the many similar charges which have been made against divine healing through Christian Science, until the subject has become almost threadbare, we will commend to our good friend the careful perusal of the above declaration of Jesus, and those in immediate connection with it, found in Matt. 12:

"But when the Pharisees heard it, they said, This fellow does not cast out devils, but by Beelzebub the prince of the devils.

And Jesus saw their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: . . .

And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges.

But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you."

If our claim be true that Christian Science healing is accomplished through the same divine power which Jesus exercised, then surely our friend is wrong in himself opposing, and calling upon his clerical brethren to unitedly and systematically oppose, its further spread. If, on the other hand as he claims, it is the work of Beelzebub, then he has the explicit assurance of Jesus, that it cannot and will not stand. Then why this pathetic,

almost frantic appeal? Either, or any view of the case, will relieve him of the responsibility which he seems to fancy rests upon his shoulders, and those of his professional brethren. What but the most selfish motives in behalf of *his* "pet" denomination, or the manifestly waning congregation over which he presides, would induce the course of action he is pursuing?

Were we critically inclined we might find some fault with the logic of the third paragraph of his address. The statement is in the alternative: "Either the grossest ignorance prevails respecting the true inwardness of Christian Science, *or* else its teachers are presenting a more comforting gospel than is presented to inquiring minds from the generality of the pulpit." Having made this alternative proposition,—thus leaving it an open question as to which is correct,—it is hardly a fair deduction, that "this" is an "insidious and destructive error." If it is a "higher and more comforting religion," it surely cannot be an "insidious and destructive error."

The further admission that "every prominent church is honeycombed" with this error, if it be true, speaks very poorly for the pastors and guardians of the churches, for certainly if it is the rank error it is charged to be, there must be a serious dereliction of duty on the part of the "watchmen upon Zion's towers," in thus allowing the Church to become "honeycombed."

When a thing is honeycombed it is usually in a worm-eaten condition. Are we to conclude from our brother's remarks that this is the condition of the church in which he ministers? May it not be that it is this "honeycombed" condition rather than the general cause of Christ upon earth that causes this tocsin of alarm to be sounded? Do we not thus read in such statements as this, "Yet it is a fact not to be disputed that many of the most intelligent and active Christian workers have been led away . . . and when the time is ripe for it, will be gathered into a church by themselves?" Plainly, would not our good friend, even though he were satisfied that it is a "higher and more comforting religion than is presented by the generality of the pulpit," still oppose and denounce it on the ground "that while the lambs of the flock are being brought in at one door, the old sheep are going out by an opposite door"? And does not this view of it find emphasis in the clause immediately following: "These, when fully indoctrinated, become most persistent workers for their pet science?"

If our good critic and his coadjutors will thoroughly and candidly examine into the motives by which they are controlled in this attempted warfare upon the Truth, will they not find them correctly delineated in the following Scripture, "What shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all them that are in Jerusalem; and we cannot deny it. But that it spread no farther among the people, let us straightly threaten them, that they speak henceforth to no man in this name"? Or may they not find a feeling hidden in the depths of their bosoms somewhat akin to this which was hurled against Martin Luther by his persecutors, "This man must perish or the Roman Catholic Church will be lost in Germany"?

We might with much propriety claim that our good brother has given away his case in the concluding words of his appeal:

"Poor, suffering humanity is seeking to throw off its burden . . . Are we able, brethren, to present Christ as the great burden-bearer of the world; as ready *now* to bear away our burdens, our *sicknesses* and our sorrows as when he walked the earth nineteen hundred years ago, the same yesterday, to-day, and forever? Nothing but this will satisfy humanity and circumvent the enemy of our souls. Are we able? are we able?"

In this wail we find a very fair and concise statement of the mission of Christian Science. To accomplish precisely the result which our good friend says is all that will satisfy poor suffering humanity, and circumvent the enemy of mankind, is the sublime end and aim of Christian Science; and notwithstanding the attempt of our friend to establish the contrary, we have by his own admission, already succeeded in "honeycombing" the churches with that "higher and more comforting religion" which is enabling our poor suffering humanity better to bear its burdens, and overcome its sorrows. Then why, my dear brother, in the name of justice and of Christ, oppose our efforts, to relieve those burdens and remove those sorrows; and why continue to bring yourself in opposition to that Scripture which thus declares: "For they bind heavy burdens and grievous to be borne, and lay them upon men's shoulders; but they themselves will not move them with one of their fingers"?

Yes brother, you and your fellow-laborers "are able"; all that remains is that you should be *willing*. Come into the understanding of divine Truth as it was taught and demonstrated by Jesus Christ nineteen hundred years ago, and as it is being taught, and in part, demonstrated by his sincere and self-sacrificing followers,

the Christian Scientists, to-day, and co-operate with us in re-establishing primitive and true Christianity, and your prayer will be answered, and your appeal granted.

THE words Science and Health which distinguish our text-book, are not less anomalous in the field of book making, than are the words Christian Science in the field of metaphysics and religion. The idea that there was any such close relationship between science and health as to warrant the adoption of that name as the title of a book which should treat of the subject of healing disease, had its origin with the author of that work, the Rev. Mary B. G. Eddy.

It is true, *materia medica* makes claim to being a science, and through this science to aid in promoting health. But the conception that health was the outgrowth of science, or in any large sense was dependent upon it, excepting as those systems of speculation and experimentation which might more properly be designated as mere guess-work, laid claim thereto, had never, previously to the appearance of SCIENCE AND HEALTH, found its way into the world's literature. The world is full of treatises on health, and the laws of health; but they are all based on the claims of material medicine as handed down from the heathen world by Hippocrates; or by Hahneman as the result of his speculations and experiments, or by other material theories having reference to the physical rather than the spiritual man.

That there was the slightest connection between spiritual law and physical health, seems not to have entered into the human concepts. This surely is true so far as any well-devised system of healing is concerned. SCIENCE AND HEALTH is the only book extant which draws its healing inspiration from the sacred Scriptures in any systematic way. In every other system the BIBLE, filled as it is with healing admonitions, power and Truth, and plain as it is in its denunciation of reliance upon any other than the divine power, has been most strangely overlooked, or misapprehended. The teachings and demonstrations of Jesus have been wholly misunderstood and misapplied. His commands to the apostles and the disciples have been unheeded and misconstrued. No wonder then, that those whose eyes and ears have been partially opened should hail with unfeigned delight that book which teaches that Science is Health, and Health is Science; that book which points in an intelligible and unmistakable way to the great Physician as the only true Healer.

PUBLISHERS' DEPARTMENT.

WE have a few packages mixed *Series* will sell at the following prices.

One hundred copies prepaid \$1.50
Two " " " " 2.50

These prices apply only to orders of not less than one hundred copies to one address, and when they are not selected numbers.

No more *Series* are to be printed.

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.

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.

THE HYMNAL is of some 225 pages, and bound in two styles — cloth, and leather finish. Prices are,

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.

OUR advertising column close *promptly* on the 10th of each month. Cards, church notices, etc., received after such date, go over until the following month.

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.

Copies when ordered for sale are furnished at \$1.80 per dozen.

These rates apply only to orders of not less than *one dozen copies*, of any *one month*.

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.

NOTICE last cover page of this JOURNAL for prices and titles new tracts issued.

CHRISTIAN SCIENCE JOURNAL.

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

VOL. XI.

MAY, 1893.

No. 2.

THE UNIVERSAL CHURCH MILITANT.

Outline of a sermon by John Freeman Linscott.

I **IN** them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. John xvii: 23.

MIND, God, is the author of the universe and mankind. The author, the universe, or mankind, we never saw as the one Mind sees it. We see only the phenomenal or the material and unreal side of all things; and except we have our sense corrected by the reversal of all that seems true on this material plane, we cannot reflect what Jesus reflected.

He had a true sense of the origin and destiny of mankind. He "came forth from the Father, and he came into the world: again he left the world, and returned to the Father." His mission was to tell men the Truth, to correct their sense of cause and effect in the mystery of existence. He was the incarnation of Love, and he preached to those who in belief were the incarnation of hatred. He came as an ambassador of a King and a Kingdom of Good to a prince who claimed the same origin, but manifested the opposite character and is known in Scripture as the prince of this world; mortal mind, satan, devil, one evil, darkness, ignorance, sin.

"The prince of this world," held his subjects in solid

Copyrighted, 1893, by National Christian Scientists' Association.

phalanx, and led them unitedly against the "King of Kings, and Lord of Lords." We are thrilled as we see a meek and lowly man standing before the whole world denouncing their leaders and teachers as whited sepulchres, hypocrites, and children of evil, and know that this was the message of divine Love and Wisdom.

The persecutions he underwent were but a manifestation of the one evil he came to expose. He knew the nothingness of all their claims to power as we know the nothingness of darkness in the face of light. Here we have a type of one man who was a Christian. He reflected the Christ, the image or character of God our Father, by whom all things were made, and in whom all things exist, including man, the sons and daughters of God.

The discovery of this causation was a revelation to Peter after three years' teaching by word and deed. Obedience to the commands of Jesus was obedience to the creator of us all. Through obedience Peter gained this spiritual vision, and the Master told him it was from Mind and not brains. He also said that on such revelation he would build his church, and no power of the deceiving ape of God could rob men of that Light which would guide them back to their Father's house.

What was true of one man's revelation, must be true of all men who attune their ears to hear and open their eyes to see. It had been revealed to Peter first and others in succession. Jesus, as a type of all Christians, had revealed the true character of the creator to the creature by exposing and dispelling the ignorant sense of existence.

Jesus was a manifestation of the Christ the manifestor, who did the works through Jesus, and his followers did the same works, with a promise that they should do greater works as the result of increasing revelation, or power to reflect Life, Truth, and Love.

Now we have a glimpse of the personal and impersonal founder of Christianity and what constitutes one man in the Church, and therefore the Church as universal in the one Christ, or the one universal Church Triumphant. Jesus was

the example for every human being who claims to be Christian. His disciples did the same works in uncovering false teaching, healing the sick by preaching the Kingdom of God, and this is declaring the one Mind to be the supreme and only existence as Spirit, not flesh.

What we have said brings us to the point of speaking of the visible congregations of mankind known in Christian parlance as the Church Militant, or Military Church, a church of warfare. It implies an army of Christian warriors against all forms of error on the subject of working out the problem of existence by the recognition of the One-All-Father, Mind, and his equal recognition of each human being as God-governed when discerning Truth and obeying the commands of the one great Captain.

This is the one Church of Christ, Scientist, on the earth. Each member is governed by Christ, the Spirit of God, Truth, which comes in the flesh to destroy incarnate error by the expulsive power of its new affection. We are Christians, or Scientists, only as we are born of the incoming of this new sense of existence, this second coming of Christ, who changes every sense of a life or existence in and of the phenomenal sense which we call matter. As we come under this Holy Ghost, or Divine Science, of Being, we too are sent to battle. Each one battles with foes expressed by the one universal error through us till the beam is partly out of our own eye, that we may help others to escape from the thralldom of sin. Each one is "scattered to his own" Principle, Christ. By obedience to the one Mind, we reflect "the same Mind that was in Christ Jesus;" and by the growth of our understanding to what has ever been the same in Mind, we gradually become like him, and finally see him as he is; or see ourselves, for we are then like him.

In the degree in which we receive the divine idea, we act as he did. One cause must ever bring out one effect. Then, standing connected by a sense of a living touch of God's finger, we are at one in expressing the eternal character of Love through obedience and positive knowledge.

Church organizations and by-laws are not a means to this

end except in a primary sense. Creeds and doctrines of men have no part in it at all. They fence men out of the Kingdom. We must have a place to congregate and study. It must be the work of some persons to look after the execution of such propaganda as may be necessary to the moving on of things decently and in order. The more simple, the better. I have seen all the necessary means come as they were needed by the simple preaching of the one Father, one Power, one Presence. Truth attracts to Itself all needed means and methods. These things are but hands and feet. Let us look up to what we desire to reflect; to him whom we desire to speak to us and through us in the warfare against sin, sickness and ignorance of the true God and only power, that we may attain to the things that are before, or higher.

Let us again take the sense of Christ, Truth, the author of the Scripture. The reflection of the one Life that is God as He was reflected through Abraham, Moses, the prophets, Jesus and the disciples. We all desire the same realization of Divine power. It can come by the understanding of Scripture in the letter and the Spirit. The terms and figures of speech centuries ago are very poor media to reach us to-day who use figures, not less abstract, but better understood by custom. I am sure one reason seekers after Truth miss their way in searching the Scripture, is that they do not understand that it is an almost purely metaphysical textbook, and man a metaphysical subject. God is Spirit. Man is only what he reflects of Mind, or God, his creator. The physical is temporal, and therefore unreal, and cannot enter the realm of the metaphysical. Once clear in this sense, we see how it is easy to study an author and take on by instruction the purpose of his teaching, and enter into the same action of thought. We see this result in our Saviour's disciples. We see it in Luke who was not a disciple. We discover it in Paul who was directly touched in his highest sense of justice and Good by the voice of the Christ. From that time forward, Paul was in the Church of Christ. He, with all other preachers of his day, preached the same doctrine that Jesus preached, and that not his own; but it

was revealed to him by the one Mind, our All-Father. As many as believed received the same sense of Truth in the degree in which they could receive, or give themselves to his government. This is the sense of our text, for the individual and universal humanity. Christ is the only Life, or permanent existence of the creature. This is the Scientific, or metaphysical sense of the text. "I in them, and they in me," that they may be made perfect in One, and that the world may know that one Mind has "sent me," and "hast loved them as thou hast loved me." Love is no respecter of persons.

This is the doctrine that Jesus taught and practised in healing the sick,—by giving assurance and destroying ignorance and fear. The understanding of it in the Science of Mind, which can only come by practising the Way, the Life and the Truth, clothes mankind with the same seamless robe that Jesus wore. Study the text and see if this seems blasphemous. "As thou hast loved me." Jesus reflected more of divine Love than any other human being because he was born sinless, and reflected more of the fulness of Mind.

It is easy to discover the great distance between us now, and the glorified man as he was then, and the more glorified Son as he must be to-day. Yet it is our rightful heritage to attain to this by reflecting the same Ego-character, Love. How shall we attain to this existence? By taking the first step. We can never take the second or third one first. What is the first step? Honesty! Be honest enough with yourself to know if you are willing to place all on the altar. See how "God gives the lesser idea of Himself to support the greater. In return the higher always blesses the lower." SCIENCE AND HEALTH, 499.

Gain a true sense that in human consciousness man is what he reflects. If we are not reflecting Good, the All-power, we are deflecting, for his Light is always upon us. If we are not reflecting the All-Good, we are reflecting the one sense of evil called mortal mind. SCIENCE AND HEALTH, 571.

If we reflect Christ, we are in the Church of Christ, and we are in Science or "God's sight." (Webster.) As Jesus

reflected the Father, so must Christians reflect Him to-day. The finite Church, or visible body of Christians as a whole, must reflect the true character of God, Love. Jesus gives us the true statement of the way for one mortal to be governed in harmony, which is health. He says to the whole world of men, "Seek first the Kingdom of God, and his righteousness, and all these things shall be added unto you." And again, "Behold the lilies how they grow." They reflect only the one Life, the only government. Thus as one human being is the type of humanity as a whole, the *summum bonum* of all we could say is this: "Let each one who bears the name of Christian seek first to be governed by Mind." The humility, meekness, patience and purity which are necessary that Love may manifest through us, and govern us, will absolutely prevent all selfish strife for uppermost seats, and envy, hatred and revenge must die. They will starve in such a presence, and be cast out and burned by such a fire and power. Let us open the door of our true affections and let Christ into the temple and scourge it. We will thus bless those who curse us, for His character will ever pray for our enemies and they are thus conquered. We can know that he is in us, and we in him, and men can see our good works and they can see that we are being perfected in "One."

Such a Church will be a city set on a hill. It will attract the whole human race. It will prove the only attraction. All men who come into it will be drawn by Mind, God. Thinking men and women are seeing clearly now that the direct action of Divine Love on the human disk of faith and reason has no place for a creed or dogma. We need no men's opinions or philosophy on the action of a mother's love for her babe. It is simply love expressed by the higher and absorbed by the lower. A smile reflected in a smile and by a smile.

There is no form of government to be discussed in such a Church. God governs it all. Any simple method that is natural will be in harmony with State laws. We are all subject to them, and they all run back to the jurisprudence of Moses, who was divinely governed. Even our common law

as derived from England, in theory at least, runs back to the bosom of God. Surely when church members are each governed by him, we will need no law to regulate their conduct.

A universal Church reflecting the character of Love has no one visible church as to national, provincial, diocesan or classical churches, but only local congregations, each one responsible to God as a member of the body. Bearing one another's burdens because Love constrains us. The simple tenets that govern the two hundred local branches of The First Church, or the One Vine, cover all needs by way of a covenant. Study them for the beauty and power in them that hold us in one body to-day.

Let us take our bearings and close our remarks. Remember that SCIENCE AND HEALTH is the only text-book on earth that gives a purely Scientific, metaphysical interpretation (not commentary) of the Scriptures. Its Principle is Christ; its rule is obedience. Remember to whom we are indebted for what has come to us and the world, by unceasing toil, through this book. Let us emulate her in preaching this Gospel of our Lord Jesus Christ in every town and hamlet in America. Let us urge every patient to own and study SCIENCE AND HEALTH with the Scriptures. If you cannot be a luminary in a large city, be a soldier in carrying Truth to a village or hamlet. Declare the power of Truth to destroy error in all who ask. Know the Captain who is for you is greater than all the world who disbelieve you. Know the human mind is a common soil where the Truth germinates. One grain of wheat grown in fallow ground will give hundreds. Hundreds sown will produce many thousands, and thousands countless millions, by the action of the one Life. And if the entire surface of our earth were congenial, it could soon be covered by a vast field of ripening grain, fit for the harvest.

Jesus was in a minority. He differed from every other teacher that ever walked the earth before him. Christian Science absolutely agrees with him, but differs with all others. It is Truth, and Truth uttered is demonstrated. It never returns void. It accomplishes that whereunto it was sent. Let us all rejoice that we have been taught a practical

Christianity by our Teacher and Leader. Let each cup so overflow that a universal flood-light shall make the eternal impression of God's image in men, the sons and daughters of God. Let us realize what it means to have a religion without superstition and bigotry, living under a church government without tyranny of codes and creeds, but in the freedom of the sons of God.

The seed of this Church is now ready for sowing. The responsibility is on us, as soldiers under a captain who never lost a battle. We must go forward in his character, casting out all forms of error from ourselves, and those who have ears to hear. There is no retreat; nowhere else to go, but forward and upward, increasing the grand army of the Universal Church Militant, till the Kingdom of this world shall become the Kingdom of our Lord and his Christ.

ONLY the Mother Church, "The First Church of Christ, Scientist," in Boston, is allowed to copy, to publish, or to adopt as rules of their church the following portions of the 3rd and 6th copyrighted rules of the above named church. Any other of its rules or parts thereof are allowed to be adopted, printed and published by all other churches of Christ, Scientist.

"CHRISTIAN SCIENCE BOARD OF DIRECTORS."

IRA O. KNAPP.

WILLIAM B. JOHNSON.

JOSEPH ARMSTRONG.

STEPHEN A. CHASE.

"Applications for membership, coming from the student's pupils, must include the names and recommendations of their teachers. . . . Only the First members of the church are required to vote on admitting candidates.

This church will receive a member of another Church of Christ, Scientist, but not the member of a church of a different denomination. A member of the Mother church is not entitled to hold office, teach, or preach in other churches of similar denomination except by invitation."

VIEWS OF A CHRISTIAN SCIENCE STUDENT.

RICHARD SMITH.

IN reading an article by a physician — an open letter — to his friend and classmate, now a reverend in the M. E. Church, in which he brings an array of testimony to prove that the Biblical authors never wrote the Books credited to them,—with very few exceptions,—I was impressed more than ever with the attempts of human wisdom to rule out of its own consciousness everything pertaining to God and the divine.

He refers to the account of Noah and the ark, Adam and Eve, and what he is pleased to call the “fish story,” in the same spirit of ridicule which, as the result of the growing skepticism of the age, has become so much a habit of late, and avers that he is at a loss to account for the infatuation of his good friend to preach “such stuff” as Gospel Truth.

It occurred to me to ask the doctor a question or two: Would you deny the fact of Mathematics because you could not master a given part of it? Does your inability to understand or account for the principle of Mathematics, or some particular part of its system destroy that principle, or in any sense change a single mathematical possibility? And yet is not this analogously what you wish your reverend friend to do? Because you are unable to see you conclude that no one else can see, or has any right to do so. If the 10,000,000 or more people who accept the truth of the Bible are deluded, what shall we say of the so-called science of medicine with its hosts of devotees in this country and the world! Has it solved the problem of life for the benefit of mankind?

I observe that nearly all “free-thinkers” resort to the same tactics, and refer to the same Biblical statements in support of their claims. The story of Jonah and the whale is their standard, and usually made their “proof-text.” It is this

partial, biased and unreasonable method of analysis which is responsible for much, if not all, of the discord in the religious world,—the *religious*, not *Christian* world. It is not my intention to defend religion, but to call attention to the unjust or dishonest method of assailing it. Because the Bible seems to your understanding to contain incongruities, absurdities, "shameful stories," and statements which you are not able to accept, you would blot it all out of existence. This may be somewhat more excusable in you than in some others, for it says some very queer things about your profession. Of these I will not now speak, but listen to what it says about itself: "The letter killeth, but the Spirit giveth life." (2. Cor. iii. 6.) The Bible is written in trope and metaphor purposely. Jesus spoke in parables purposely,—because the peoples' ears had waxed gross; yet he declared that in them he uttered secrets which had been kept from the foundation of the world. But to his disciples he explained all things privately. I do not understand that you dispute Jesus' sayings, or their authorship. Would it not be wise then to get at the lesson they were intended to convey before condemning it all? It is evident to millions that in its pages are wrapped up the problem of existence, the words of eternal Life. Hence the earnest longing of many to solve it; hence the great variety of opinions entertained of it. Underlying most of them is an honest purpose to reach the Truth.

It is the lack of spiritual perception that brings the division of opinion. When men shall come to have that same mind in them which was also in Christ Jesus, the Pentecostal day will have arrived which shall enable them to see with a single eye; which shall bring them out of the Babel of confusion into the promised land of spiritual apprehension.

The doctor, as a free thinker avows his belief in Nature and Evolution. We will now put him somewhat to the same test that he attempts to put his friend to, and ask him if he will please tell us what Nature and Evolution are? We wish a clear, satisfactory and strictly "scientific" answer. No evasion, no equivocation. If science is the mistress you worship, and if it is she to whom you owe that wisdom which

enables you to set at naught the Bible and its claims, you surely can make us such an answer as will put at rest the questions here involved. If your wisdom is not equal to so simple a task as this, we shall be obliged to pronounce it, at least fallible, and this will go far toward destroying its pretensions.

You named a certain star "Burnham Brilliant." May I ask where you were when that star was born?

"When the Lord answered Job out of the whirlwind and said, Who is this that darkeneth counsel by words without knowledge? Gird up now thy loins like a man; for I will demand of thee, and answer thou me. Where wast thou when I laid the foundations of the earth? declare if thou hast understanding. Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? or who laid the corner stone thereof; when the morning stars sang together, and all the sons of God shouted for joy? Or who shut up the sea with doors, when it brake forth, as if it had issued out of the womb? When I made the cloud the garment thereof, and thick darkness a swaddling band for it, and brake up for it my decreed place, and set bars and doors, and said, Hitherto shalt thou come, but no further: and here shall thy proud waves be staid? Hast thou commanded the morning since thy days; and caused the dayspring to know his place; that it might take hold of the ends of the earth, that the wicked might be shaken out of it?" (Job xxxviii. 1-7.)

Does the science of astronomy help you answer this question? May it not be that you have been deluded into accepting the opinions of others because they ran more in the line of your own liking, and it was easier to accept what you like than to investigate for yourself, or accept that which seemed disagreeable to you? Are you not, like many others, seeking for a Truth which shall meet your demands, rather than for a Truth whose demands you are willing to meet? We fear there are by far too many of the latter kind of Truth-seekers. Are you sure you are securing a larger freedom for yourself and the masses through your kind of science or what you conceive to be science? Do you know what God is? The Bible declares him to be omnipresent, omnipotent, omniscient (All-presence, All-Power, All-Science). Have you found any larger or better God than this? It again declares God is Life. Have you discovered any better or higher Life than this? It also declares him to be Love. Have you found any

better Love than this? It also declares him to be Truth. Have you found any better or grander or more enduring Truth than this? It also declares him to be the Way. Have you found any better or surer way than this? The Bible also declares him to be Good. Have you found anything better than *Good*? It also declares him to be unchangeable. Do you know of anything more certain, more tangible, or more Scientific than that which is unchangeable? Do you see any reason why All-Power, All-Presence, All-Wisdom, or why Life, Truth and Love, should change? Do you especially see any reason why they should be changed into sin, sickness and death? Yet, so far as you are able, you are doing just that. The whole apparent effort of human wisdom is to change the Truth into a lie, and make the Word of God of none effect. Yea, the effort has been to change "the glory of the uncorruptible God into an image made like to corruptible man." (Rom. 1: 23.)

Herein lies the stumbling block. Why not lift it out of the way and help your brother rise?

Did you read Prof. C. W. Shield's article in the November Century? If you did, you found this: "It is becoming every day clearer that physics at length runs into metaphysics, and that every physical science at bottom rests upon some metaphysical basis, underneath the facts or phenomena with which it deals, down in a recondite region of realities and causes which a *divine revelation alone can disclose*." The metaphysical fact calls the physical belief to battle. Do you believe it? Or with many others do you say you will not believe anything you cannot see? Let us see how this position will hold. Did you ever see atmospheric pressure; did you ever hear or smell or taste it? Did you ever feel it with your hands? Here then are your five personal senses denying its existence. Do *you* deny its existence? No. Why not? Because you can *see its effects*. Is that a sufficient reason for accepting what your physical senses all deny? Hear again what the Bible says: "To be carnally minded is death, but to be spiritually minded is life and peace." (Rom. viii. 6.)

Your science has been put to thorough test, and has been found most sadly wanting. After all these long years of failure on the part of the disciples of your medical science, are not the people warranted in turning elsewhere for a healing power? There are more than a hundred thousand of your disciples in this country, and can you, or will you say that there is proportionate health? The search Light of Christian Science has exposed your foundations, and they are found to be but "broken reeds." We have in this country a pure atmosphere, all the advantages of climate, many health resorts, no end of institutions for the education of physicians,—great and wealthy institutions with all possible human appliances for the cure of disease,—and what is the practical result of all this,—more sickness in proportion than anywhere else in the world! Can your science account for it? Eminent members of your own profession have said: "There is a doctorcraft as well as a priestcraft. Physicians have slain more than war. . . . The public would be infinitely better off without professed physicians." You say this is but the opinion of one or two physicians. There are many more of the same sort. I will quote only one more: "Medicine is not a science. The best that can be said of it is that it is a system of experiments. No physician of any standing will say it is a science."

The Truth has been revealed. It only needs be practised. It is revealed systematically, certainly, *Scientifically* in SCIENCE AND HEALTH, the text-book of true healing, and the only true healing. The author of this text-book is the Rev. Mary B. G. Eddy, who was appointed to this age to reveal it. Herein will you find the Way to heal the sick, and by no other way can you reach that desired goal. Are you willing to forsake all your idols of physics and material methods and follow the Christ-method? If so you can become a healer. Otherwise, you must remain in the field of experiment and uncertainty.

"Where the spirit of the Lord is there is liberty."

MRS. DR. EDDY of this city is well represented at Washington by relatives in office, Secretary Hoke Smith and Congressman Henry M. Baker being her cousins. — *Concord Evening Monitor*.

"EVENING AND MORNING."

M. S. W.

UP, Pilgrim, Up! Earth's false fires fail
To light thy onward way,
Thy task? To cross yon shadowed vale,
Ere dawns eternal Day.

Fear not to tread the tangled wild,
Fear not the ambushed foe,
The Father's angels guard the child,
And Faith and strength bestow.

Obedient to the Leader's voice,
Thy cross in patience bear,
Glad to make thine the Master's choice,
Glad in His cup to share.

Seek not on mortal staff to lean
To where, by river blest,
Through peaceful paths, 'mid pastures green,
Thou shalt at last find rest.

So Love shall guide thee through the night,
Nor let thy footsteps stray.
The Star of Truth shall be thy Light,
'Til breaks supernal Day.

WE have the pleasure of announcing that available space has been secured at the Columbian Exposition for the exhibit of Christian Science literature. The space is in the Publisher's Department in what is called the second floor of the great Manufacturers and Liberal Art Building, and is at the head of the great staircases. Every person going up the stairs will be confronted with our exhibit. The space will permit the display of several thousand books, and leave room for chairs etc.

It may be proper to say that the June number of the JOURNAL will be prepared with some reference to the Exposition, and a much larger number than usual will be published.

NOTICE.

MR. EDITOR:— You will oblige me by giving place in your JOURNAL to the following notice. The idea and purpose of a Liberty Bell is pleasing, and can be made profitable to the heart of our country. I feel assured that many Christian Scientists will respond by contributions.

MARY B. G. EDDY.

Columbian Liberty Bell Committee. 1505 Penna. Ave., Washington, D. C.

To the Daughters of the American Revolution :

It has been determined to create a Columbian Liberty Bell to be placed by the lovers of liberty and peace in the most appropriate place in the coming World's Exposition at Chicago. After the close of the Exhibition this bell will pass from place to place throughout the world as a missionary of freedom, coming first to the capital of the nation under the care of our society.

Then it will go to Bunker Hill or Liberty Island, to the battle-field of New Orleans (1812), to San Francisco, to the place where any great patriotic celebration is being held, until 1900, when it will be sent to the next World's Exhibition, which takes place at Paris, France. There it will continue until that Exhibition closes.

When not in use in other places, it will return to Washington under the care of the Daughters of the American Revolution. Washington will be its home, and from there it will journey from place to place, fulfilling its mission throughout the world.

The following is the proposed use of the bell: It shall ring at sunrise and sunset; at nine o'clock in the morning on the anniversaries of the days on which great events have occurred marking the world's progress toward liberty; at twelve o'clock on the birthdays of the "creators of liberty;" and at four o'clock it will toll on the anniversaries of their death. (It will always ring at nine o'clock on October 11th, in recognition of the organization on that day of the Daughters of the American Revolution.) . . . The responsibility of its production, and the direction of its use, have been placed in the hands of a committee of women repre-

senting each State and Territory, one representative from each Republic in the world, and a representative from the patriotic societies — Daughters and sons of the American Revolution, the Lyceum League of America, the Society of German Patriots, the Human Freedom League and kindred organizations.

The National Board of Management has placed upon me the responsibility of representing the National Society of the Daughters of the American Revolution upon the General Committee, and this circular is sent to every member of the Society, asking for her personal co-operation in making the undertaking successful. In creating the bell it is particularly desired that the largest number of persons possible shall have a part in it. For this reason small contributions from many persons are to be asked for, rather than large contributions from a few. They are to be of two kinds:

First. Material that can be made a part of the bell; articles of historic interest will be particularly appreciated — gold, silver, bronze, copper and nickel can be fused.

Second. Of money with which to pay for the bell. Each member of the Society is asked to contribute one cent to be fused into the bell, and twenty-five cents to pay for it. She is also asked to collect two dollars from others, in pennies, if possible, and send with the amount the name of each contributor. In order that the bell shall be cast April 30th, the anniversary of the inauguration of George Washington as the first President of the United States, we ask every one receiving this circular *to act at once*.

In forwarding material to be melted into the bell, please send fullest historical description. This will be entered carefully in a book which will accompany the bell wherever it goes.

. . . As the motto has not yet been decided upon, any ideas on that subject will be gratefully received; we will also welcome suggestions of events to be celebrated and names to be commemorated.

Very cordially yours,

MARY DESHA,

Ex-Vice-President General, D. A. R.

Contributions should be sent to the Liberty National Bank, corner Liberty and West streets, New York, and a duplicate letter written, as a notification of the same, to Miss Mary Desha, 1505 Penna. Ave., Washington, D. C., or to Miss Minnie F. Mickleys, Mickleys, Pa.

It may be of interest to add that Mrs. Eddy is a member of the above organization, having been made such by the special request of the late Mrs. Harrison, wife of the Ex-President, who was at that time the president thereof.—ED.

THE BUSWELL CASE.

A CASE of unusual interest to Christian Scientists has recently been tried in Nebraska. The Rev. E. M. Buswell, a Christian Scientist preacher and practitioner at Beatrice, Nebraska, was indicted under a statute of that State a part of which was prepared with especial reference to prohibiting Christian Science healing, or in other words, divine healing, as taught and practised by Christian Scientists. The case attracted much local as well as general interest, as will be seen from the following account of it in *The Beatrice Daily Times*. The entire fairness with which this newspaper treated Mr. Buswell and his case throughout, in view of the yet prevalent practice of many newspapers in scoffing at and deriding everything pertaining to Christian Science, is especially gratifying. In its issue of February 27th we find the following reference to this case :—

The case of E. M. Buswell, who is charged with practising medicine without legal authority, will be called up in district court tomorrow. It is a peculiar case—perhaps unlike anything that has gone before it in the courts—and it will excite wide-spread interest. Mr. Buswell belongs to the sect known as Christian Scientists. He has secured as his attorneys Messrs. A. Hazlett, and Rickards & Prout. The case will probably take up the greater part of the week.

In its issue of February 28th, is the following :—

The trial of Rev. Ezra M. Buswell, who is charged with practising medicine without legal authority, was begun in the district court to-day. It was known that the case would be called before noon, and all the morning the court room was filled with people anxious to hear. Inside the railing sat many of the Christian Scientist sect. Several of these people were husbands and wives, the heads of well-known and reputable families. . . .

The defendant is a well-known citizen of Beatrice. He is pastor of the Church of Christ, Scientist, or as it is commonly called, the Christian Scientist sect. This church was organized about five years ago, and has a membership of about ninety people. Mr. Buswell has been its pastor or leader from the beginning. . . . It is generally supposed that the members of this church rely upon the efficacy of prayer and the power of divine assistance to effect a cure. Within the past year or two it has been openly asserted that in several cases death was the result of this mode of treatment, and in some quarters public indignation has at

times run high. At the sitting of the grand jury for the present term of court, Mr. Buswell was indicted under the statute forbidding the practice of medicine by any one not holding a diploma authorizing him to do so.

The case will also be of interest in this section, because of those who are the principals in it. The defendant is a tall, well-built man of about forty-five years, and is known to most people of this city and vicinity. He goes into the case well backed in point of counsel.

At half past 11 o'clock, the names of the jury having been called the prosecuting attorney began putting questions as to the eligibility of jurors. . . . At 3.40 o'clock twelve acceptable jurors were found, and the prosecuting attorney began a statement of his side of the case.

The following is that part of the statute under which Mr. Buswell was indicted immediately in point:—

An Act to establish a State Board of Health to regulate the practice of medicine in the State of Nebraska.

SECTION 1. There shall be established in the State of Nebraska a board to be styled the State Board of Health. Said board shall consist of the governor, attorney general, and superintendent of public instruction, and the governor shall be ex-officio chairman of said board.

SECT. 3. Said board shall within sixty days after the approval of this act appoint four secretaries, who shall be graduated physicians of at least seven years' consecutive practice, and who shall be at the time of their appointment actually engaged in practice in the State of Nebraska. . . . Said appointments shall be made so that of said secretaries two shall be physicians of the so-called regular school, one of the so-called eclectic school, and one of the so-called homœopathic school.

SECT. 17. Any person shall be regarded as practicing medicine within the meaning of this Act, who shall operate on, profess to heal or prescribe for, or otherwise treat any physical or mental ailment of another. But nothing in this Act shall be construed to prohibit gratuitous services in case of emergency, and this Act shall not apply to commissioned surgeons in the United States Army and Navy, or to the administration of ordinary household remedies.

The following is a brief synopsis of a portion of the testimony introduced by the prosecution:—

Mr. Bennett testified that he had a case of obstetrics at his home the 9th of May, '91. Mr. and Mrs. Buswell attended it. He himself had been sick about four years ago, and called in Mr. Buswell. His child was sick last August and he called in Mr. Buswell.

Mrs. Shatto stated: I was called to the house of Mr. Bennett during a case of child-birth. I found Mr. and Mrs. Buswell there. I was there also during the summer when the child was sick. I was there last Friday; Mr. Buswell treated it. The child had cholera infantum; was not present when it died. I never saw Mr. Buswell give it medicine or prescribe for it. He never gave it medicine. I do not belong to the

Christian Scientists' church and know nothing about them. I have small children. They are often sick, but I attend to them myself without the aid of a physician.

It appeared from the testimony of the several other witnesses for the prosecution that while there were some failures to heal, there were many cases healed through Mr. Buswell; that he did not claim the healing power to be his own, but that he relied upon the higher power. Among the witnesses who testified was one who said he had been bitten by a rattlesnake over a year before that time. Mr. Buswell treated him once a day for about a week. He said: "I got well or I shouldn't be here."

Mr. Buswell testifying on his own behalf among many other things said in answer to questions put to him by his attorney:—

Q. When did you first become a Christian Scientist?

A. About eight years ago.

Q. What got you started in this Science?

A. I first studied Christian Science at my home in Beatrice and was healed from physical ills through that study, and afterwards I studied with Rev. Mary B. G. Eddy in her Metaphysical College in Boston.

Q. State whether you are a graduate from that college?

A. I am.

Q. You may go on and tell the jury if you please what Christian Science is?

A. The Scripture as we understand it means, Christ-like; the teachings of Jesus understood and followed. Science, Truth, understood.

Q. Give the jury your understanding or explanation of the definition of the word Truth?

A. The Scripture teaches us that God is Truth. Truth is that which is always the same, can never change, the one Supreme Being, the All-powerful, that which created all things that are. He who made all that was made and made it good as he said in his word. The Scripture tells us to know the Truth and it will make us free. We understand to be free means free in the full sense; free from sickness as well as from sin; that if God can heal the sinner he can heal the sick or else the sick are more hopelessly lost than the sinner.

Q. State whether or not there is an organization of Christian Scientists in this county?

A. There are two church organizations of Christian Scientists in Gage county, one in Beatrice and the other in Blue Springs.

Q. How many members has the organization in Beatrice?

A. About eighty-six.

Q. Are there any other organizations of this character in this State?

A. Yes, there is one at Weeping Water, one at Lincoln, and one at Kearney. These are all regularly organized under the laws of the State.

Q. What position if any do you occupy in the church at Beatrice?

A. I am the pastor.

Q. State whether or not the Christian Science church has a recognized code and text-book of theology?

A. We have. Our text-books are the BIBLE and SCIENCE AND HEALTH.

Q. Is that book the one that refers to science and health?

A. Yes sir.

Q. Who is the author of that book?

A. Rev. Mary B. G. Eddy of Boston.

Q. Is that the recognized standard among the Christian Scientists and adherents to that faith?

A. It and the Bible are.

Q. Did you ever practise surgery or medicine, or any of the branches thereof within the State of Nebraska within the last eighteen months?

A. I have not.

Q. You may state whether or not, within the last eighteen months, and within the county of Gage and State of Nebraska, you have operated on or prescribed for or otherwise treated for any physical or mental ailment?

A. I have not when you speak of treating in a medical sense.

Q. State whether or not within the last eighteen months you have pretended to heal any mental or physical ailment?

A. I have not. I understand that God heals and not mortal man. We can experience this only as we learn the nothingness of mortal man and the omnipotence of God.

Q. You may now state how you care for persons who request aid, and who come to you for advice and assistance?

A. We treat them as a mother treats her child that is frightened at some object it fears, by showing them that God is Love, and understanding the all-presence of Love, there is no room for fear. We treat it as a question of fear,—that is we seek to dispel the fear by showing them the presence of Love. The Scripture tells us that perfect Love casts out fear. If we can convince ourselves and those who are suffering that God is all-powerful and that power is supreme; if we can show them through the Bible that God is the power that reigns entirely, just so far as they understand that, so far will they experience love and harmony and respond,—as we speak of it.

Q. Do you teach or have you taught the doctrines of Christian Science?

A. Yes, so far as I understand them.

Q. Does prayer enter into your works?

A. It certainly does. We are taught by the Scripture to "pray always." We understand prayer to mean the earnest, sincere desire of the heart, and that desire is that we may know the omnipotence of God and the nothingness of ourselves.

Q. What is your authority for this treatment?

A. The Scripture. Jesus' teachings. Jesus taught his disciples to go out into the world and heal the sick, and cast out devils, raise the dead, and he further said,—his last words before his ascension,—
"Teach all nations, baptizing them in the name of the Father and the

Son and the Holy Ghost"; teach them, if you are my disciples, — "to observe all things whatsoever I have commanded you, and lo, I am with you always, even unto the end of the world." And we believe and understand (so far as we obey him) that the same power is for us to-day as well as eighteen hundred years or more ago.

Q. Your theology teaches you then, that that is a command to the disciples of to-day as well as it was in the lifetime of Christ?

A. It certainly does. We know no place in the scripture where there is any distinction.

Q. How long have you been engaged in this work?

A. I have been engaged in it since I first began to read SCIENCE AND HEALTH in connection with the BIBLE, which was eight years ago. I was healed from my physical ills through the study of SCIENCE AND HEALTH and the Scripture. I was not treated by Christian Scientists.

Q. You may state how long you were treated by doctors of medicine?

(Objected to as immaterial, Objection sustained. Attorneys for the defendant here offered to prove that for a period of three or four years the defendant was sick and in bad health, being under the care of doctors of medicine at different times, and that by reason of their prescription, and through their advice and treatment he took medicine as directed by them, and he received no benefit from them; that he was advised by doctors that his case was incurable, and that he was directed to go to a health resort and seek health there, which he did, and remained in Colorado seeking health for a period of some nine months, and at times, under the directions of physicians, took their medicines at such places, and that he received no benefit from such treatment or trip, and that having spent large sums of money, and having failed to regain his health, he began studying the subject of Christian Science and that soon thereafter he became healthy and sound and has been so ever since.)

Q. What is your custom in allowing people or parents to call physicians, the custom of yourself and church?

A. We believe that every one has a right to express their wish, and it is always understood that if they prefer some other treatment or some other mode or some one else to aid them, it is their privilege. We always do that. It is taught in our text-book.

Q. Do you treat in any other way than by calling on the divine power?

A. We do not.

Q. In the Bennett case did you give any medicine?

A. I did not.

Q. Did you prescribe or recommend any?

A. No sir, that is entirely contrary to the teaching of Christian Science.

Q. You may now state when it was you were called to see Mr. Burgess?

A. About three years ago.

Q. What condition did you find him in?

A. He seemed to be suffering a great deal; if I remember he was not able to sit up. He was bolstered up in bed I think.

Q. Now state what you did and how long you were there, and how soon he seemed to recover from his sickness?

A. I treated him silently and talked to him of the teachings of the Scripture, and read to him from them and also from SCIENCE AND HEALTH, and sought to show him that there was a greater power than man, and that power ruled in Love, and in proportion as that power was understood we should realize (demonstrate) the presence of Life.

Q. How long did you visit him?

A. Most of the time for a week.

Q. At the end of the week what was his condition?

A. He was able to go out to his stock yard.

Q. State as near as you can how many persons you have treated within the last eighteen months by means of Christian Science?

A. I have no way of knowing.

Q. As near as you can.

A. I may have treated a hundred or more.

Q. Of that number how many have died in Gage county?

A. I only think of two.

Q. Who were those?

A. Mr. Bennett's and Mr. Parker's children.

Mr. Buswell was cross-examined by the prosecuting attorney, some of the questions and answers being as follows:—

Q. This Mrs. Eddy you speak of is president of the Metaphysical College in Boston?

A. Yes sir.

Q. You took a course in that school did you?

A. Yes sir.

Q. How long were you there?

A. I was there two weeks the first course.

Q. How long were you there the second time?

A. Something over a week.

Q. Were you there again?

A. Yes sir.

Q. That first course you speak of is called the primary course in the institution?

A. Yes sir.

Q. I will ask if that course was not for the purpose of teaching you how to heal the sick?

A. No sir, that course was for the purpose of teaching us how the sick were healed.

Q. Have you taken all the courses in this school you speak of?

A. All but the theological course.

Q. You have taken all the courses that apply to healing the sick?

A. Yes sir. The theological course would apply as much as any other because it is God that heals, and through the understanding of him we are able to bring about the result.

Q. I will ask you if you believe in the divinity of Christ?

A. I certainly do.

Q. You believe in his divinity?

A. Yes sir.

Q. And when you speak of God what do you mean?

A. I mean the one supreme Being; the originator and giver of all; the first cause because he is Life, Truth and Love as the Scripture gives it.

Q. Do you speak of God as a personal God or do you believe God is the mind?

A. I speak of God as being a personal God if by that you mean God as one. I understand that God is a personal God in the sense that he is one God. When I speak of God as Mind, I mean the supreme Mind. I do not mean the false sense of mind that Jesus spoke of when he said, "He is a liar, and the father of it," or the carnal mind. I speak of God as Mind in the sense of the one supreme ruling power.

Q. You think this divine Mind is distributed among persons?

A. I think divine Mind is omnipresent, not divided in parts, but the one complete whole.

Q. Do you give absent treatment?

A. Yes sir. We understand that the divine Mind is ever-present, and we seek to realize that fact for those suffering whether present with us or absent.

Q. Then you do not operate upon the mind of patients when not present?

A. We understand that the mind of the patient when it seems to be suffering with pain is like darkness when the light seems to be absent. We all know that darkness is but the absence of light, so to those who are suffering it seems that God is not present, and that he has left them, and if we can lead them to the thought of the ever-presence of God, their fears will be allayed and they will respond in better health.

Q. How do you do that when they are not present?

A. We understand that Mind is ever-present and that we can think of our patient or those suffering just as well if in England as in our own country, and we understand that God is here in Beatrice as well as in Liverpool.

Q. You say it is not necessary to be present at all?

A. Yes sir, I say that it is not necessary for us to be present, because the Physician that heals the sick is always with them, and it is not me that heals; if it were it would be necessary for me to be present.

Q. I will ask you why they charge so much for the learning of the Science?

A. I do not know that I ever talked with the president of the college on that question. I feel well paid for all that I got, and I had no disposition to ask the reason why, because it seemed that I got much more than I paid for.

Q. You do not believe in sickness do you?

A. I am free to say I do not as much as I used to; in fact I am able to show in my life, I think, that I believe in it but little so far as I am

concerned. I used to believe in it much more when the grave seemed near to me.

Q. Now you do not really believe that anybody is sick, it is merely fear of the mind in sickness?

A. I believe sickness is just as real as this earthly body is real. It is just as real to one who seems to be suffering with it, as any report may be real that they may believe, whether it may be true or false.

Q. There is no real, actual sickness. It is all in the mind? there is no sickness?

A. There is no sickness in God who is the one Mind; if there was, and if God was the author of it, it could not be destroyed. If God was the author of sickness man would have no right to destroy it. If God sent sickness man would be claiming more power than God, because he would be claiming to destroy that which God made.

Q. You claim to be an instrument by which healing is brought about?

A. I claim as far as I understand, that God is a present help in sickness, and I can express it in my thoughts and in my demonstrations so far as I understand him.

Q. Do you believe in miracles?

A. I do not. I believe it is only a miracle to those who do not understand it; that the teachings Jesus gave us are of a divine nature. It is not natural for a man to be sick, but it is natural for him to be well.

Q. You would not consider it a miracle to cure a little baby that did not have any particular knowledge of right or wrong?

A. It would be a miracle to those who did not understand God or know his teachings, but it would not be a miracle to those who understood his teachings.

Q. You do not believe it to be a miracle in the sense that Christ cures in the Scriptures?

A. I do not believe that Jesus' healing of the sick was in any sense a miracle to him or his disciples.

Q. You have said something about raising the dead by Christ?

A. Yes sir, it was not a miracle to him when he raised the dead, but to those around him it was. He said to those of his followers concerning Lazarus, "I go to see him;" at that some of them said, "If he sleeps he does well." Jesus said, "I tell you plainly Lazarus is dead." Then he used language they could understand.

Q. You think if any one is sick and ailing, if they will just think they are well, they will be well?

A. When sick and ailing they are sick to their sense.

Q. I am talking about when they think they are ailing?

A. I understand that thought is first, and that the manifestations of the body is but the expression of it.

Q. If a person met with an accident and got a leg broken they would think their leg was broken before it was broken?

A. They would think that such could be the case.

Q. Would they think it was really broken until it was broken?

A. I do not think they would.

Q. You say you think that thought comes first before the actual result?

A. I think that even the hand does not move until thought first directs it in that way. I think that every action of the body is but the expression of the thoughts, that they cannot be separated, but they seem to work together, but thought must be first in all cases.

Q. Whether voluntary or involuntary?

A. Yes sir.

We have no apology to offer for making the following extracts from the able arguments of the counsel for the defendant, our only regret being that we cannot afford the space for a fuller synopsis:—

J. N. Rickards opened for the defence, and among many other things said:

The Act of the legislature so far as it attempted to deal with the Christian Science teaching, was in direct conflict with section 16 of article 1 of the Declaration of Rights of the constitution of Nebraska in which it is declared, "All men have a natural and indefeasable right to worship Almighty God according to the dictates of their own conscience. . . . And no preference shall be given by law to any religious society, nor shall any interference with the rights of conscience be permitted." This, the speaker contended was all the defendant asked. He had chosen a method to worship God by reading the Scriptures to and praying with the sick and afflicted in the community in which he lived; and that the evidence clearly established that he had done no act in violation of the law, nor had he done other than exercise this constitutional right.

Mr. F. N. Prout then addressed the jury:—

While it is true that the penalty for the offence with which the defendant is charged is that of a misdemeanor only, yet there is a principle involved back of that, a principle to be contended for, a principle that is being contended for in this case by the defendant and by the people whom he represents; by the people who are believers in the same religious faith and doctrine, and those who are at the bottom of this prosecution say, "these religious practices must and should be crushed." Mr. Kauffman, the assistant county attorney, in opening the case made the statement "that it is not for the purpose of prosecuting this man that this action is brought, but it is to stop this sect in their pernicious practice of omnibussing people into the cemetery." I want to discuss this case with you, and during my remarks I want you to bear in mind that all of the witnesses for the prosecution, with the exception of three or four, were treated through Christian Science, and they testified to being healed by it.

The only purpose of legislation should be to protect people against charlatans and quacks who go about the country advertising that they can heal all manner of diseases, and after filching out of their victims

all the money they can, or if they have no money, taking their notes and getting them discounted at the banks, go away leaving them worse off than they were before. Against such practitioners the law is right and cannot be made too strong in its restrictions, and so far as this was the purpose of the Act all good people will endorse the action of the legislature and the spirit back of it; but the prosecution in this case have taken a distorted view of the Act, and are undertaking to convert it into a means of punishing one of our citizens as a criminal because others of our citizens have seen fit to call him to aid them in cases of sickness rather than a doctor of medicine. In other words they are trying to make it a crime for a person to get well without calling a physician, and at the same time they say, no man, woman or child in the state of Nebraska has a right to recover from bodily illness without employing a licensed physician, but leave it in the power of the doctor to respond to a call or not according to the financial ability of the patient to pay. He will respond to the rich, or those who are able to pay his fifty or one hundred or one thousand dollars as the case may be, but the person who is unable to pay the fee is sent to the poor house as a pauper; and no matter whether actually paupers or not, they must go to the county physician. There is nothing right or just about this and yet they are placed in just this position. Another statement Mr. Kauffman made last night was, "that probably ninety per cent of the ordinary ailments for which physicians are called would recover without the aid of medicine." If this is true, and I am not denying it, why not make a law to protect that ninety per cent against the ravages of the physicians? People have a right to get well without sending for the doctor. That is one of their inherent rights. If you have an ailment no matter how simple or complicated you have a right to cure it yourself, or you have the right to call one, two, three or as many physicians as you can pay, to treat you with drugs that probably leave you worse than you were before. You have the right to call your wife and have her dose you with herb tea, or poultice you with flax seed or mustard, or you have the right to do as that good man Job did — call in your friends and pour it out; and these people insist that they have a right to call on Almighty God, — they claim that right and ask this jury to vindicate them in it. There is nothing more proverbial than the uncertainty of medicine. Medicine is not a Science. We know as a matter of fact from the evidence in this case, and the ordinary affairs of life, that these regularly licensed physicians are continually losing their patients under seemingly trifling ailments. The blunders of physicians have become a matter of history. (The Garfield case was here referred to in support of this charge). Now what has this defendant been doing? What is the faith and religion which he represents, for it is a religion? What is Christian Science? I am not going into a dissertation on this subject for various reasons, one of which is, although I have studied it somewhat, yet I am not able to explain its philosophy in detail. You heard the testimony of the witnesses, and you know what the belief is. It is simply this, — speaking in ordinary terms, — it is not belief in Buswell, nor of Stevenson, nor of Townsend,

but that God, the Omnipotent, through prayer heals the sick. That is their belief,—that God through prayer heals the sick, and the learned gentlemen who represent the prosecution say, that in believing that, and praying for their afflicted brothers and sisters, they are violating the law of the state of Nebraska, and by prayer are practising medicine. It seems to me that this is ridiculous; this is a form of religion; it is their religion.

Mr. Kauffman says: "They have a right to their religion, that it is not a prosecution of their religion; that they have a right to in any form they see fit." Yet he would have you understand that they have no right to pray for the sick! In heaven's name is not healing the sick through prayer religion? Is religion to be but an empty, meaningless form of worship? What higher or better expression of the religion of Jesus Christ can there be than relieving the pains and sufferings of poor humanity? What is religion good for if not for this purpose? Belief in prayer is just as much taught as belief in Christ or as any other truth taught in Scripture, or any other command given by the divine Master.

They get their authority from the Bible, and from Christ himself who says: Men, ought "always to pray." This religion is not confined to Mr. Buswell, or to this city or county. It is all over this state and nation, and is spreading into all parts of the world. It is growing, and growing fast. So fast that it is stirring with consternation the people who do not believe it is right to get well without seeing a physician. The opposition which these people meet with is nothing strange; there is nothing strange about it at all. No great truth has ever been promulgated that has not met with opposition, that has not met with ridicule or persecution. I defy the gentlemen who represent the prosecution, or any one else to point out to you any great primary truth that has not met with opposition and persecution. It is not only true of religion but of all other branches. It is true in science. They talk of the opposition with which the early Christians had to contend, and the dark-ages. Mr. Kauffman referred to that age and says we are returning to it. What were those dark-ages? It was an age of persecution, of the star chamber proceedings, when Christians were tied to the stake and burned to death, and why? because they dared believe in the divinity of Christ, and had the temerity to be opposed to the reigning religion.

I am not going to dwell upon this. It is a matter of history and common knowledge. You remember the persecutions of all the leaders of religion. Of Luther, Bunyan, Wesley and Calvin. When you read their lives you read a history of persecution on account of religious opinions and practices. And so with science. There was a time when people believed the world to be flat. An old philosopher got to studying on this, and wondering about the rising and setting of the sun. It was then believed that the sun came up every morning and made the circle of the earth, and the wonder was how it got back there again, and Galileo started to investigate it, and he found that the sun was stationary, that this earth was round and revolved on its axis once in every twenty-four hours. He announced that proposition, and what was the result? He was thrown into prison and persecuted and tortured until he renounced

his belief, or professed to, but his renunciation did not stop the world from revolving. It revolved just the same, and has been revolving right along ever since. He was right; yet people said he was crazy, but we now know that the insanity was on the part of his accusers. Why was he so persecuted? Because his theory was supposed by the ignorance of the age to conflict with the established religion. It tended to interfere with priest-craft, and religious views, and hence it must be put down, and its dangerous (!) discoverer along with it. Is there anything of that sort entering into these prosecutions of Christian Scientists to-day? I am inclined to think there is.

The old astronomers had their idea of the planetary world which was handed down until it became established. There finally arose one who had a little originality and who went to studying; he could not understand the hypotheses of the older ones and found they were all wrong, and yet notwithstanding his actual demonstration of it he was slandered and called insane and ostracized from society, because he dared to assert the truth contrary to the opinion of those who had gone before and assumed to lay down the law, and yet to-day the laws of Kepler are the lights of the scientific world and are demonstrated to be such.

When a few people in this country had the audacity to say that slavery was wrong and should be abolished, that it was not a divine institution, what was the result? Lovejoy was murdered, Wendell Phillips was mobbed in the streets of his native city, and nearly all who dared to raise their voices against this wrong were derided and ostracized from society and were looked upon as dangerous, and yet the principle grew, and after a civil war has crushed out slavery we wonder that it was ever allowed to exist, and I doubt if there is a man in this country to-day who would say that the leaders of the anti-slavery movement were not right.

Medicine has undergone like changes. Every step in the line of new remedies has been looked upon as an innovation. Any idea that has gone against the established idea of the fossils has been regarded as destructive of the profession. This was demonstrated when Harvey announced the circulation of the blood; when he announced that principle he was looked upon as insane, he was scorned, hooted at, and not recognized. It was the same way with vaccination. Why the idea of cutting open a living man and putting in the virus of small-pox was horrible; and yet I doubt if there is a man on this jury who does not bear the marks of vaccination. When Homœopathy was first introduced it was outlawed so far as medical practice was concerned, and it was only a few years ago that they were permitted to practise medicine in the older states; it was not slander to call them quacks, or libel to publish them as you saw fit; but notwithstanding that it has grown and is now a recognized school of medicine, and the Act under which this indictment is framed, you will observe gentlemen of the jury, requires that one of the secretaries of the Board of Health be from a homœopathic school.

We find the same spirit of opposition to-day. Human nature has not changed much. It simply expresses itself differently under different

conditions. We find that same spirit of opposition to-day against a religion adopted and embraced by the Christian Scientists. Kauffman says it must be crushed. They are not after the defendant. They care nothing for him. You gentlemen of the jury, know he is a man whose personal character is above reproach; a man who has lived among us for a score of years, identified with the country's growth, with all that is best in the county, morally and every other way, a man against whom naught can be said, and they admit it. They say they are not after him, and this prosecution is not to punish him but to protect the community from their pernicious doctrine which is "railroading people to the cemetery." Well, let us see if the evidence bears out that charge. The testimony shows clearly, and the prosecution admit it, that in all of the cases, in all of the visits that have ever been made by this defendant, no drug has been prescribed, no medicine administered, no prescription given for medicine or any ordinary remedial agent, nor has any been recommended. And what has been the result? Let us look and see if this is a pernicious doctrine and "railroading people to the cemetery." The defendant testified to you that during the past eighteen months he had been called to see upwards of a hundred people, more than fourth of whom have been infants and children, he tells you — and the evidence shows you — that of that upwards of a hundred, but two cases have been "railroaded" to the cemetery; in other words but two cases resulted fatally. Those two were cases of children, one a little baby, three or four months old, and the other a little girl nine years old, I think the testimony shows. But the cry is that you kill the children and parents have no right to treat their children so, and as Mr. Kauffman expressed it, "they are victims of the delusion of their parents." Let us look and see if that is so, let us reason for a moment. Some of you gentlemen of the jury are fathers, probably you have had infant children who were sick. What did you do? I am going to assume you called in the family physician, the doctor of medicine. Now did you ask that child whether it would have a physician, or what kind of a physician it would have, did you consult its wishes in the matter? No, you considered your judgment better and called in the physician of your choice; the child could not tell whether it had the stomach ache or the lock-jaw. The doctor comes and looks wise and puts up some castor oil, or some other nostrum, and offers it to the child. It is probably not old enough to resist, or its mother has given it some home remedy which it remembers and rejects it. Then what is done? In a great many cases that I have known, they take the child by the nose and put the medicine in its mouth and compel it to swallow it; the child has no voice in it except by actions in trying to resist it. Now that child dies; would Mr. Kauffman say the child was a victim of its parents' delusion?

Mr. Bennett's testimony was, that he believed in Christian Science and he believed because he had tested its efficacy, and had been healed through the power of prayer, and that after he had been given up by the doctors and spent large amounts of money, he sought the aid of Christian Science, and they called in the power of the Almighty as is their

manner of doing and he was healed. You saw him on the stand, it is not necessary to comment upon it. He believed his child could be treated in the same manner, he knew other children had. Just as one of you gentlemen would believe if your child became sick and you believed in homœopathic medicine and that was the remedy you applied to your child; yet would any man have the audacity because you called in a homœopath and not an allopath to say you were the murderer of that child? Of all the testimony, after having searched through this county, for a period of eighteen months, they bring in just two persons whom this man treated, who have died. They would have brought more, had any more died, but the fact is as the testimony shows just two in more than a hundred treated in this county in the last eighteen months have died. Is there a physician, no matter to what school he belongs, who can show the same record or the same percentage? I say I don't believe there is, and I don't believe there is a gentleman on this jury that believes it.

Now let us take the testimony of Mr. Walthers of Blue Springs; he is a brother of Gus Walthers, one of the most substantial citizens of this county. He had a child crippled with rheumatism, unable to move except as it hobbled on crutches; he had had it at Florida for its health, and brought it back to send it to school and place it under this defendant's care; the testimony was, that two weeks after Mr. Buswell saw the child—he gave no medicine, no drugs—within two weeks after he had seen that child, the child threw away his crutches and was walking by the aid of a stick and in a short time afterwards he threw away the stick, and within that short time he was able to go to school, as the testimony shows. And gentlemen of the jury, for doing this they ask you to find the defendant guilty, they ask to have him punished by this court, and the laws of this state, for what? for doing good. It was not the intention of the legislature of the state of Nebraska or any other civilized country, to condemn a man for doing a thing of that kind, for lengthening out the days of the child, for getting him in a condition so that he can throw away his crutches and stick, and run and leap and rejoice—it cannot be—it cannot be that a jury of Gage county can do a thing of that kind, and two months ago if you had been asked to do a thing of that kind, you would have scorned the idea.

Ellerbeck is the next witness I wish to call your attention to, and you know him and know every word he uttered was true. Yet Mr. Kauffman says, "I presume." He does not deny the testimony, or say the man was mistaken or was not bitten by a rattle-snake, but he says, "I presume he did not get enough poison in him to kill him." The man being here is an evidence that he was not killed, but look at the facts; at the manner of the swelling of that limb, swollen so that he could feel it on the side of his leg and the testimony of the witness that he could not sit down or lie down, and after the defendant had talked with him some time said, "Now Jim I'll treat you," and he prayed to Almighty God in his behalf. He said he sat down and put his hand over his forehead, and while he was in that posture the witness says he felt the power of that prayer, it came to him with such power that it raised him

to a sitting posture, and he said, "Ezra I am awake," and from that time the pain left him; he still felt a little pain, but felt the swelling had ceased, that the pain was leaving him and the next day he walked four or five blocks from his home, to the home of the defendant. Are you going to condemn a man as a criminal because he practises with such results? Would to God that there was more prayer of that kind! and more who believed in the efficacy of prayer. They say, "he treated him and therefore he is guilty," and must be fined as a criminal because he did what there is not a preacher of the city or in the state or of the United States or of the Christian world does not do, — he prayed for his fellow man, *and his prayer was answered.*

Go to any of the churches and the preacher prays for the congregation, he asks that they may be healed, if any have infirmities they may be taken away. And yet under the theory of the prosecution every minister of the land is a criminal and liable to be brought before the bar of justice and fined. There is no other rational conclusion. Look at the testimony of Mr. Bushnell; there he stands a hale, hardy old man, who has passed the three score years and ten allotted to man, yet you see him in all the strength of his manhood, with the flush of health upon his face. What does he tell you? He was doctoring with physicians a few years ago, and they could do nothing for him; he told the doctor about Christian Science, and the doctor said, "If you can get relief there, get it, I can give you none." That was from a man practising medicine, one supposed to be skilled in the so-called science of medicine, but who gave him up and said, "If you can get any benefit from Christian Science do it." What was the result? From that day he has gone about town sawing wood for his neighbors. This man who could neither get up nor down without assistance, or lie in bed at night, we find, after seeing the defendant, sawing wood for his neighbors to earn his daily bread. The old man in the night time fell down stairs; you heard his description of the wound and you heard him tell how he got well, and you saw him on the stand as a living evidence to the efficacy of the power of prayer; and yet for sending that supplication to the throne of God, they ask you to find this man guilty and brand him as a criminal. Take the testimony of Mrs. Gibbs, given here last night. There was her little boy, suffering with that dreadful disease, scarlet fever, given up by the doctors to die, beyond the help of so-called medical science. Her husband tells her, "If you have no hope anywhere else, you have in Christian Science." The testimony is that under the Christian Science treatment, the child lived and is well to-day. For which they ask at your hands the conviction of this man.

On cross-examination the question was asked by Mr. Sabin, "How do you know he prayed?" His idea was to show the jury that there was no prayer offered. I don't wonder at that, for we all admit that my friend Sabin is not used to it. I wouldn't say he does not know how to pray, but he has forgotten what is said in the scripture about silent prayer. He has forgotten that grand definition of prayer: "Prayer is the soul's sincere desire uttered and unexpressed." In this case it was not "lip service." Not as the Pharisee to make a loud noise. This

defendant and the believers in Christian Science feel that God is everywhere and knows their inmost thoughts and acts, as the Scriptures teach that he does. And they pray in that silent petition in which they call on the Master to carry out and redeem the pledges made by him while on this earth to the disciples: "Lo, I am with you always." They believe that they are right, and know that that pledge is being redeemed every day, hour, minute, and second, and that God is just as powerful to heal the sick to-day, as he was eighteen hundred years ago, and not only just as powerful, but just as willing.

There is a passage of Scripture that runs — well I'll read it; I don't remember Scripture very well so I wrote it down. It says: "Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him well with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." There is his authority, drawn from the Scriptures, from the inspired word of God. And yet we have a gentleman,—against whom I would not say one word, for I respect him as a man, a citizen and a lawyer,—who has been before this jury and told you that for fifteen long years he has been a member of the M. E. church, and don't believe what the scriptures teach. He believes that God can forgive sin, but he does not believe what is said here, "that the prayer of faith shall save the sick." My understanding is, that the Scripture was not given for the disciples alone or for the people of the first century only, but for all time, "the same yesterday, to-day and forever."

Gentlemen of the jury, I have occupied your time longer than I expected to, but my only apology is, I believe the case demands it; that the doctrines which these people practice demand it, and the civilization of the nineteenth century demands that the matter should be explained and fully understood, and it is our duty representing this defendant, to do all in our power to assist you in understanding the evidence and the law applicable to it. One further suggestion and I will trespass no further on your time; I want to say this, if by your verdict you interpret this law as the prosecution demand, there will be in the state of Nebraska more than one "Daniel," who will retire to his house, and "with his window open toward Jerusalem" from that point still look to Almighty God, the "giver of every good and perfect gift," calling upon him to be with them in the future as in the past.

Mr. Hazlett then also addressed the jury on behalf of the defendant:—

May it please the court, Gentlemen of the jury: I shall endeavor to talk to you in a general way concerning this case.

This defendant is charged with having committed an offence against one of the penal laws of the state of Nebraska. He is charged with having unlawfully extorted money from the people of this community residing in Gage county. From the evidence you have learned that he has been a citizen of our county for the past twenty-four years, bearing the best of character, having a reputation for truth and veracity second

to none in our community, and a Christian man at all times. From his appearance, and the associations we have had with him, I believe he has always been a good man, and that he has always maintained this character. No one has ever dared to say aught against his character and standing as a citizen in the community until the charges were preferred against him as set forth in this indictment. I believe a great wrong has been done him, a fearful mistake has been made by some one, and we know not what we are doing. Are we going to blindfold our eyes and turn our backs, and assist a few hot and hard-headed people in overturning our birthright of liberty, which has been handed down to us by our forefathers who, in long years of war struggled to obtain it? I believe one of the declarations set forth in the Bill of Rights is something like this: "That all men are created free and equal. That they are endowed by their creator with certain inalienable rights among which are life, liberty and the pursuit of happiness." Then I ask you gentlemen are you going, at the request of the state, to deprive this man of his liberty, and rob him of his birthright? I think not. If you do, you open wide the floodgates of misery and wretchedness and create such lawlessness as will cause this land to run red with human blood. Because this client of ours cures men under Christian Science methods, because this man has come among us bearing aloft the flag of Christ with his name stamped thereon in letters brighter than gold, or the lightnings of heaven, is that any reason that he should be persecuted in this enlightened age of ours, and in the land in which we boast so much of liberty? Let us not be possessed of the feelings of hatred as were the people in the days of John the Baptist when he was imprisoned and beheaded.

They say this defendant has not obtained a certificate from the state Board of Health. He does not want a certificate from the state Board of Health to authorize him to be a Christian Scientist. He has sworn he does not practise medicine, or use drugs, or appliances or in any way practice medicine. He derives his authority from a higher power, he gets his instruction, as he has testified, from his Father as directed in Holy Writ. What would you think to-day if Christ were on earth? Do you think if he were, the people would compel him to go to Lincoln and say: "Gentlemen I want a diploma to pray"? I do not think he would pay any attention to the state Board of Health at all. He did just as this man has done who is charged with having committed this offence.

A moment here as to the doctors. They always appear to me, and they try to create the impression, that they know everything. They are jealous of each other and quarrel among themselves, and they never agree upon any theory written upon medical science. No intelligent physician will tell you that the practice of medicine is the same as it was fifty years ago. At that time Allopaths thought, and declared openly and attempted to force the people to believe that there were no doctors of medicine except those who had come from their school. They prosecuted and persecuted the homœopaths as vehemently as the doctors do the Christian Scientists now. You know the doctors are interested in the result of this case. It does not require a learned man to

understand that the very Act containing the section of law under which the indictment in this case was framed, was placed and smuggled in through the influence of the doctors, and with full intent to cover this defendant's case, or similar ones.

It is true they have shown that two persons have died under defendant's care out of the one hundred or more of his patients in the last eighteen months. That is all. How many, I ask, have gone to the "long home" under the treatment of these doctors of medicine in the city of Beatrice, who claim, that they are the only ones competent to practise medicine and heal the sick by reason of the little bit of sheep skin,—a certificate signed by the state Board of Health authorizing them to practise medicine in the state of Nebraska. On the other hand, the evidence shows that the doctors lost in the city of Beatrice for the same length of time one hundred and thirty-six patients.

The defendant has not shown himself to be after the money that might be in it, if he were an imposter and a bad man. He tells you that he has been for five years receiving instruction and reading the word of God, and preaching, and praying, not for the money, but because he has a new life and he is willing to be a faithful servant of his Father. He is willing to obey the Word and "go forth into all the world and preach the Gospel to every creature." The evidence proves that he is trying to do good and live a good life. In him I can only see harmony, purity, faith and love; he knows not fear, and he hates sin, deceit and evil. I sincerely tell you gentlemen, that I would just as soon follow his advice, or call it practice, or what not, as to follow the instructions of the doctors of medicine as they are called.

A citizen of this country should have that inalienable right to choose his own physician, and his own medicine, as well as his own religious creed. I hold that under our laws, and under the rights guaranteed to us by the spirit of our constitution, one has a right when sick to choose among citizen healers or medical attendants, or have none at all.

The defendant tells you in his humble way that he searched the Scriptures for light and for truth and for happiness; he also learned further of the teachings of Christ and practice of Christian Science from the work (SCIENCE AND HEALTH) as laid down by the Rev. Mary B. G. Eddy. I believe, knowing him as I do and having consulted with him for the past two or three weeks, or from the date of filing this indictment, that he is possessed of a knowledge of much spiritual law, and that God has inspired his whole being. There is nothing miraculous or abnormal to the spiritually enlightened. Christian Science is simply the method which Jesus Christ himself, when on earth, practised and taught to his disciples, and he said, "The works that I do, ye shall do also." Mr. Buswell, I believe, is a good man and a Christian man. His works show for themselves. He has earnestly and sincerely studied the Scriptures for the eternal Truth. God's promises are never outlawed and the statute of limitations never runs against them, for it is said in Holy Writ "the word of the Lord endureth forever." If you can throw away your prejudices which you may have, and which may exist among many in this audience, which only belong to the ignorant,

or one who has not informed himself properly, I certainly believe that you will not be long in your jury room before arriving at a verdict in this case. The very last words that Jesus Christ spoke on this earth, and they were not spoken or given to any particular tribe or nation, but were intended to cover all humanity, were to this effect: "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." After these words were so spoken he ascended in a cloud and was received up into heaven, and "his disciples went forth preaching his word and healing the sick, and the Lord was with them." This man is preaching the Gospel, believing in the words of the Saviour, having faith in the power of God, and is talking in a new tongue and in a different language from that which commonly prevails in the world to-day. He is following the teachings of Holy Writ, and the last words of Jesus referred to is a text broad enough in its interpretation to last a man his lifetime. He knows it is in the Holy Word, "Whosoever believes in me shall do these things," and this language was not addressed to any particular people. God made us good; we make ourselves bad, and contract disease and meet death by reason thereof.

We may think that these lessons we have learned from reading the Scriptures, mean something less than the interpretation placed upon them according to the understanding of this defendant. Many people consider the theory and principle advanced by this defendant to be a joke, but I say to those who do that you can be considered in the eyes of the people as an infidel, and when you discredit the teachings and lessons laid down as we find them in the Bible, you are treading upon dangerous ground. If you remember when you were first called into this jury box, you were closely examined, and questions were propounded to you as to whether you believed in the Bible and the power of God. You answered that you did, and therefore, we have a right to rely upon your answer, and this being the case, after the evidence which you have heard, if you are honest with yourselves when deliberating upon this case, I can say that I have no fear of the result of your verdict.

There is certainly something wonderful about this case, and enough to make any man who has skeptical ideas about the Truth set forth in the Holy Word, to inquire if there are not still results obtained through the force of prayer, as there were in the centuries past. Now in reference to the case of Mr. Ellebeck there is no question about the truth of it, because he says his flesh was bruised by the fangs of the snake, and his good wife found blood on the sock which he was wearing at the time he was bitten. I believe from this story alone, that had I the spiritual light, and were I a believer such as this defendant is, I could tramp down snakes and scorpions without fear or danger, because it is said that if I believe I can "take up serpents, and if I drink any deadly thing it shall not hurt me." I have not time to refer in detail to the

testimony, but I will call your attention to the case of Mr. Burgess, one of the witnesses, who was lying on his death-bed, and had been given up by the doctors, when this defendant interceded for him by prayer, and the witness, Burgess, testified to the fact that he believes that his life has been spared through the prayers offered by this defendant. Who can say but that this defendant is a great physician, and a great healer, and to-day, is the victor over sin, disease and death because he trusteth in the Lord.

To be frank with you I am not a member of any church, but I believe in the efficacy of prayer. I believe this man does heal through the power of God, by the prayers offered up by him.

Following are the full instructions as delivered by the court:—

Gentlemen of the Jury: The indictment in this case charges that the defendant in the county of Gage and state of Nebraska, on the 1st day of September, 1891, and continuing from said day up and until the finding of the said indictment and for the space of eighteen months in divers places in said Gage county falsely and unlawfully assumed upon himself to execute, exercise and occupy the art, faculty and science of a physician and surgeon, and did then and there profess to heal and otherwise treat sick persons of their physical and mental ailments, and then and there falsely and fraudulently as a physician and pretended healer of sick persons, attended on sick persons and persons with various infirmities, diseases and wounds and treated them and professed to heal them, and not having been a graduate from a medical college or possessed of a diploma from a medical college, as required by law to practise medicine in said state, nor a certificate from the state board of health of the state of Nebraska entitling him (the said defendant) to practise medicine or surgery, or otherwise treat or profess to heal physical or mental ailments, and that in what he did was not confined to administering gratuitous services in cases of emergency or to the administering of ordinary household remedies. . . .

3. The court instructs the jury that under the law of this state it is incumbent upon, and the duty of any person intending to practise medicine, surgery or obstetrics in this state, before beginning the practice in any branch thereof, to obtain from the state board of health a certificate from said board, entitling such person to so practise, and it shall be the duty of the holder of such certificate before practising medicine, surgery, or obstetrics, to file such certificate or a copy thereof in the office of the county clerk of the county in which such person resides, or intends to practise.

4. The court further instructs the jury that it is unlawful for any person to practise medicine, surgery, or obstetrics, or any branch thereof, in this state without first obtaining and registering a certificate received from the state board of health, entitling such person to so practise.

5. The court instructs the jury that under the law of this state, any person shall be regarded as practising medicine, within the meaning of the law, who shall operate on, profess to heal or prescribe for or otherwise treat any physical or mental ailment of another.

The court further instructs the jury that the law does not prohibit gratuitous services in cases of emergency, nor to nurses in their legitimate occupations, nor to the administration of ordinary household remedies.

4. The court instructs the jury that under the law of this state any person not possessing the qualification for the practice of medicine, surgery or obstetrics as required by law as explained in these instructions, or any person who has not complied with the provision of the law as so explained who shall engage in the practice of medicine, surgery or obstetrics or any of the branches thereof in this state shall be deemed guilty of a misdemeanor.

The court instructs the jury that if they believe from the evidence beyond a doubt that the defendant when at the bedside of the sick, relying upon the power of God, the Ruler of this universe, to heal mortal man of ailments which the flesh is heir to, prayed to that God in sincerity to invoke his Divine power and that he made no profession himself to heal the sick, then you are instructed that defendant for such praying would not be liable therefor under the law as explained in these instructions.

The following is from the *Beatrice Daily Times* of March 5, 1893:—

The great trial is over. The jury in the case of E. M. Buswell, charged with illegally practising medicine, which went out at 3:30 yesterday afternoon, came in about 9 o'clock in the evening with a verdict of acquittal. The defendant was thereupon discharged. Mr. Buswell is pastor of the church of Christ (scientist) and the charge against him was based upon his use of Christian Science methods in healing the sick. The verdict is generally regarded as what might have been expected, in the face of the evidence produced.

As a fitting conclusion of our history of this case we append the following letter from Mrs. Eddy to Mr. Buswell. It is interesting and important as showing the deep interest taken in the welfare of faithful students, and also that under existing conditions it is proper and wise for Christian Scientists to defend themselves when brought into court charged with a criminal offence. In so doing the claims, purposes, and to some extent the achievements of Christian Science, are brought all the more fully to the notice and understanding of the people. Paul established a precedent for this in his memorable defence before Agrippa.

CONCORD, N. H. Feb. 27th, 1893.

MY DEAR STUDENT:—

It is a great thing to be found worthy to suffer for Christ. Truth. Jesus said, "If ye suffer with me, ye shall also reign with me." Reign, then, my beloved in the Lord. He that marketh the sparrow's fall will direct thy way.

I have written, or caused my secretary to write, Mr. and Mrs. Stewart

of Toronto, Canada (you will find their card in the C. S. JOURNAL) that you or your lawyer, will ask them all questions important for your case, and that they will please furnish all information possible. They will be glad to, help you. Every true Christian Scientist will feel "as bound with you," but as free in Truth and Love, safe under the shadow of His wing.

Yes, my student, my Father is your Father, and He helps us most when most needed, for He is the ever-present help.

I am glad that you are in good cheer. I enclose you the name of Mr. E. A. Kimball C. S. D. of Chicago, — 5020 Woodlawn Ave., — for items relative to Mrs. Stebbin's case.

"Commit thy way to the Lord; trust also in Him; and He shall bring it to pass. And He shall bring forth thy righteousness as the light, and thy judgment as the noonday." This I know for God is for us.

Write me when you need me. Error has no power but to destroy itself. *It cannot harm you*; it cannot stop the eternal currents of Truth.

Ever with love,

MARY B. G. EDDY.

THE PERFECT IDEA.

IDA E. FULLER.

BEHOLD, the Lamb of God that taketh away the sins of the world!

THE perfect idea is, of course, the spiritual idea, since everything material has within itself the elements of self-destruction proving sooner or later its imperfection. That which is imperfect can never become perfect. Perfection appears only as the imperfect idea is destroyed. Hence a mortal can never become immortal; but as each characteristic of mortality is destroyed, the perfect or immortal idea becomes apparent.

The beautiful, perfect, and true idea created by Spirit, and forever sustained by Spirit is "the same yesterday, to-day, and forever." Mind eternally clothes it with garments of loveliness which transcend the deflorations of material sense. This idea never degenerates into age or decrepitude, nor is it developed through the evolutions of infancy, youth, and manhood. Being the idea of perfection, it was never anything less than perfect.

The perfect Son of God was never made and never can be made manifest to mortality. Only as "this mortal is swallowed up in immortality" will he be able to discern the perfect idea. The virgin Mary brought forth Jesus to human perception, but wrapped in the swaddling-clothes of material thought. When he had demonstrated his perfection to human understanding, he disappeared, or became invisible to mortals.

Only as we become conscious through demonstration that we are "Sons of God and joint-heirs with Jesus Christ" can we also become conscious of the expression of God's idea. Jesus was ushered into human presence with no consciousness of sin in himself, not having been conceived in sin; yet, according to Scripture "he grew in wisdom and understanding" until he was completely divested of the material thought with which the human sense would continually clothe him. He demonstrated the powerlessness of evil to deprive him of his rightful sonship and heirship to eternal bliss. He always had "meat to eat they knew not of," because they were blinded by the belief in something apart from perfection. With this meat he fed them; with this meat the Christ is feeding us to-day. Only as we partake of this Truth of Being, and drink of the water of purity or perfection, shall we attain "mansions" or heights already prepared for us.

Looking away from imperfection, holding constantly in thought the true idea, we lose consciousness of the reality of matter, and its falsities grow fainter and more shadowy as we push on.

The gradual forsaking of the seen for the unseen, is not accomplished without a struggle. If it meant a struggle for Jesus, how much more for us, who being conceived in sin have the lying serpent of sin in our own human thought ever pursuing the perfect idea with which we would displace it. But as we grow in wisdom and understanding, becoming more certain of its powerlessness, as little by little we demonstrate beyond its false claims, it will finally be resolved into a non-entity that never had place or power except in ignorant, fearful, erring human thought.

That which was once a non-entity, that which never existed, never can exist, never can become an entity. The beautiful images of Mind cannot, therefore, be effaced by the illusion of matter.

The perfect idea, without beginning or end, is true existence, having its entity in God, expressing His eternity.

NOTICE.

We are requested by the Bible Lesson Committee to call attention to the following errors which crept into the *Quarterly* for this quarter:—

On page 4, the words in the introductory which read, *itself-inflicted*, should read *its self-inflicted*. On page 5, the ref. in verse 21 which reads, Ps. xiv. 2-10, should be, Ps. lxiv. 2-10. On page 10, the ref. in verse 3, which reads, I. Cor. 11-14, should be, I. Cor. ii. 14. On page 13, the ref. in verse 22 which reads, Prov. xix. 6, should be, Prov. xiv. 6. On page 18, the ref. in verse 6 which reads Ps. xxxvi. 12, 14, should be, Ps. xxxvii. 12, 14. On page 21, the word *warranting* appearing in 3d par. of introductory, should be *narrating*. On page 27, the ref. in verse 12 which reads Eccl. xi. 22, should be Eccl. xi. ii.

NOTES FROM THE FIELD.

THE members of our little Church of Christ Scientist are growing in the right direction. In fact we are striving to keep the door closed to error, and open to Truth. We are all taking lessons in harmony, that we may be able to distinguish the "trumpet-voice of Truth from the piping tones of error," and we are striving to separate the husk (corporeal sense) from the kernel, "Man, the infinite idea of infinite Spirit; the spiritual image and likeness of God: the full representation of Mind." *SCIENCE AND HEALTH*.

We are learning that the five personal senses bring us under the seeming power of the visible world, but that the denial of these senses and the recognition of the all-power of God, release us from the bondage of material sense; that it is good to sit at the feet of Jesus and learn of him for he was "meek and lowly in heart."

We are learning that there is but one true consciousness, the divine consciousness, one Life one Truth one Way the "Kings High Way," and the higher we go in Science "the louder error will scream."

One of our new members who had failed to demonstrate over a claim of sickness, said to himself, "Perhaps I haven't understood enough to demonstrate this Truth; but one thing I do know, "there is no matter," and instantly the sickness vanished into its native nothingness. A lady who came for help, confessed to having watched one of our members for four years (herself all this time under a severe illness), and seeing the pure life and perfect health of the Scientist, also knowing her helpless condition before coming into Science, she was led to seek the Truth and is now rejoicing in the Light and in a greatly improved physical condition. So we see that it pays to reflect Life, Truth and Love if need be for four years, if thereby, we can bring one of God's children to the Truth. How we long for the JOURNAL! And what a God send this Christian Science has been to us. — C. C. SCRANTON, PA.

Not long since I was called to the bedside of a lady eighty-four years old and supposed to be dying.

At the time I was reading *SCIENCE AND HEALTH*, and as I

came into the room where the lady was, I seemed to be living in the atmosphere of Life, Truth and Love, made real to me by what I had been reading. The ghastly pallor, the pinched drawn expression and other symptoms of mortal agony, did not seem real to me. They appeared vague and indistinct. In the fore ground of my consciousness was a profound realization of Life. The result was an almost instantaneous demonstration. In a few minutes the lady was resting quietly, perfectly conscious and free from pain. She was not a Scientist although she had occasionally been treated and helped by Scientists, but she had never fully acknowledged the power of Science.

This time she said "Isn't it wonderful that Christian Science could work such a great change in such a short time? Only a few minutes ago my head and heart felt as though a thousand tons were pressing on them, and now that awful feeling has all gone, and I feel so comfortable, and it is all the work of Christian Science." Her health is better than it has been for some time, and she seems to be renewing her youth. — D. A. E.

I WISH to give my testimony of the great good I have received through the Sunday school lessons. The BIBLE has been opened up to me in such a way, that I see the ark of God in SCIENCE AND HEALTH. We have the ark of God with us to-day, to come out and go in before us. No wonder the material senses quake and are consumed by the fire of Truth, as we sacrifice them upon our altar of earth. "An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep, and thine oxen: in all places where I record my name I will come unto thee, and I will bless thee. And if thou wilt make an altar of stone, thou shalt not build it of hewn stone: for if thou lift up thy tool upon it, thou hast polluted it." Ex. xx. 24, 25. And this altar of stone, — we are not to lift our tool upon it. Blessed Rock of Christ! His work is finished; no change can be made. All is perfect and holy. All Scripture is illumined and all the lights and shadows are opened up through the ark of God. Let us look deep into Christian Science and lay our sacrifices on our altar of earth, and let Good consume the sacrifice. — N. A. EVANS, IRON MOUNTAIN, MICH.

THE Truth as taught by SCIENCE AND HEALTH has been planted in the Black Hills, to stay for all time. It has made a

steadily and sure growth and has many faithful followers. More than this, it is receiving daily accessions to the numbers of those beginning to see the Light; and all are working to bring about that perfect day when "All men shall know me, from the least to the greatest." One of the best demonstrations of this growth that has ever come under the writer's observation was a lady of foreign birth, who was obliged to have *SCIENCE AND HEALTH* read to her by her little daughter. After several months of study through hearing the Truth read, she found herself healed of a long standing claim of inflammatory rheumatism. She is one of those of whom our Teacher speaks, "Generous, lofty, and open to the approach of Truth" (*SCIENCE AND HEALTH*). And the Truth has made her free. We find the *JOURNAL* a great help in our work, and love to note the advancement of the Cause in all parts of the civilized world.—A. B. W., SPEARFISH, S. D.

It seems to me a very subtle form of error is creeping in among students. Extracts from letters purporting to have been written by Mrs. Eddy to different students, are copied and recopied, and passed around from one to another; and often those receiving the copy cannot tell to whom the original was addressed. The spelling and punctuation in some of these documents is an offence to educated minds, and ought to be sufficient to warn all against accepting them for what they claim to be. We have *SCIENCE AND HEALTH* and other published works of the Teacher which we know are pure. Let us beware lest the hidden thought of error be concealed behind the fair exterior of lofty sounding words and expressions.—N. B. E.

ON the 31st day of January, 1891, I sent for Miss S. a Scientist to see if she could do anything to relieve the suffering of our child, three years old. She had had what the physicians called black diphtheria, and she was left in a pitiful condition. Both of her eyes were turned in; she could not talk so as to be understood; one side of her face and one arm were somewhat paralyzed, in fact she was a complete physical wreck. In all she had seven treatments, but only four present ones, when she was well.—MRS. G. W. BRODE, PEORIA, ILL.

ALL contributions for the Church Building Fund should be sent to Stephen A. Chase, treasurer, Box 136, Fall River, Mass.

EDITOR'S TABLE.

WE give in this issue an extended report of the trial of the Rev. E. M. Buswell, of Beatrice, Nebraska. We feel warranted in doing so because of the interesting character of the case. There is perhaps no statute of any state or country which was or could well be more especially aimed at Christian Science healing than the Nebraska statute. We are aware that it was designed in a peculiar sense to prevent, if possible, Metaphysical, or Christian Science practice. The result of the Act was such that for a year or two after its passage, many members of the profession at whose instigation it was in part, enacted, were so busily occupied in themselves making arrangements to comply with its demands, that they had no time nor disposition to take up the crusade against Christian Scientists. But, after a time, so far as they could, they met the necessary requirements, and the smoke of the battle amongst themselves having somewhat cleared up, they addressed themselves to the real work in hand, and seem to have selected Bro. Buswell as their first victim. The case was intended to be, and so far as possible, was made a test case. Hence it was watched with intense interest by professional and non-professional people all over the state and country. No doubt the feeling was that if a Christian Scientist healer could not be punished under such a statute, there would be little use in human acumen attempting to frame one which would accomplish that end.

We have endeavored to give such a report of this case, therefore, as will not only give an intelligible idea of its nature, but make it in some sense, a precedent for others who may perhaps be similarly brought before human tribunals. We give in regular order that part of the statute which is in point; a general synopsis of the evidence; extracts from the arguments of counsel, and the instructions of the court.

That the language of the Act is as broad and sweeping in its nature as could well be imagined will be seen from a glance at it:—

“Any person shall be regarded as *practising medicine* within the meaning of this Act, who shall operate on, *profess to heal* or prescribe for, or *otherwise treat any physical or mental ailment* of another.” The language “*profess to heal*” of itself would reach

the desired end, if the professing to heal were based upon human premises or power; but to make assurance doubly sure, the legislators superadd the words: or "*otherwise treat any physical or mental ailment of another.*"

There is scarcely a conceivable human method, device or appliance whose purpose was the cure or even the alleviating of disease, which would not come technically within the scope of this language. But lest there might be a possible loop-hole of escape, the clinching words, "or otherwise treat any physical or mental ailment," are inserted.

So far then, as the combined wisdom of physician and legislator could go, the supposed rights of the doctors of medicine were jealously guarded and protected, and all not able to come within the radius of the charmed circle must shift for themselves, or as counsel well said, rely upon the mercy of the county physician, as if paupers. Or if, perchance, some one believing in some power other than drugs and nostrums, or choosing to rely upon the divine, rather than human power, sees fit to eschew the learned medical gentleman, he must be arrested and tried as a criminal, and held up to the world as a violator of the majesty of the law, and a defrauder of the rights of the people.

Let us note the charge against Mr. Buswell. He is charged with having unlawfully *extorted money* from the people of the community in which he lived. He is charged with having *falsely* and *fraudulently* pretended to heal persons of divers ailments, etc. This is the charge. What does the evidence show? That he healed diseases pronounced incurable by the physicians; that he literally verified the prophecy of the great Master when he said, "They shall take up serpents; and if they drink any deadly thing it shall not hurt them." A man is bitten by a rattle-snake; its poisonous fangs sink deep into his flesh; his leg swells big with the virus; it is painful and rapidly approaching the stage when *materia medica* would have pronounced the victim, in all probability, doomed to an early and miserable death; but through the instrumentality of this humble follower of the meek and lowly Nazarene,—this contemned and persecuted Christian healer,—the poor victim is relieved of his pain and suffering, and early restored to health. According to his sworn testimony, not a single one of the after consequences appeared which are the invariable accompaniment of the poisonous virus of serpents, in those rare cases where the bitten one escapes death. Here then

are the laws of human wisdom completely set at naught by one who is charged in the indictment with being illiterate, a quack and a fraud; and for thus overturning the world's wisdom and bringing to human apprehension only this modicum of divine power, this man is branded as a criminal, and a jury of his fellow citizens are gravely asked to find him guilty as such. Need we any more striking evidence of the general departure of the age from the teachings of the Bible, and the precepts of the Master, than the fact that such a thing is even attempted in a court of justice in our land?

Any wonder that an age so lost to the sense of God's omnipotence should stand aghast at even so small an exhibition of the omnipotent Presence as has been brought out in this case, and looking for strength and power in some little material agency, should attempt to raise its puny arm against Almighty God, and should run to and fro in its wild extremity to find some means of counteracting the unwelcome encroachments of divine power? A few more such trials as that recently occurring in California, and the Buswell case, will do much toward awakening humanity to the fact that there are more things in heaven and earth than are dreamed of in material philosophy.

Let the persecutions for righteousness' sake therefore go rapidly on; let the adversary marshal their hosts in solid phalanx and march against the disciples of Truth; let the history of the first century repeat itself,—all the sooner will the Bible become known among men and the Kingdom of Heaven come upon earth.

The scene in the court-room during this trial must have been a memorable one. So prosaic are the usual proceedings of the court-room, so little does God seem to be in them, that a case which brings out the fact of his omnipresence as strikingly as did this one, must have left no ordinary impression upon the minds of sincere and thinking people.

The facts brought out in this case show something of the power of healing which true Christian Scientists are able to demonstrate. Some of the cures are marvellous as that word goes. They defy the highest skill of the best medical practitioners the world affords to-day. They are testified to under oath by well-known and reputable citizens of Nebraska. The facts as recited upon the witness stand can be verified by any one taking sufficient interest in them to ascertain their truth.

Suppose such results had been attained by some material

means; by some newly discovered drug, or by the waters of some spring, or by some patent nostrum, would there be any hesitancy about giving credit to them for the healing? Would there not be an earnest and anxious inquiry into the facts connected therewith? How loth are people to give credence to anything for which divine power is claimed! God is all right so long as he is afar off; so long as he is a mere theory, but when some practical application of his power is made, it is met with incredulity and scorn. How inconsistent is this! Were we to give to *materia medica* all the power claimed for it by its most enthusiastic devotees; and admit that it is the only healing power, yet the method of its action would be, and is, as great a mystery as anything connected with Christian Science methods. The wisest of its adherents do not pretend to be able to explain its *modus operandi*.

The strangest feature of this opposition to divine healing, however, is the fact that those who make the greatest profession of belief in God's power, are the last to accept the evidences of his power.

The instructions of the court are not the least interesting feature of this case. They will bear careful perusal. Had only the formal ones been given, such as the prosecution no doubt relied on, there would have been little hope of the defendant's acquittal. But the last instruction left the jury no alternative. Had they found a verdict of guilty, it seems to us, the court would have been bound to set it aside. It took all the ground from under the feet of the prosecution. It said to the jury in substance and effect: You cannot find this man guilty of a crime for praying for his sick and afflicted fellow-men. You cannot say by your verdict that it is a criminal offence to call upon divine aid in case of sickness. You cannot make communion with Almighty God a penal offence. You cannot declare in this court that it is unlawful and fraudulent to follow the teachings and example of Jesus Christ.

Nor can there be any other result in any court of Justice in this or any other country. The judge did his duty, and the jury did theirs. Once more has it been made to appear that there is a God in Israel, and that he still reigns.

Mr. Buswell is to be congratulated upon thus being made an instrument for the glorification of God among men. We are glad he was tried. Let the good work go on.

PUBLISHERS' DEPARTMENT.

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.

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.

THE HYMNAL is of some 225 pages, and bound in two styles — cloth, and leather finish. Prices are,

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.

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.

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.

Copies when ordered for sale are furnished at \$1.80 per dozen.

These rates apply only to orders of not less than *one dozen copies*, of any *one month*.

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.



"PLEASANT VIEW" FROM THE REAR.



"PLEASANT VIEW."

**COUNTRY RESIDENCE OF REV. MARY B. G. EDDY,
CONCORD, N. H.,
DISCOVERER AND FOUNDER OF CHRISTIAN SCIENCE.**

CHRISTIAN SCIENCE JOURNAL.

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

VOL. XI.

JUNE, 1893.

No. 3.

THINGS AND THOUGHTS.

MARY B. G. EDDY.

MINE is an obstinate *penchant* for nature in all her moods, and forms a satisfaction with whatever is hers; and which will you name it a weakness or strength?

In June nature like a thrifty housewife has gotten the earth in order, and between taking up the white carpets and putting down the green ones, her various apartments were dismally dirty.

Spring is my second sweetheart whose voices are sad or glad even as the heart may be restoring in memory the sweet rhythm of unforgotten harmonies, or touching tenderly its tearful tones.

Spring passed over mountain and meadow, waking up the world, weaving the wavy grass, nursing the timid spray, stirring the soft breeze, rippling all nature in ceaseless flow with "breath all odor and cheek all bloom." No matter what else drooped, the little feet of Spring tripped gaily on, turning up the daisies, paddling the watercresses, rocking

Copyrighted, 1893, by National Christian Scientists' Association.

the oriole's cradle, challenging the sedentary shadows to activity and the streams to race for the sea. Her dainty fingers put the fur cap on pussy willow, painted in pink the petals of arbutus, and swept in soft strains her orphean lyre. "The voice of the turtle was heard in our land." The snow bird tarried mid the storm and chirped to the breeze, the cuckoo sounded her viewless flute, calling the feathered tribe back to their summer homes. Old robin, though stricken to the heart with winter's snow, prophesied of fair earth and sunny skies. The brooklet sang in melting murmur to the merry meadow, the leaves clapped hands and the winds made melody through dark pine-groves.

What was the psalm of human life? Did love cease its moan over the new made grave, and looking upward patiently pray for the perpetual springtide, where no arrow wounds the dove? Hope and faith should unite in nature's grand praise, and if on minor key, make music in the heart. Man, more friendly, should call his race as gently to the springtide of Christ's dear love. Our Master said, "The kingdom of God is within you." St. Paul wrote, "Rejoice in the Lord always." And why not, since man's possibilities are infinite, bliss is eternal, and the consciousness thereof can be here and now? It is dangerous to delay entering into this true knowledge, for often it is later than one is aware.

When the alders bent over the streams to shake out their tresses in the water-mirror did mortals bend before the Creator, and looking through Love's transparency, Divine Science, and beholding man in God's own image and likeness, strive to arrange in the beauty of holiness each budding thought? It is good to talk with our past hours and learn what report they bore to heaven, and how they might have borne more welcome news. Each returning year higher joys, holier aims, purer peace, and divine energy should freshen the fragrance of being. Nature's first and last lesson teach man to be kind, and pride should sanction what our natures need. Popularity,—what is it? a mere mendicant that boasts and begs, and God denies charity.

When the gentle violet lifted its blue eye to heaven, and

crown imperial unveiled its regal splendor to the sun; when the modest grass inhabiting the whole earth stooped meekly before the blast, and the patient corn waited on the elements to put forth its slender blade, construct the stalk, instruct the ear, and crown the full corn in the ear; were mortals looking upward, waiting on God and committing their way unto Him who tossed earth's mass of wonders in their hands? If down-trodden like the grass, did it make them more humble, loving, obedient, and full of good odor, wait patiently on God for man's rich heritage, "dominion over all the earth"? Thus abiding in Truth, the warmth and sunlight of prayer, praise and understanding, ripen the fruits of Spirit until goodness springs into freedom and greatness.

When the white-winged dove fed her callow brood, nestled them under her wings, and with tremulous tenderness called them to her breast, did you thank God for that redemptive strain from lips which taught you the Lord's Prayer? and for that mother's silent orison breathing thus:—

Oh gentle Presence, peace and joy and power;
Oh Life divine that owns each waiting hour;
Thou Love that guards the nestling's faltering flight!
Keep Thou my child on upward wing to-night.

Midst the falling leaves of old time faiths, above the frozen crust of creeds and dogma,—filling all space, having all power, the divine Mind-force named Science, upheaves the earth. In sacred solitude its natural Divine Principle has evolved nature as divine thought, and thoughts as things. This supreme, intelligent, potential Principle, reigning in the realm of the real, is God the great I AM.

As mortals awaken from the dream of material sensation, disease, and death, they gain gleams of the great forever. Then the adorable, all-inclusive God, seems not far off, and the perfect man begins to appear wherein dwelleth harmony—no discord—and all earth's hieroglyphics of love, kindling the stars, rolling the worlds reflecting space, time and progression. This eternal Mind will be found Life, but not life in matter. Wisely governing and informing the universe, this Mind will be found Truth, but not laws of matter. Infinitely

just, merciful, and wise this Mind will be found Love, but not human love.

The natural incorporeal Good unfamiliar to human conception, apprehension, or comprehension declares God as Mind. We must seek this Good, alias God, rather than a supernatural, preternatural, and corporeal sense of God, to give us the spirit which heals the sick and reclaims the sinner.

The doors that closed upon Christian Science, and the long winter of discontent, are measurably among the things that were. Its seed time and harvest have come; may its summer bear much fruit, enrobe mankind in fresh garments from the looms of Love, and its sober-suited Autumn crown our years with the ripened sheaves of Life, Truth, and Love.

A CHRISTIAN SCIENCE STATUTE.

REV. MARY B. G. EDDY.

OWING to isolated instances where students of certain idiosyncracies misuse and misintrepret my teaching, and because of a religious mania or of wantonly refusing to comply with the obligations of wedlock, I hereby publish in unmistakable language the following statute in the code of Christian Science:—

A man or a woman having voluntarily entered into wedlock, and accepted the claims of the marriage covenant, is held in Christian Science as morally bound to fulfill all the claims growing out of this contract, provided, such claims are not relinquished by mutual consent of both parties, or this contract is legally dissolved. And if the man is above a brute he will count the consequences of his own conduct—the effects on himself and his progeny—of selfishness, unmercifulness, tyranny and lust.

Trust Truth instead of error to deliver you. "Trust in the Lord with all thy heart; and lean not unto thine own understanding." Prov. 3, 5. Nothing is gained by wrong doing. "And not rather (as we be slanderously reported, and as some affirm that we say), Let us do evil, that good may come whose damnation is just." Romans 3, 8.

When causing others to go astray we also are wanderers. "With what measure ye mete, it shall be measured to you again." Matt. 7, 2. Ask yourself under the same circumstances, the same spiritual ignorance, and the power of passion, if you would be strengthened by having your best friend break troth with you? Those words of our Master's disciples have special adaptation to Christian Scientists, namely, "If this be so it is not good to marry."

To build on selfishness is to build on sand. When Jesus observed the material rite of water baptism, he did not say it was a spiritual act but did say, "Suffer it to be so now." Trials purify us and deliver us from the awful claims of sensuality. Keep closely to the *morale* of absolute Christian Science, self-abnegation, and purity; then Truth will deliver us from the seeming power of error, and faith vested in righteousness triumphs.

REVEREND MARY BAKER G. EDDY.

THE Rev. Mary Baker G. Eddy, discoverer and founder of Christian Science, was born in the town of Bow, New Hampshire. Her parents were Mark and Abigail B. Baker. Among her ancestors may be mentioned, Gen. John Macneil and Gen. Henry Knox. The family lineage goes back to Scotland, and among the more remote ancestry was Sir John Macneil, a Scottish knight who attained to much prominence in his day and generation as a statesman and diplomat.

Her great grandmother on the paternal side was Marion Moor, whose family were said to have belonged to the original stock from whom was descended Hannah More, "the pious and popular English authoress."

Among her relations of the present day who have attained to prominence in law and politics, are Hon. Hoke Smith, President Cleveland's Secretary of the Interior, and Gen. H. M. Baker, now a member of Congress.

Her brother Albert Baker, was a lawyer of unusual brilliancy and ability and at the early age of thirty years had won high distinction at the bar. He had been elected to Congress, but was prevented by death from taking his seat.

In her work *Retrospection and Introspection*, Mrs. Eddy thus refers to her parents:—

"My father possessed a strong intellect and an iron will. Of my mother I cannot speak as I would, for memory recalls qualities to which the pen can never do justice. The following is a brief extract from the eulogy of Rev. Richard S. Rust D. D., who for many years had resided in Tilton, and knew my sainted mother in all the walks of life."

The character of Mrs. Abigail Ambrose Baker was distinguished for numerous excellencies. She possessed a strong intellect, a sympathizing heart, and a placid spirit. Her presence, like the gentle dew and cheerful light, was felt by all around her. She gave an elevated character to

the tone of conversation in the circles in which she moved, and directed attention to themes at once pleasing and profitable.

As a mother, she was untiring in her efforts to secure the happiness of her family. She ever entertained a lively sense of the parental obligation, especially in regard to the education of her children. The oft-repeated impressions of that sainted spirit, on the hearts of those especially entrusted to her watch-care, can never be effaced, and can hardly fail to induce them to follow her to the brighter world. Her life was a living illustration of Christian faith.

The religious element was strongly marked in Mrs. Eddy's character from her earliest childhood. She early imbibed high conceptions of the office of divine Love. She was unable to reconcile the doctrine of eternal punishment with the Biblical teaching that God is Love, and that he is infinite. She could think of no place within the infinite where God's love was inefficacious, much less, a place where it could be transformed into eternal hate. These reflections, and her Scriptural studies, led her at the early age of twelve years to begin "disputing with the doctors" upon this and kindred subjects. She avowed her inability to accept the Calvinistic doctrine of election, or foreordination and predestination. But notwithstanding these reservations, she was admitted to membership in the Congregational church of her native place. She maintained her connection with this church until she organized her own Christian Science Church in Boston.

At the age of sixteen she had formed such literary habits that she became a valued contributor to the press and periodicals. Her literary tastes took the form of poetry as well as prose, although but few of her poems have been published.

But it is not as much of her early life and writings that we wish to speak, as of her "greater works" since she became imbued with that spirit of Truth which led her to the investigations and labors resulting in giving to the world that wonderful book *SCIENCE AND HEALTH, WITH KEY TO THE SCRIPTURES*.

SCIENCE AND HEALTH is unique in literature. It is the first book to announce the fact that, as a system, "Christianity must be Science, and Science must be Christianity, else one or the other is false and useless." It is impossi-

ble, according to the system enunciated by this book, to be a true Christian without leading a truly Scientific life; and it is impossible to be a true Scientist without leading a truly Christian life.

The author draws the line sharply between pseudo-science and Science. That is, between those systems of human speculation and hypotheses which assume to be science, but which are lacking the element of stability and are ever-changing, and that unchanging Truth which is absolute and eternal in its method and operation. The former is of man; the latter is of God. And the more nearly the human mind lives in at-one-ment with the divine Mind, the more nearly it approaches to an understanding of the one absolute Science.

From this standpoint of God and man, therefore, the author very naturally and very wisely adopted as a name by which to designate the system thus revealed to her, the words, *Christian Science*. Nor did she intend that this name should be applied alone to designate a particular sect or class of people. It will be seen by the careful reader, that whatever partakes of eternal Truth (which she often refers to as Christ-Truth) is Christian Science, so far as it does so partake, and so far as it is demonstrated to be Truth.

The highest conception of Truth is Christ-knowledge, or knowledge of the Christ. This knowledge includes the teachings of the Bible as a whole. "Jesus the man was the fleshly embodiment or representative of the Christ-Truth upon this earth," and hence SCIENCE AND HEALTH refers to him as "the greatest Christian Scientist the world has ever known." Why? Because he had the greatest knowledge of God, and "reflected more of the divine character than any one else who appeared in the flesh." He was therefore more *Christianly Scientific* than any one else.

The name selected for this book is not less unique than the name its author has given to religion or Christianity. Science and Health! Science (knowledge) and Health (wholeness)! Knowledge of God is wholeness, and there is no wholeness apart from this knowledge, — this Science. Hence it is not used in the sense alone of mere physical

healing, conspicuous as that is in this system, and important as it is to humanity. It also is that "health" which includes universal harmony, spiritual wholeness, the full-grown man, the spiritual idea of God. This is the health to be attained through right-living and earnest Christian striving. To show mankind how to reach this goal upon its immortal Principle or purely spiritual basis is the grand purpose of **SCIENCE AND HEALTH**. It unfolds the Scriptures in such a way as to lead to clearer and better conceptions of God, and the universe including man. It opens to human vision a new view of life and its purposes, — of man and his capabilities and possibilities. It lifts the sorrowing and depressed out of the mortal "slough of despond" into which they have fallen as the result of wrong conditions and systems, and points them with unerring certainty to the consolations, hopes and aspirations of the Gospel of Jesus Christ.

Its results, as testified to by thousands who have been uplifted by its teachings, warrant the claim that it is that "Spirit of Truth" and that "Comforter" which Jesus said should come after him.

It is not a commentary of or upon the **BIBLE**. It is an interpretation of it in its entirety. It teaches no doctrine of man, but the law of God. It does not select fragmentary or isolated passages of Scripture and endeavor to conform them to preconceived opinions or hypotheses. It touches that mighty book at all sides, and brings its infinite meaning down to human comprehension. Those who have for years been studying it in connection with the **BIBLE**, are more and more deeply impressed with its far-reaching interpretation, and the marvelous manner in which it clears up otherwise obscure, perplexing, and often apparently contradictory statements. It is the uniform testimony of its oldest and most painstaking students that they have never yet found a statement of **SCIENCE AND HEALTH** which has not its basis in the **BIBLE**. This is not a hasty or biased conclusion, but is the result of close application and study by persons, many of whom had been conscientious and apt Bible scholars, according to the

old interpretations, for many years. It is not too much then, to claim for the authorship of this book the distinction of inspiration, as that term is properly used.

The intelligent reading of this book, according to their unsought testimony, has healed hundreds of persons of diseases and complications of diseases, which had baffled the best skill of all the schools of medicine, as well as all other known means; and while healing them physically, it has uplifted them spiritually in such manner that they have come into this temple of the better understanding of divine law, literally "leaping and shouting and praising God." It has already passed to its seventy-fifth edition, and the demand for it exceeds present ability to meet it.

It has found its way into almost all parts of the world. Among other notable places where it has been received and read, is the Academy of Greece. The earnest Science worker through whose good offices it was presented to this Academy thus speaks of the manner of its introduction there:

"The conditions under which the book, *SCIENCE AND HEALTH*, was presented to the Academy of Greece were very suggestive. The Board of Philosophers were scattered all over the world trying to find the solution of the great question, 'What is life?' I told the director of the Musée that I had a book which gave the solution of this great problem, and I should take great pleasure in presenting their Library with a copy, and requested him to call the attention of their philosophers to it when they returned. He promised to do so. About six months after my return I received the certificate of its reception in their Library, and of its being given a place there. As this is the one educational institution of Greece, I think this book will be read, and will do its own work. I was pleased to hear from the book many months after, and it appears it was not overlooked."

The author has similar certificates from all the chief classical sources in Europe, America and Russia.

Mrs. Eddy refers to the motives by which she was governed in entering upon her great undertaking in the following tender tones:—

I saw before me the sick, wearing out years of servitude to an unreal master, in the belief that the body governed them, rather than Mind. The lame, the deaf, the dumb, the blind, the sick, the sensual, the sinner, I wished to save from the slavery of their own beliefs, and from the educational systems of the Pharaohs who to-day hold the children of Israel in bondage. I saw before me the awful conflict, the Red Sea, and the wilderness; but I pressed on, through faith in God, trusting Truth, the strong deliverer, to guide me into the land of Christian Science, where fetters fall, and the rights of man to freedom are fully known and acknowledged.

She again writes:—

When apparently near the confines of mortal existence, standing already within the shadow of the death-valley, I learned these truths in Divine Science: that all real Being is in the divine Mind and idea; that Life, Truth, and Love are all-powerful and ever-present; that the opposite of Truth—called error, sin, sickness, disease, death—is the false testimony of false material sense; that this false sense evolves, in belief, a subjective state of mortal mind, which this same mind calls matter, thereby shutting out the true sense of Spirit.

Speaking of her experiments along the line of homeopathic treatment of cases she writes:—

The drug was attenuated to such a degree that not a vestige of it remained; and from this fact I learned that it was not the drug which cured, or changed the symptoms. I have attenuated *Natrum muriaticum* (common table salt) until there was not a single saline property left. "The salt had lost its savor;" and yet with one drop of that attenuation in a goblet of water, and a teaspoonful of the water administered at intervals of three hours, I have cured a patient sinking in the last stage of typhoid fever.

As the result of such experiments she very naturally arrived at the conclusion that "the highest attenuation of homeopathy, and the most potent, steps out of matter into Mind; and thus it should seem that Mind is the healer, or metaphysics, and that there is no efficacy in the drug."

By this teaching, the divine Principle of Jesus' healing is rendered humanly practical, and a definite rule taught upon which could be founded a system of healing for all. The great fact is found demonstrable, that "all causation is Mind, and that divine Mind is at once supreme and infinite Intelligence, and is the living Principle or omnipresent and omnipotent Life of the universe." Also that "this all-pervading

Intelligence is absolute Good, containing no admixture or adulteration of evil, and knowing not evil, because Good is itself omnipotent and infinite, leaving no room for the presence of evil as a fact of the universe." It has only such reality or existence as depraved mortal conceptions have given it.

Mrs. Eddy's other writings consist of "Unity of Good," "Retrospection and Introspection," "No and Yes," "Rudiments and Rules of Divine Science," "Christian Healing," "People's idea of God," "Pond and Purpose," and many articles which have at different times been published in this JOURNAL.

These smaller works are, of course, based on SCIENCE AND HEALTH, but many of them are intended to, and do answer, in concise form, the questions which are most frequently asked concerning Christian Science, its aims, and underlying principles. As helps to the study of SCIENCE AND HEALTH, they are most valuable.

We have the pleasure, through the kindness and generosity of Mr. S. A. Bowers, a leading photographer of Concord, New Hampshire, of presenting to our readers as a frontispiece in this issue a very correct view of "Pleasant View," the country home of Mrs. Eddy. An interesting feature of this picture is the pond, the contributions for making which, brought forth from Mrs. Eddy's pen, that remarkable production, "Pond and Purpose."—EDITOR.

NOTICE.

The article in May JOURNAL in relation to the use of Church Rules by other churches of Christ, Scientist, was not designed to give them the right to publish and print said Rules, but to give notice that they would be supplied by the Christian Science Board of Directors, who hold the copyright of said Tenets and Rules. All communications to be addressed to Wm. B. Johnson, 41 G St., So. Boston, Mass.

WM. B. JOHNSON, Secretary Board of Directors.

JOINING THE MOTHER CHURCH.

The following article is an extract from an address made by Rev. D. A. Easton, pastor of the First Church of Christ Scientist, Easter Sunday, April 2nd, after the reading of a long list of names of applicants who had been received into the membership of the church.

IS the significance and importance of joining the Mother church at Boston fully understood and appreciated by either the church or the applicants for membership? Every communion Sunday at the Mother church, a large portion of the time devoted to the service is occupied in reading a long list of names of applicants.

These applications are from all parts of the United States and Canada, and represent many nationalities. The names are strange and personally they are unknown to most of the members of the church.

Many of the applicants have rarely, if ever, visited the church, and most of them are active members of some branch church of Christ, Scientist. This being the case, is there not danger of both the applicants and members of the Mother church coming to regard the admission of these absent, non-attending applicants, as a mere form? We know that it is not a mere form; that rich spiritual blessings will accrue to both the applicants and the church, if the spiritual significance of joining the Mother church is understood.

Material sense always seeks to belittle that which does not lie on the surface, does not appeal to the five personal senses. If these applicants were all present personally on Communion Sunday, and stood ranged around the platform as their names were read, and we knew the history of their lives and what brought them into Science, it would to the senses be an impressive ceremony. But are we dependent on the senses to be impressed with the importance of an act?

That there is a growing appreciation of what membership in the Mother church means, is evidenced by the increasing number of applications, the earnest spirit in which many of

them are made, and also by the interest in these applications taken by the members of the Mother church.

To increase this appreciation and interest is the object of these remarks. To this end I ask you to consider briefly the question, "What does membership in the Mother church signify?"

First. What does it signify to the applicants?

(1). It signifies to them obedience. Our dear Leader and Teacher has invited the Scientists everywhere to unite with the Mother church. Standing on the Horeb heights of her clear spiritual vision, she has surveyed the field of Christian Science work, and has seen that the time has come when the growth of each individual Scientist, and the progress of the work at large, will be promoted by joining the Mother church. Accepting this invitation promptly and cheerfully is, therefore, a proof that we are learning the lesson of obedience. To obey, and obey cheerfully and promptly every call of the Christ-Truth, marks a growth in Science. It lifts us at once to a higher plane of thought, and will be speedily followed by an increase of spiritual power. It puts us more nearly in the attitude in which Spirit can use us to do its blessed work.

The most effective army is always drilled thoroughly in the lesson of prompt, unquestioning obedience. One of the most brilliant military movements ever made was the charge of the six hundred at Balaclava. Of them Tennyson said:

"Theirs not to reason why
Theirs but to do and die."

So when the clarion voice of Truth sounds, it is not for Christian Science soldiers to reason why. It is theirs to do and die,—to sin and material sense.

(2). Membership in the Mother church tends to divest church relations of personality. The very fact that we are uniting with a church that we have rarely if ever visited, few of whose members we know personally, makes Principle prominent and personality passive. It is a step towards membership in the church universal, where there is no personality.

(3). It enlarges our idea of the scope and purpose of Christian Science church work, by helping us to realize that it is not merely for our circle of personal friends, or our community but for the world. The field of Science work is world-wide. It is adapted to all sorts and conditions of men.

(4). It increases our interest in the growth and welfare of the Mother church. We are interested in that in which we have a distinct part and lot. If one owns shares in a business corporation, one becomes interested at once in its methods, reports, profits, and losses. So once a member of the Mother church you will find a new interest in its history, methods, difficulties, and victories. The fact that the Mother church has been able, in spite of error in all its forms, to maintain its position, and hold high the banner of Science in the city of its birth, has made it possible to organize and maintain the numerous branch churches, that are now so rapidly spreading in this Centennial year over the length and breadth of our land, and even overleaping the limits of our land. Is it not worth while to have part and lot in a church with such a history and such a future?

Second. Let us consider now the other side of the question. What is the significance to the Mother church of these applications for membership from such a wide-spread area? When we hear the long list of unfamiliar names read what should they signify to us? If we will stop for a moment and think of the successive steps that led us to membership in the Mother church, we shall at once have a feeling of tender interest in and comradeship for these absent brothers and sisters, who seek church relations with us. We may not know their names or faces, but in the light of our own experience, we know much of what they must have come up through and out of, to lead them to seek church fellowship with us. We can see them taking the first feeble step towards Truth, when they came perhaps not to get Truth, but to get something out of Truth: Then under the teaching of SCIENCE AND HEALTH, the study of the Christian Science Bible lessons, the systematic study of Science in class, and

membership in the local Science church, their conception of Truth broadens and widens.

They begin to seek Truth, to love and work for Truth with less selfish aims. Finally the invitation to join the Mother church reaches them. They accept it and on Communion day we hear their names read. Now in the light of this interpreting experience, do they not stand out before us with distinct individualities? Do we not feel the impulse to extend to each one of them the warm clasp of fraternal recognition? Can we not know them, love them and welcome them, though we never saw their mortal faces?

In Rev. 7: 13, 14, one of the elders in the vision asks John, "What are these who are arrayed in white robes? and whence came they? John says, "Sir, thou knowest." Then the elder said, "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

When John realized that, what a deep tender interest he must have taken in them! And as we recall our own experiences through which we came up out of the tribulation of sense, into the sweet harmony of Science, will not the recollection do for us what the elder did for John in the vision? "Who are these whose names are being read?"

Ah they are no strangers, aliens to the commonwealth of Truth! These are brothers and sisters who like us, have come up out of the tribulation of sense, and have washed their robes, and made them white in sacrificial blood,—the sacrifice of the sense of life in matter,—and in the cleansing recognition that the only Life is God.

IN this issue we have the privilege through the kindness of Mr. S. A. Bowers, 135 North Main Street, Concord, N. H., of presenting to our readers a fine view of the country residence of Mrs. Eddy.

The original of this picture, a very large one, will occupy a place in our department at the World's Fair. Mr. Bowers will furnish copies 20x30 inches to Scientists at the nominal sum of \$1.50 each.

DIVINE LOGIC.

IRA O. KNAPP.

JESUS virtually declared and proved that God is absolute Good: for "there is none good but one, that is, God."

And SCIENCE AND HEALTH classifies the terms, Mind, Spirit, Soul, Life, Truth, Love and Principle, as synonymous with God, since God is the "all in all." In Christian Science the impressions of God are resolved into self-evident propositions of divine Principle and its ideas, which reflect the understanding and intelligence of Mind and Spirit. The logic of divine Mind is based on the Christian and Scientific Principle — Life, Truth and Love,— which Jesus Christ demonstrated, and whose eternal demand is, "Be ye therefore perfect even as your Father which is in heaven is perfect." The fatherhood of God and the brotherhood of man are revealed in the spiritual understanding and scientific unity of this divine Principle and its ideas of perfect manhood, and are symbolized to human sense by loving the Lord our God with all our mind, and our neighbor as ourselves. They who worship the Father must understand and reflect him in Spirit and in Truth; for this is the logic of the Son of God, who "hath given us an understanding that we may know him that is true."

The hope of mortals is the light of Christian Science, without which there is no reason or revelation of Principle to be seen in the commands and promises of Jesus Christ. Any claim to a basis or conception of Life that is less than the perfect and absolute divine Principle of Good is suppositional, and must fall short of the healing and saving Principle of the Holy Ghost, or Divine Science, which leads into all Truth and Life. Christian Science declares the absolute divine Principle of Good which heals the sick and sinful and thereby destroys the false claim that Life is both good and evil. Therefore no conception or idea of God could possibly

become so merciful to mortals as the Father and Mother,— Life and Love,— which neither knows nor permits sin and mortality in man, yet knoweth all things real and eternal; therefore, let God be true, and every (mortal) man a liar. How important then to gain the true idea of God as Principle, without which we have no explainable proof of the unity of Life and its ideas of manhood, or the divine law which governs the Christianity of Jesus Christ.

In business relations the whole world use the mathematical principle of numbers which forever declares that five and five make ten. This example scientifically agrees with every mathematical problem of numbers. Can God, therefore, who is absolute Truth and Love, become less Christian and scientific in his relation to man than the mathematical principle of the business world? The mistaken belief of the religious world is that every man has a moral right to worship God according to the dictates of a carnal conscience, which makes evil and error as real and more powerful than God who is absolute Good. This false belief has lords and gods many, resulting in sin, sickness, and death. In this wilderness of material theories and doctrines of mortal man, is there not a crying need to repent and be baptized with the understanding of the Holy Ghost? We are commanded to "enter in at the strait gate which leadeth unto life." Can there be any other way of salvation from sin and death than to follow the guiding star of Christian and scientific understanding and demonstration of Truth and Life? This is the true light of Jesus Christ and Christian Science which lighteth every man who walks therein. Jesus once said: "Spirit hath not flesh and bones as *ye* see me have." This statement agrees with the scientific statement of Being in SCIENCE AND HEALTH which declares that man is spiritual and not material. As long as Christendom believes and teaches that life and intelligence is mortal and material, so long will religious teachers continue to beat their intellectual heads against the gate of Christian and scientific understanding of Truth, which leads to life eternal.

Taking up the cross of self-denial in the footsteps of

understanding Truth, we have ample proof that our spiritual identity with Christian Science as revealed by SCIENCE AND HEALTH and its author, will heal the sick and destroy the claims of sin in human consciousness; therefore we know it is the revelation of the word of God, christianly and scientifically consistent with the words and works of Jesus Christ and the holy prophets. The belief that *materia medica*, animal magnetism, or any religious theory in the name of good, can destroy the discords of mortal mind, and so atone for sin and sickness, is the evil which the Christ-Principle exposes and destroys with the light of Christian Science. But because the darkness of human theories cannot comprehend or reflect the "Science of Being," materialistic doubters are still saying, "If we could see Christian Science do some miracle or what to our sense would be supernatural and impossible, we would repent and believe." Such tempters would not be converted though the dead were raised; but rather are they self-condemned for not taking the first step aright in the more simple demonstrations of self-denial in the way of understanding and Truth, whereby many are healed and blessed who have not seen, and yet believe.

The logic of Christian Science is filled with wisdom and Love; therefore it comes to bless and to heal by exposing the falsity and unreality of sin and sickness; for "there is nothing hid that shall not be made known." So it is that this divine Light exposes the "great red dragon," or devil of animal magnetism in all its false claims of mind in matter; and which the Revelator saw as claiming woful power on earth "because he knoweth that he hath but a short time." Therefore rejoice, for "now is come salvation and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night."

NOTICE.

ALL contributions for the Church Building Fund should be sent to Stephen A. Chase, treasurer, Box 136 Fall River, Mass.

THE HEALER.

SO stood of old the holy Christ
Amidst the suffering throng;
With whom his lightest touch sufficed
To make the weakest strong.

That healing gift he lends to them
Who use it in his name;
The power that filled his garment's hem
Is evermore the same.

For lo! to human hearts unseen
The Healer dwelleth still,
And they who make his temples clean
The best subserve his will.

The holiest task by Heaven decreed,
An errand all divine,
The burden of our common need
To render less is thine.

The paths of pain are thine. Go forth
With patience, trust, and hope;
The sufferings of a sin-sick earth
Shall give thee ample scope.

Beside the unveiled mysteries
Of life and death go stand,
With guarded lips and reverent eyes
And pure of heart and hand.

So shalt thou be with power endued
From Him who went about
The Syrian hillsides doing good,
And casting demons out.

That good Physician liveth yet
Thy friend and guide to be;
The Healer by Gennesaret
Shall walk the rounds with thee."— *Whittier.*

HOW I WAS HEALED.

A LETTER TO AN ENQUIRER.

A GENTLEMAN residing in the far west, after reading my letter published in the February number of the CHRISTIAN SCIENCE JOURNAL, wrote me as follows :

"I have employed all remedies without relief and have been treated by many Scientists whose names are to be found in the CHRISTIAN SCIENCE JOURNAL. I fully understand the letter of Christian Science, but am unable to destroy the memory of pleasure, and the realization of pain in matter. Kindly give me a history of your experience. Advise me. You may relieve me."

NEW YORK, March 27, 1893.

My Dear Sir:—Your letter of the 14th inst. came duly to hand, and I hasten to reply.

I believe I fully understand your case, realize the progress you have made, and think I see the impediment in the way of your further advancement. I will now proceed to give you an account of my own case, and to advise you as you have requested.

My gout first developed during the early summer of 1857, and from that date until January 4th, 1892 (35 years), it continued to increase without abatement. During the first ten years I was able to attend to business, but about 1867, my annual paroxysms became so severe that I was compelled to retire. I had up to that time employed the most eminent physicians, and taken the most powerful drugs. Relief was only temporary. About this time, calculus formations, commonly known as chalky deposits, began to develop in my knee-joints, making them stiff and extremely painful, preventing me from walking with any degree of comfort. I tried electricity, blood-letting, manipulations of the body of every description, and hot, cold, mud and sulphur baths. Relief only temporary! Thus I continued to suffer until 1886, when the idea occurred to me to travel. I had found by a former short experience that when my mind was diverted from my disease I was greatly relieved.

On November 1, 1886, I started alone, with stiff joints and

almost never ceasing pain, for Japan and China, via Panama and San Francisco. During that voyage I found great relief, my mind being occupied with Oriental sights. But the relief, as before, was only temporary. On my return, I fell back into the old groove, worse, if anything, than before. I started again the following year, and made a voyage around the World, visiting all points of interest, including the Continent, the Nile, India, Ceylon, Philippine Islands, China, and Japan. I repeated this voyage with very little variation, annually, until the latter part of 1891, returning home every Spring, feeling much improved; but after a week or two I relapsed into the old state again, worse than ever. During all of my travels I was unable to walk any distance, or to use my limbs with any comfort. Of course, I was attended with a servant, on all occasions, in every country.

During my last voyage, I remained in the city of Colombo, Ceylon, about seven months, expecting to remain there at least two years. Whilst there, I was comparatively free from suffering, and felt somewhat contented, but there was a something, an impulse, an unconscious thought, influence, or force, as it were, that said to me,—Go home! This command came to me at times with great and impressive power. To return home at that time was in direct opposition to the advice of my friends, and against my own judgment. But this silent and positive messenger said to me,—Go home! I sailed from Colombo in August, 1891, for home, in the very face of the inevitable, as I then thought. I passed through the intense heat of the Red Sea during that month, arriving at Naples, Italy, August 29th, where I remained until Sept. 11th, fully believing in the certainty of a relapse, if I proceeded to New York. I then decided to remain, and take my third trip up the Nile, and spend the winter in Egypt. But the silent messenger whispered to me,—Go not to Egypt; return to your home! I obeyed, and arrived in New York, Oct. 4, 1891.

In one week after my return, I began to suffer as much as ever, and on Dec. 21st, I was compelled to go to bed. From that moment, I became worse, until I was perfectly helpless, suffering with the most intense pain night and day. The medicine that I had depended upon for so many years, now failed entirely to have any effect, and all hope of my recovery was abandoned.

This continued until Jan. 4th, following, when my daughter, who is a Christian Scientist, prevailed on me to place myself

under her treatment. I did so with great expectations, it being my last hope. On that day she destroyed all of my medicine, and a new departure in my life took place. I gave myself up to her treatment without a mental reservation. One week after commencing her treatment I could hold a book in my hands, and that book was a copy of *SCIENCE AND HEALTH* by Rev. Mary Baker G. Eddy, which I read and studied almost constantly. In another week I could sit up in a chair. In another week I could walk across the room, and on the 1st of February, I took a drive through Central Park. During February an apparent reaction called by Christian Scientists *chemicalization* set in, and pain with its intensity returned, and lasted at intervals until about the 1st of March. On one or two occasions, by unusual effort, I managed to get up and down stairs. Mortal thought seemed to have increased control over me, and I almost gave up hope. I was aware that my daughter was treating me under great difficulty, for the reason, that she had been brought up from infancy with me, under my own influence, and knew personally, every characteristic of my disease. She not only had to combat every form of error in me, but in her self; hence the seeming struggle. Realizing this difficulty she proposed that I should place myself under treatment of Mr. N—, another Christian Scientist in New York, whom she recommended, who commenced to treat me February 28th, and under his treatment I improved gradually, until March 15th. During the months of March and April, I took a drive out on several occasions; but on April 9th *chemicalization* set in again, and I sent for Mr. N—, who once more commenced to treat me daily. I continued to read and study *SCIENCE AND HEALTH*, until I thought I understood the letter thoroughly. My mind, however, seemed to dwell only on the healing of my disease. I got better, and I got worse. I had periods of great discouragement, and my faith became so weak that I was about ready to give up, and so informed Mr. N—.

Now, my dear sir, in my opinion, you have arrived, in your experience, at this very same point of progress! When Mr. N— realized the state I was then in, he said to me: "You are adhering too closely to the letter, you must depend more on the spiritual. You must study the Science of Being, think not of healing disease but of *healing sin*." I caught his meaning on the instant. I found I had been working in the wrong direction, by giving more thought to the physical than to the spiritual. My

main, and only object, seemed to be to get healed from the so-called gout; employing the treatment through Mind, as if it were a drug. I thought only of my recovery, from pain and lameness, expecting to be healed instantaneously, and wondering all the while, why I could not arise and walk a perfectly healed man. To my surprise, I found that the understanding of the letter, was only the human aid to prepare me for the understanding of the spiritual, and as it were, the stepping-stone to spirituality, and that if I stopped at that point of progress, I would never be permanently healed. *For the letter alone cannot heal.* My eyes were now opened! I realized that *fear, sin and mortal belief* were at the bottom of the difficulty. Destroy sin, and I would be free from all disease.

Then the question arose in my mind: How do I sin? I try to act right with all men, on all occasions! I don't think I am such a great sinner! I have no very bad habits! I don't get drunk, carouse, and blaspheme! I certainly am better than most men! I try to follow the Golden Rule! Why then should I be compelled to pass through all of these years of misery? Do I bear the least malice against any man? I could not say No, to that! Do I nurture any feeling of revenge, intending some day to get even with any one, who had, seemingly done me an injury? I could not exactly say No, to that! Do I envy any man? Yes! Do I love all men? *A big No!* Would I push resentment so far as to take life? Certainly not! But I would like to give the fellow a good shaking! Do I try to control my appetites and passions? They control *me* oftener than I control *them*. Have I any other aim of life but to "Eat, drink and be merry, for tomorrow we die?" Well, When we get right down to bottom facts, and brush away the few spangles that decorate our mortal life, that is about the way *most* people are living, including myself!

Thus I continued to question myself, until I found I was not half as good a man as I thought I was, and that I disobeyed God's law every day of my life. I had not yet looked beyond the physical. Who am I? What am I? Am I a mortal, or an immortal man? I *must* be one or the other? I know that both could not be real! Which was the real; the finite, created from matter, who had a beginning and will have an ending, or the infinite, God's idea, who never had a beginning, and never will have an ending? If the matter-body, without the

mortal senses, cannot think, talk, move, or experience pain, it must be the mortal senses alone, and not the body that cause sin, sickness, pain and death. It cannot be matter, for matter is nothing without the mortal senses. It therefore must be the mortal senses, alias, the carnal mind, that cause sin. What is sin? Error, evil, the opposite of Truth or Good! Destroy sin to mortal consciousness, and Truth has no opposite. All will then be real, and there will be no sin, sickness, pain or death. How can we destroy sin? By declaring and realizing that God only is real! That God has no mortality! That He is omnipotent, omnipresent and omniscient. That He is All in All, and there can be nothing real beside Him, His idea, and His eternal verities. All else is illusion. *A lie!*

Ah! But I hear you ask the same question that I did. What is meant by unreality? Is it possible for one to declare that he has no pain, that pain is unreal, a lie, when at the same moment he is apparently suffering its torments? I say Yes. Mortal mind can only hold one thought at one and the same instant. Pain is only a belief. If one should deny the belief and the existence of pain in thought there would be no pain during the instant of that thought. Now continue to hold that thought of denial, and disabuse yourself of your own mortality. Transfer the thought to Spirit, for God is Spirit. Realize that you are the spiritual man, call on Spirit continually, keeping Spirit in the thought; and you will have no pain during the continuance of that thought. Spiritual thought will supplant the mortal belief of sin, sickness and death; and in proportion to the inflowing, and the holding of the spiritual thought, will the mortal thought be destroyed. Sin and sickness will disappear, and we will become more and more spiritual, until we ultimately reach a state of perfect harmony, which is Heaven. Often, it may seem difficult to the beginner in Science, to take in and hold that instant spiritual thought, and to experience that instantaneous change from the unreal to the real. It can only be attained, by persistent spiritual desire.

Persistent denial in words only, without the spiritual thought will not affect anything.

When I ceased to realize, that my only object in submitting to Christian Science treatment was to be healed from gout, and from that alone, employing the treatment as if it were medicine administered by a physician, I determined to seek the real cause of my trouble, and having found it, I became a new man. The

Science of Being, that is the knowledge of my true existence as a spiritual, not a material, or mortal man, had first place in my thought. Fear was destroyed, chemicalization disappeared, and spiritual thoughts filled me. The existence of disease, passed into nothingness, and from that moment, God with all of his verities, became my all, and now the gout has been totally destroyed. *So it will be with you, when you give up the idea of wanting to be healed only from pain and lumeness.* You cannot accomplish thorough healing, without a struggle. For old mortal thought, will press his, claims a thousand times a day, in almost as many shapes. Have your armor always on! Be prepared to deny in thought, the reality of sin and sickness. Deny the reality of your mortal existence. Declare in thought, that you being immortal, it is impossible *for you to experience sin, sickness or death; for the purely spiritual man is eternal, and can never suffer the pangs of mortality.* Let these thoughts ever fill you, and you will continue to advance in spirituality.

There is a part of your letter to which I beg leave to refer. You write as follows, viz: "I also seem to be unable to destroy the memory of pleasure." I cannot imagine why you desire to destroy the memory of pleasure,—real Godlike pleasure! I know of no such teaching, either in the SCRIPTURES or in SCIENCE AND HEALTH. Sinful, so-called pleasure, is always wrong. I find during my short experience in this new life, that I take no delight whatever, in doing anything wrong or sinful. I simply, almost unconsciously, have lost my desire to participate in what are termed the promiscuous and wholesale pleasures of the carnal senses. If I have a desire to joke, laugh, or dance, at the proper time, I do so! If I should wish to attend an entertainment of any description, that I considered good, respectable, elevating, instructive or amusing, I do so! I have not separated myself from all of my friends and associates, by any means, for there is to be my field of demonstration, when called upon. I have, however, certainly ceased to join with them in the frivolous, false, and other so-called pleasures, inconsistent with the new line of life I have chosen.

I have always heretofore, been a man of the world, ready to participate in every kind of seeming pleasure, good or bad. Since I have been in Christian Science, I have not made the least sacrifice, because wrong acts I formerly took pleasure in, do not give me pleasure now, consequently I have nothing to regret or

sacrifice. When Truth is established, one's ideas of worldly pleasure, will unconsciously undergo a change. The pleasures and delights of this so-called life, are only so many beliefs. In Christian Science, these desires adjust themselves, and what may appear wrong and inconsistent to one, may not to another. A true Christian Scientist, working out her or his own problem on the rock of Truth, will readily detect the difference between Godly and ungodly pleasure.

In reply to your question about moving around, and using your joints, at the expense of additional suffering, I beg to say, that I never did that. I did however, everything in my power to break up the law of inaction, but I never insisted on using my limbs or joints at the expense of additional suffering, although I knew that the suffering was simply mortal belief. I am sure if I had a malignant boil on the sole of my foot there would be no necessity to get up and tramp around on it simply to convince myself that there was no such thing as a boil, or that pain was a myth. I believe in keeping calm and quiet under such circumstances, and think as little as possible of pain or disease. The less one is reminded of the seeming reality of pain, the sooner he will forget he had ever experienced it.

I feel confident, you will understand everything clearly, in the course of time. It will require time! Lameness with pain, blindness and deafness are mortal beliefs slow to overcome, at this period of our experience.

I beg further to advise you as follows: Avoid all converse or argument with those who persistently oppose Christian Science. But with those who are sincere, and who express a desire to learn all about the new religion, converse freely.

Be patient, sincere, earnest and studious; looking on the good and bright side of everything, and never worry over disappointment, or trouble. Read and study a portion of the BIBLE and SCIENCE AND HEALTH once every day. If the belief of pain or lameness enters your mind, that very instant deny its existence, and express in thought with persistency that matter of itself, has no sensation and that Divine Mind is all. That the human senses belong to mortal man and not to you, for you are an immortal man, and cannot really experience pain or disease. Think of Spirit, God, Truth, Love, Life, Soul, Mind, and whilst God and his synonyms are held in your thought, it is impossible

for you to think of their opposites. Declare that God is your Life; that God is your Health, and that God is your All!

I will conclude this letter by declaring that there is no reliable account in medical books, or medical history, of any operation whereby the so-called chalky deposits in gouty joints have ever been removed or dissolved without disastrous effect and permanent injury. I assert this without fear of contradiction. In my case without medicine, poultices, chloroform, ether, or instruments, the chalky or calculus formations have disappeared leaving my otherwise stiff, inflamed, and ever painful joints, as perfect and as pliable as at birth: *showing the power of divine Mind*. Is there any reason why you should not be healed by the same power?

I am now over seventy years of age, and feel as young and as vigorous, as when at forty, and consider myself perfectly healed of my physical ailments. I remain,

Yours very sincerely,

JOHN C. SCHOOLEY.

Summer address, P. O. Box 64, West End, LONG BRANCH, N. J.

HEAL THE SICK.

ANNIE LOUISE ROBERTSON.

IN the last chapter of St. Mark, it is recorded that Jesus appeared unto the eleven as they sat at meat. It was the last time that the personal Jesus spoke to those whom he so dearly loved, and whom he expected would carry on his great work, teaching others as he had taught them. He knew what their work must be, and from his perfect understanding he gave them a last command. No one can imagine for one moment that these words were not of the utmost importance for all time and all mankind. In speaking of his own words Jesus said, "Heaven and earth shall pass away, but my words shall not pass away;" also, "The words that I speak unto you, they are spirit, and they are life." Thus we have his authority for maintaining that his words are living words, for they are eternal.

At this last meeting with his disciples Jesus closed his earthly instruction with the following, "They shall lay hands on the sick and they shall recover." This sentence can be of no ordinary

importance, for in the verse following St. Mark relates, "So then after the Lord had spoken unto them, he was received up into heaven." Can it be that the very last words Jesus spoke on earth, were intended for only eleven men who knew him in his earthly career? Was not his mission for all the world, equally as much as for those of his time?

In the seventeenth verse of the same chapter, Jesus said, "these signs shall follow them that believe," and in another place, he says, "If thou canst believe, all things are possible to him that believeth." Can we not conclude from this, that if these signs do not follow, the would-be believer has failed to comprehend the great mission of Jesus? He came to destroy the works of the devil, and surely sin, disease, and death cannot be the works of God, our loving Father, hence they must be the works of the devil, which Jesus came to destroy. He recognized sin and sickness as the same thing, or, to state it more accurately, sickness as the result of sin; for he said to the man whom he healed at the pool of Bethesda, "Behold, thou art made whole; sin no more lest a worse thing come upon thee;" and of the woman whom he healed on the Sabbath, he said, "Satan hath bound her, lo, these eighteen years." These were some of the works which he came to destroy, and he teaches his followers, of every age how to do the same. Jesus repeatedly urged that we should follow him, and do the works that he did. "I am the Way, and the Truth, and the Life. No man cometh unto the Father but by me." Is it not plain, that in order to reach the Father, we must do the works that Jesus did? St. James said, "Even so faith, if it hath not works is dead, being alone;" he also wrote, "I will shew thee my faith by my works." Is not this, in substance, what Jesus meant when he said, "These signs shall follow them that believe"? And he plainly states what these signs shall be: "Casting out devils, (evils) and healing the sick."

One has only to search the scriptures carefully, to find them full of confirmation, of the fact that there is a power above drugs, that heals all diseases. There is no mention in the Bible of the efficacy of any drugs or medicines, but it is written that David blessed the Lord "who healeth all diseases." Disease being the result of the law of sin, and "death the wages of sin," how can there be healing in any material medicine? In order to remove the effect, one must first destroy the cause.

If, as some people believe, God made drugs for the healing of disease, why did not Jesus and his disciples employ them, and instead of explicitly stating that the recovery of the sick should follow as the result of faith or understanding, why did Jesus not enlighten us in regard to the supposed healing power of material medicines? For he ever worked in harmony with God's law, and not contrary thereto. No, God never made material laws or drugs, superior or contrary to spiritual law. God's law is good, and He made man whole, in His image and likeness, and Jesus came to show us how to bring out this perfect man. Surely a feeble, sickly man, is not God's image and likeness, neither can he do the work he could and should do, while suffering under material laws. Jesus came to bring "peace on earth and good will toward men." There is no peace when one is, to mortal sense, racked with pain. When will mortals learn to profit by Jesus' great work, and by following in his footsteps, to free themselves from sin, disease, and death?

To this age has come a glorious revelation! The words and works of Jesus have been interpreted for us in our text-book *SCIENCE AND HEALTH*, so that all may do the wonderful works of healing the sick and casting out evils. Through all the ages, the Word has been preached, and mortals have listened, and wondered what it meant, to "heal the sick"; and then after feebly reaching out, in the dark, for God's right hand, have turned to drugs and hygiene! But, thank heaven, humanity need no longer be in darkness, for the Light of Truth has revealed to us the glorious fact, that we are free-born; and not only are we told of this fact, but we are given a rule, by which we can work out from these entangling mortal beliefs, into perfect health and harmony.

The divine Principle of being has been revealed through the inspired pages of *SCIENCE AND HEALTH*, and we have only to study these pages, to find the "leaves of the tree, which were for the healing of the nations." We are not asked to blindly believe, but are simply given the rule by which we must work, and each one can prove it for himself: and no one that has not proven the truth of this Principle, can realize the deep peace and happiness, that comes to one, after one's first demonstrations. We can scarcely believe that we too, have the wonderful power that Jesus gave to his disciples! But are we, of the 19th century, any less his disciples, if we are following him, than were those who lived in his time? And if we are his followers to-day, try-

ing to tread in his footsteps as did the eleven, then is not the command, "Heal the sick, cleanse the lepers, raise the dead," for us? And if we are believers, we must give the sign.

If we do not the works, it must be either because we cannot, or we will not,— which is it? Jesus laid great stress on his words, which he explained or demonstrated by his works. Words without works are hollow mockeries, lacking the life which is divine. Jesus demonstrated what he taught, and urged all to do likewise.

If we claim there is a God, we should prove it, and show that He is God of the living, and not of the dead. We should demonstrate that He is a "very present help in trouble." Shall we stand helpless, by the bedside of dear ones, laid low with suffering, and merely tell them, there is a God, and that they must bear the suffering, because it is His will? "What man is there of you, whom if his son ask bread, will he give him a stone." Shall we give the sick a cold, hard stone; dry, empty words; inanimate, often poisonous drugs; or shall we give them the living proof that God is a loving, living Father, near to all who call upon Him?

Suffering humanity does not want cold, idle words, it needs to be lifted out of sin and disease, into the pure atmosphere of health, harmony and holiness.

If we say that we believe, then let us give the sign, that we are followers of our Lord and Master, Jesus the Christ.

THE SIGNS FOLLOW.

MRS. H. W. HALL.

I WISH to tell how I became a Christian Scientist. I was brought up in the Church of England, and was taught according to its teachings. I desired to lead a Christian life, and sought for it in the homes of Christian people, where I thought it would be sure to be found. I sought it in confirmation, and in communion; but it was not there. These were empty forms, bringing no real or lasting peace. I searched the Scriptures, but no light shone through the darkness. My Bible taught me that to know God was life eternal. How could I know more of him than I already knew? I found I must be born again; that was not new to me, but I did not see the way, as I under-

stood being born again of Spirit must be a true desire to be good and follow in the footsteps of our dear Master. How should I follow him; I had the desire but how begin? I felt there must be something more to do than to calmly wait for the end, for the Bible says we must "work out our own salvation."

The hardest thing for me to believe was that God, a just and loving Father, should require an only Son to come on earth and suffer and die, to appease his wrath, and after all it was chance if we were found worthy in the end to share his glory. I studied the Master's sayings a great deal; they seemed to me to be full of promise. But what is this he says to those he is sending out into the world, not only the twelve, but also the seventy? Go ye into all the world, preach the gospel to the poor; heal the sick; cast out devils. More than that, he promised that "these signs" should follow them that believe. Now it seemed to me that something must be wrong. If our clergymen were following in his footsteps why were these signs absent? I inquired of these same clergymen, but received no satisfactory answer. I studied the works of the earlier Christians, and found that the healing power was with them two or three hundred years after Jesus had left them. Then why had it been lost? Perhaps ours was not the right religion. I would see what other denominations did. I became acquainted with Baptists, thinking that there I might find some light on the subject; but alas, I was doomed to disappointment! Their strong claim was immersion to wash away sin, but the signs did not follow. Then I sought among the Methodists, for I thought among people professing so much, I should be sure to find some one able to throw light upon my darkness. Again I was doomed to disappointment, for those who professed the most did not live up to their professions. I longed for a practical religion, where, according to the Scriptures, I could work out my own salvation. Through all this I began to think with David: "There is none good, no not one." Often when in trouble, passages of Scripture would come to me as if to mock me. Then I would cry aloud, Why did they write a book with so many promises of love, from a God who seemed to take delight in seeing his children suffer? I could not see justice in a God who could create mankind and make them both good and evil, with the balance in favor of evil, and then punish them for what he had made them capable of doing.

Through all this I became confused and did not know which

way to turn. I tried to make myself believe there was no God, but failed, for the words of David would come to me as a re-proof, "The fool hath said in his heart, There is no God." Then I put my Bible away, and resolved to have no more to do with religion as a profession. I would live as near right as I knew how, but without profession. That was eighteen years ago.

I was subject to severe attacks of illness which made life a burden to me. One day in the house of a friend I was overtaken with sudden illness. I had known of my friend's being healed, but thought it was through mesmerism or something that worked with a charm, and had not paid any attention to it, though he had often spoken of Christian Science to me. He was now studying and practising it. He asked me "Shall I do anything for you?" I said I had no faith in it; if that is needed you can do nothing for me. He said God does this work, not myself. I then said if there was any help for me I would like to have it. I received a treatment then, and three absent treatments, and my illness departed as though it had never been.

I became interested to know what had healed me. My friend advised me to buy *SCIENCE AND HEALTH* by the Rev. Mary B. G. Eddy. I did so, and read it through, but without getting its spiritual meaning, and I put it aside as I had my Bible so many years ago. For nine months I did not open it. I had almost forgotten it, when my friend who had healed me sent for me to come and sit in his class and see if I could not get some understanding of this Science that had healed me and many others whom I knew. At first I felt reluctant, but was at last prevailed upon to go, and I cannot forget how on the third day I saw that God was Life. Now had I not found God, for I was told that he was Love and Truth, and all-power, all-science, and all-presence, able and willing to help those who trust in him?

I came home that day and began with real earnestness to search that little book, *SCIENCE AND HEALTH*. It seemed to me everything was changed. Then I began to put in practice some things we had been told could be overcome by the understanding that God was Life, Truth, and Love, and I saw those things disappear through the power of God. I knew that I had found what Jesus and the apostles taught, for did not the signs follow? A day or two before the class closed my little girl ran into a neighbor's where they had scarlet fever. The lady had become frightened and told the child she would be sure to get it. The

child believed it and came home to me much troubled, and told me the lady said she would get it. I told her not to be frightened, but she still persisted that she would have it, and in two hours she was very sick, and before I went to bed she was covered with a scarlet rash. I did not fear it, but thought, now is my time to prove this Science. I stoutly denied the claim of evil and its power. I realized that God was all and he did not make sickness, and the child slept peacefully until morning and arose entirely well. I took her with me into the city through snow and rain to sit in the class, but it was not the same woman who sat there the day before. I was a new creature for had I not seen the Christ?

I had seen the signs follow. Now I can say with Paul, "Thank God through Jesus Christ our Lord," that through that little book given to the world by our dear Teacher, I and my house can praise the Lord. I no longer cry out, Why have they written words that deceive, because on me the Light of Truth hath shown, illuminating the dark places, and I have been led to see that God's ways are not our ways.

THROUGH CLOUDS TO SUNSHINE.

MRS. JAMES SWIFT.

FOR some time past I have had a desire to add my testimonial to the many others appearing in the JOURNAL, of the manner in which the blessed Truth of Christian Science came into my life. Looking back on the past, I cannot remember a time when I did not desire above all else, power to consecrate myself to God. From a child I was impressed with the thought of my total depravity. I grew up under a continual dread of condemnation. I used to retire by myself and read over and over again "Pike's Early Piety," and other books, urging young people to give their hearts to God. When I was about twelve years old I attended a watch-night service in a Methodist chapel in London, England. The service was very solemn; the text taken from Proverbs: "When thou vowest a vow unto God, defer not to pay it." I remained on my knees in an agony of spirit, praying that God would let me die rather than commit another sin against him. The remembrance of the vows taken then has continued with me through life. I continued for years sinning and repenting until I came to Toronto to reside. I was then led at once

to listen to the preaching and teaching of the "Plymouth Brethren." A present salvation was offered to believers through Christ's finished work; also the settled assurance and comforting truth that once a child, always a child of God. Light broke into my soul. I identified myself with them and remained with them over sixteen years, until they were torn apart by divisions and factions. I then began to see that it was possible to be an ardent student of God's Word, well acquainted with its prophetic teachings, and yet exhibit much of the works of the flesh, and very little of the fruits of the Spirit. About this time we,— myself and husband,— began to doubt the Orthodox teachings of eternal torment. I studied the Bible in order to satisfy myself as to its teachings on that subject, using the various helps to investigation. I found, to my intense satisfaction, that such teaching was not there. When we expressed an opinion on the subject, we were denounced as heretical, and considered outside the pale of the church. We then went with a few Christians who were in accord with us, led by Rev. Mr. Brookman, formerly for twenty-five years a clergyman of the Church of England; but doctrines did not satisfy me. The constant desire for more light, for something higher, never left me. I can now venture to say with the Psalmist: "He satisfieth the longing heart, and filleth the hungry soul with goodness."

About four years ago, my second daughter was healed of chronic headaches through Christian Science. She went through a class taught by Mrs. C. of Flint, Michigan; and has been demonstrating Truth ever since. She wrote me glowing accounts of the new-found happiness and joy, but I was afraid of it. I thought I was too well versed in the Bible to accept it at once. Did not the apostles warn the early Church of the perilous times coming in the latter days, when if possible, the very elect would be deceived and led astray? After I began investigating Christian Science I went through much mental anxiety, seeing what then seemed to me to be much that was contrary to the direct statements of the letter of the Scripture. However, about one year and a half ago, I went through a course of study with Mrs. H. of Chicago. For the first month or two, all was bright and clear; but afterwards seasons of darkness came over me. When I went home to Toronto, I joined the devoted little band of loyal Scientists. I have received much help from the meetings, especially the students' meetings.

My experience, I presume, is much like that of many other dear students. I have struggled through many dark places; but have been cheered by many flashes of Light; glimpses of the spiritual reality. I feel that my footing is at last firm and secure, and I often think of a friend (Scientist) who when asked by her pastor, "Have you found God in your new religion," answered, "Why it is all God." Previous to coming into Christian Science I had much trouble from sickness, such as bronchitis, rheumatism etc., but have never had to go back to material remedies. When these claims have presented themselves I have applied the Scientific statement of Being, and with that mighty manna I have been able to drive back the enemy, both for myself and for others.

BAPTISM.

W. SPAULDING.

THE various conflicting creeds were and are formulated according to imperfect human opinions regarding the true interpretation of Scripture, and not based upon an understanding of the spiritual import of the Word. It shows the emptiness of these opinions, if I, having been sprinkled under Methodist usages and beliefs, afterwards become converted to another creed, and conclude I must now be dipped after the Baptist fashion.

It is quite evident that, in themselves, there is not, and never has been, any virtue whatever, in material rites or ceremonies. They are, at best, only symbols, pointing upward, to be laid aside as we gain the reality in understanding, which it is our privilege to do here and now, gradually, through demonstration of the Truth of Being, that man is spiritual, and not material.

To become a member of Christ's Church is to gain an understanding (1st John, 5:20.) that we are children of God, Spirit, thus destroying the belief that we are children of Adam, matter. These two opposite conditions are, as St. Paul informs us, constantly "warring" against each other. Therefore the demonstration or understanding, of Spirit and its realities, cannot be aided, but rather, hindered, by attaching any weight or importance to material ceremonies. Were it otherwise, the old Jewish economy, with its ritualism, its types and shadows, would not have had to give way under the dispensation of Love which was brought to

light in human consciousness through the demonstrations of Jesus. He, our great master and wayshower said, "Ye shall indeed drink of my cup, and be baptized with the baptism I am baptized with," referring, not to material emblems, but to the cup of the cross, which every disciple of Truth meets in the lower or materialistic thought, when striving to live according to the Mind of Christ. This cup brings the true baptism, or realization of the Love which is God. True, Jesus submitted to water baptism, but he said, "Suffer it to be so now," and afterwards he commissioned his disciples to baptize, not in, or with water, but "into the name (or understanding) of the Father, Son, and Holy Ghost," at the same time declaring the effects that must necessarily follow such a baptism of Divine understanding, viz. the healing of sin and sickness.

This is our only real and true baptism, and it works the same results to-day, according to the degree of our understanding, as it did in bygone ages, whether through prophets, apostles, or the greatest of all demonstrators, Jesus the Christ.

Such a wise and clear-sighted exponent of Truth as St. Paul, declared that "he thanked God that he baptized not" (with water) and he plainly asks us, "If ye then be risen with Christ, why are ye subject to ordinances?"

HE IS RISEN.

NOW flees the night across the hills,
 For ravening spite and fateful wills
 Have wrought Love's saving wonder. Lo;
 The sepulchres supernal glow; for He
 Is risen.

Oh kindly gloaming robe! No more
 Inwrap the shame from peak to shore;
 God's heart has touched the world. Unfold
 Thy leaden mists to lucent gold; for He
 Is risen.

Gone is the star of tender light
 That gleamed on Shinar's seerful sight,
 Lost in day's ardent kingship. So
 Hope's passage into act we know; For He
 Is risen.

Deserted is the craggy wall,
 Olympian thrones and scepters fall,
 Silent the obscene cruel glee
 Where elder gods held revelry; for He
 Is risen.

Along the farther gloom intense
 Of matter's stifling impotence
 Hurtle vague shapes, and furtive fears,
 And gnomes of Thought's misshapen years; for He
 Is risen.

Through rifts of vapor swept aslant,
 The Angel of the Covenant
 Leads the bloom-breathing ranks of Truth;
 Be healed, Oh Earth! Renew thy youth; for He
 Is risen.

And as the crowding years shall swell
 The ever widening Principle,
 That Life is all, and death is naught,
 So grows the Symbol into Thought; that He
 Is risen.

So rise we from the cerements
 Of bloodless stupor, dormant sense,
 Of narrow creed, and rock bound wrong,
 Into life's rhythmic pulses strong; for He
 Is risen. — *Sydney T. Skidmore.*

WE have the pleasure of announcing that available space has been secured at the Columbian Exposition for the exhibit of Christian Science literature. The space is in the Publisher's Department in what is called the gallery or second floor of the great Manufacturers and Liberal Art Building, and is at the head of the great staircases at the northwest corner of the building. Every person going up the stairs will be confronted with our exhibit. The space will permit the display of several thousand books, and leave room for chairs etc.

IN the notice in our last issue of errors in the Bible Lessons, another error crept in. On page 27, the reference in verse 12, which reads Eccl. xi. 11., should read, Eccl. ii. 22, 23.

NOTES FROM THE FIELD.

THREE years last month I went to a Christian Scientist with the hope that I might get strength enough to enable me to get to my sister's home in the east to die, as I had no expectation of being cured or having my life prolonged for any length of time. I had been told to prepare to die, and while it was a hard saying to me, I accepted it as inevitable. I had been given up by five well-known physicians. They all said I could live only a short time, as they were agreed that I had quick consumption.

One Dr. very kindly said when I went to him to be examined, hearing that he was skilled in such cases, "Madam you will not live six months. You have quick consumption,—the quickest kind, called galloping consumption. I believe in telling a person what is the matter when I am asked." I paid him \$5.00 and left. The doctors who had been treating me said, It is no use giving you any more medicine; take good care of yourself and you will live longer than by taking medicine.

The physicians had said my right lung was all gone. I could not use my right arm, and had not slept for over a year without morphine, having taken it all the time to deaden the pain. They said my liver was enlarged, and that I had nearly everything in the shape of disease.

At this point a neighbor of mine who had a friend who had been healed through Christian Science said, Go to a Christian Scientist it will do you no harm to try it; so I went. I threw away all the medicines willingly for I knew that if God did not help me there was no help for me, all other means having failed. For three days I seemed better. Then for ten days I was worse in every way. Then I changed for the better and came out of it all. In three weeks I could walk five or six miles and not feel fatigued. I felt strong and well, and very thankful for my wonderful recovery. My husband was healed at the same time of a catarrhal trouble of twenty years standing. He was healed so quietly that he did not realize the change, and one day said in wonder, "I am all well. I wonder when it went." It is needless to add that since that time we are both striving to do the good work, to follow in the footsteps of the dear Master, and to

be worthy the name of Christian Scientist.—MRS. CHARLES WENTZEL, TACOMAH, WASH.

FROM childhood I have suffered from decayed teeth and tooth-ache, until it finally became necessary to have most of my teeth extracted. It seemed almost impossible to have this done, I had such a dread of dentists and always suffered so much with my mouth and face after having such work done.

My husband, having been healed through Christian Science and knowing something of its grand truth myself, I determined to try it in this case. Accordingly I called on a Christian Scientist for treatment.

After receiving a treatment I went to the dentist's entirely free from any dread or fear. I told him what I wished done. He immediately began preparing to give me chloroform. I told him I should take nothing as I had been to a Christian Scientist. He replied, "I shall nearly kill you, woman." I told him I would risk being killed and asked him to begin at once as it was getting late in the afternoon, and I lived out of the city.

He examined the teeth and again tried to persuade me to take something. When he found I would not he extracted eleven teeth, prepared two for filling and scraped and cleaned the under set.

That the operation was painless was a fact that puzzled him very much, and one that he has since told to a great many people. When his work was finished he wanted to give me a liquid to rinse the mouth with to prevent soreness, but of course I refused it.

I spent the remainder of the afternoon,—a raw cold March day—shopping and after reaching home, went out in the evening, suffering no inconvenience from sore mouth or face.

My mouth healed rapidly and in a short time I had my new teeth, which I have worn two years without any trouble with either mouth or teeth during the time.

Since then my husband and I have studied Christian Science, and know that all things are possible in Truth.—ROXA T. LONG, FAIRHAVEN, MASS.

It has been about two years since I began to study SCIENCE AND HEALTH. My daughter was healed of a physical ailment,—and although I did not understand how, or what the power was, I made up my mind to accept Christian Science, for I knew it was

the Truth. I am alone in the study here being the only Scientist in this place.

I take the JOURNAL and the *Quarterlies*, from which I get many gleams of Truth. I sometimes think I do not advance very fast, then the text: "Line upon line, precept upon precept, here a little and there a little," until we come into the full stature of Christ, will come to me and encourage me. Recently I visited my former home. They held in the place what they called Christian Science meetings. I went and was more thankful than ever that I had some understanding of what true Christian Science is. Upon calling their attention to some statements contrary to SCIENCE AND HEALTH, they replied, that in order to reach all classes one has to broaden out their being, and that it is narrow to follow SCIENCE AND HEALTH. "He that climbeth up some other way is a thief and a robber." If it is narrow to follow SCIENCE AND HEALTH, it is narrow to follow Christ, for it teaches the way of Christ. Take the narrow way for it is the only way. How true it is we often sow the seed where we least expect it to grow! At one place I visited, knowing that the gentleman of the house was bitterly opposed to Christian Science, I did not mention the subject; upon my leaving he expressed a wish to read SCIENCE AND HEALTH, because he saw such a change in me. So let us work quietly on, "bringing every thought into captivity to the obedience of Christ," and I am sure that in the end we shall be more than conquerors.—MRS. WM. KEYES, MAYNE, MICH.

I WISH to say a few words in favor of Christian Science and what it has done for me. I am seventy-six years of age, and I have practised medicine forty-eight years, and have been very outspoken in denouncing Christian Science. About three years ago my health began to fail. I tried all remedies known to me, but received no permanent relief. I called other physicians, who also failed to cure me, and after all material remedies had failed, I realized that I was failing rapidly. My wife asked me if she might call Mr. R. to which I consented. When he came I said to him, "I am almost gone. Everything has failed me."

He replied, Doctor, you are now ready to receive Christian Science. I replied that I had no confidence in that kind of treatment, and that I had been very bitter against the cause. He said, "That makes no difference," and added if it was my wish he would treat me. I said you may go on. I rested well that

night, and the next morning realized that I was a great deal better. The following morning I was so much better that I did not feel like staying in the house, so I got up, walked a half-mile, attended to my horse, worked in my garden, and sawed and split wood all day. My health and strength have been improving ever since and I am now well. My wife and I have since gone through a class taught by Mr. R. I am delighted with the teachings of Christian Science. I love it, and I intend to live it, and cheerfully recommend it to all.—A. M. OVERMAN, M. D., SPEARFISH, SO. DAKOTA.

AFTER reading the "Copy Of A Letter To A Stranger" in the February JOURNAL, I felt the time had come when I must add my mite. Under a different claim, it was the same dreadful bondage. Expecting and longing to die, I yet continually asked my Father to reveal to me my disobedience, for that I thought was the cause of my suffering.

When I was told of Christian Science, what God is, and my relation to Him, I saw it at once. I was healed very soon. My husband also was sick. The physicians said there was not one chance for him to recover. He was healed. He never looked so well or weighed so much as he does now. I am so happy, so thankful, my only thought and desire is to have everybody know the Truth. It is four years since I heard of Christian Science. I have had much grand proof of the power of Truth and Love.—LOUISE S. MOULTON, CLEVELAND, OHIO.

EIGHT years ago I had a fall which threw my left shoulder out of joint. It was replaced by a doctor. One day when reaching above my head, I threw it out again. Two doctors said it never could be made right until it was broken and set again, and that I could not do any hard work for three or four months. That was seven years ago.

My arm grew steadily worse; it was an inch shorter than the other. My left hand was smaller than my right one, and always cold. A year ago my mother was induced to try Christian Science. She was helped by it. I thought, Why cannot I also receive help? I bought a copy of SCIENCE AND HEALTH, and studied it faithfully, and attended the Bible Class. In four weeks I could use my lame arm as well as the other. My hand is now the size of the other one.—MRS. M. E. CHICK, MARLBORO, MASS.

EDITOR'S TABLE.

IN the eleventh chapter of Isaiah is prophesied the time when the nations should beat their swords into ploughshares, and their spears into pruninghooks; and when nation should not lift up sword against nation, neither should they learn war any more; when the wolf should dwell with the lamb, and the leopard should lie down with the kid; when the Lord should set up an ensign for the nations, and should assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth; when the envy of Ephraim should depart, and the adversaries of Judah should be cut off; when Ephraim should not envy Judah, and Judah should not vex Ephraim; but they should fly upon the shoulders of the Philistines toward the west.

We do not say that the great World's Fair which is about to be opened at Chicago, is a literal fulfillment of Isaiah's prophecy; but we do feel safe in saying that in type it tends in that direction. For the first time in the history of the world, it is probable, that practically all the nations of the earth will, in some sort, either be assembled, or represented upon Columbia's shores, in fraternal greeting, and interchange of good-feeling and fellowship.

The great occasion means much more than the exhibition of the products, goods, wares and merchandise of the different nations. These are but the expressions of that underlying spirit of international comity which reaches out toward more intimate relationship, and a larger, broader community of interest.

Interesting as may be the exhibits of themselves, they but shadow forth the liberalizing thought of the age. So far as externals go, the nations of the earth, nay, the earth itself, will be there in epitome. There in panoramic review, will be the personalities, customs, manners, religions, and all the varying peculiarities of the peoples of the earth. There will be exhibited enough of the evidences of the progress or achievements, in every branch and line of accomplishment, of each nationality, to furnish a fair index of the whole. A trip around the world, especially in the time usually allotted for such a purpose, would give one a scarcely better idea of what the earth and its inhabitants are, than a visit to this Fair will give. The occasion then, from every ordinary

point of view, is one of vast moment, and deep significance and interest. For the practical information to be obtained, to say nothing of the pleasure which may be derived, it will be well worth visiting.

The exhibit of the various literatures of the world — religious and otherwise — will be an interesting and instructive feature. Christian Science literature will have its place there. It has been favorably assigned, and all the visitors may, if they wish, see and get some idea of what it is.

Perhaps its most novel and interesting phase will be the Religious Congress. It may best typify the prophecy referred to. As we understand it, every form and character of religion will be there represented. Each will have an opportunity to present its claims from its own standpoint free from molestation or interruption. No replies shall be made to any, so that no possibility of dissension or dispute will arise.

So far then, as a better feeling shall be established, and a nearer approach to brotherly love shall be attained, the effect must be in the direction of good. In the degree in which prejudice may be removed — religious and otherwise, — and a better understanding and deeper apprehension of the love of God and man shall be realized, both in a national and in an individual sense, the tendency is in the right direction, and all good people can and will bid the great event a heart-felt Godspeed.

Do Christian Scientists believe in Jesus Christ, or his divinity? This is a question often asked. In the trial of the Buswell case reported in our last issue, the prosecuting attorney asked Mr. Buswell the question: "I will ask you if you believe in the divinity of Christ?" At Mr. Buswell's reply: "I certainly do," he seemed surprised, and in his surprise ejaculated: "You believe in his divinity?" To which came the unqualified answer, "Yes sir."

This is the unqualified answer of every true Christian Scientist to all such questions. We might go further and remark, that all true Christian Scientists will say, that they never truly believed in the divinity of Jesus Christ until they became Christian Scientists, for the reason that they did not know how to so believe. They could not, from the interpretations to which they had been formerly used, understand how he could be both divine and human. They had no clear understanding of the immaculacy of his conception. They had been taught to and did accept it as a

profound mystery, which was not to be understood. They never understood, in the old way, what the terms "Jesus the Christ" meant. They did not suppose that there was any distinction between "Jesus" and "the Christ." They confounded the man, or human Jesus, with the Christ. They were not aware that Jesus the man was the mortal, and therefore, the dying, while the Christ was the immortal and therefore the undying. They did not understand that Jesus was not God, but that he was "God manifest in the flesh." They did not understand that Jesus referred to the Christ when he said that after his departure,—that is, after the personality of the human Jesus was withdrawn,—he would send them another Comforter, the "spirit of Truth." The personal Jesus testified of the eternal Christ when he assured his hearers that not he, the personal or fleshly Jesus, but the Christ who was the Spirit of Truth and Comforter, should be with them "always, even to the end of the world." They have learned that the personality who appeared to human sense as the man Jesus, was the temporal, or human side, and not the eternal or Christ side; that only in so far as the personality of Jesus manifested or reflected the divine character of the Father, did he partake of the nature of the Christ, and in that sense he left behind him when he withdrew his personality, such a means of understanding the Father as, properly lived, would lead them into "all Truth,"—that is, to an understanding of the Father. All this, and much more, pertaining to Jesus the Christ, have they learned as the result of their investigation and understanding of Christian Science. It can only be hinted at here. It is abundantly and systematically set forth in the text-book of Christian Science, *SCIENCE AND HEALTH*, by the Rev. Mary B. G. Eddy. A fair understanding of the teachings of this book, clears up all these vexed questions, and unfolds the Scriptures so satisfactorily and rationally that they become a new, and truly inspired book to the student.

We can only here repeat, that Christian Scientists do most absolutely, and in the broadest possible sense, believe in the divinity of Jesus Christ. They believe him to be one with the Father as he declared himself to be. They believe him to be the Way-shower, the Mediator, the only "name under heaven given among men, whereby we must be saved."

A NOT uncommon charge against Christian Science by those who are judging of it superficially, is that it is a reaffirmance of

Pantheism. To one who has caught but a small glimpse of its teachings, such a charge evokes a smile of amusement. In its essential nature, Christian Science is the farthest possible removed from Pantheism. So radically apart is it from every conception of Pantheism, that there is not the faintest analogy between the two.

This word Pantheism is perhaps as loosely and thoughtlessly used as any in use. It is often used as a term of reproach; as a term tending to convey some dreadful thing. Many good people hold up their hands in horror at its mere mention. It is compounded from the Greek words, Pan (all), and Theos (God), and is most generally used to convey the idea that "all is God."

Pan was one of the most ancient heathen or mythological divinities. According to the Egyptians, as well as the Grecian sages, he had neither father nor mother, but sprang from Demogorgan (the genius of the earth) at the same time with the fatal Parcæ, or Fates. Pan was adopted as a symbol for expressing the unknown origin of things, and his figure was supposed to represent the universe.

The worship and the imaginary functions of this god, were derived from the mythology of the Egyptians. He was one of the eight great gods they worshipped, ranking before the other gods, which the ancient Romans called Consentes. They regarded him as the emblem of fecundity, and the principle of all things. For this reason the Greeks gave him the name of *Pan*.

This conception has been handed down with classic literature, and every suggestion of the allness of God, is at once associated, by those familiar with the classics, with this mythological conception of Pantheism. Hence it is that the conclusion is so readily leaped to that the Christian Science premise, "God is all," can have no other meaning than that which they have been accustomed to give it.

It will be observed that Christian Science reverses the pagan statement, and instead of saying "all is God," it declares that "God is all." At first glance there might not appear to be any difference in these statements; but a little thought will show that there is all the difference that there can be between an affirmative and a negative averment. According to the former, all phenomena of the mortal senses were believed to be a part of that universe of which the god Pan was the figure. Hence every phase of that life which was believed by the ancients to be in

matter, was included in the term, *all*. Their conception, therefore, was of a matter-all; a matter-universe, based upon wholly material premises, instead of a universe where Spirit is the real, and therefore the all, and matter but the delusion of the personal, or material senses.

True, the Christian Science premise is that God is the Principle of all, and if the apprehension of this Principle rested with the perception of the five personal senses, the conclusion would be warranted that any statement which declares God to be all, would be in line with the Pantheism of paganism.

Christian Science, however, reverses this evidence of the personal senses, declares them to be false and delusive, and plants itself upon the Christ-platform that all is delusive which is not eternal, and only that which is spiritual is, or can be eternal. In other words, reversing the order of material philosophy, whether adhered to by atheist, agnostic, infidel or theologian, Christian Science distinguishes between phenomena and noumena, or the objective and the subjective. It plants itself on the Biblical teaching that God is Spirit. If he is Spirit, he cannot be matter, if by matter is meant entity and existence apart from God. Biblical scholars and adherents should accept one or the other premise; either that God is Spirit or that he is not. Accepting the former, they receive the Biblical teaching; accepting the latter they reject it. Where do they stand?

Not only does the Bible declare that God is Spirit, but it also teaches most emphatically that as Spirit, he is omnipotent, omnipresent, and omniscient. All who believe in one God at all, accept these three words as correctly defining God's character; and yet, after theoretically so accepting him, they proceed to deny him these attributes by setting up what they are pleased to term nature, as a something having a life and existence outside of him.

If nature is matter, and matter is a life or a something outside of God, then the Scriptural declaration that he is Spirit, and as such is everywhere, must be untrue. If there is an apparent difficulty here, Christian Science prefers to resolve it on the side of Scripture, and take its stand upon the postulate that God is true, and the man of mortal sense is the liar,—the deceiver. When Christian Science declares then, that "God is all," it bases such declaration on purely Scriptural ground, and on this ground it is willing to stand, all human philosophy and speculation to the

contrary notwithstanding. It accepts the expression "God is all," as meaning that there is but one Good and that Good is universal,—the eternal and ever-present Principle which is supreme Intelligence. Intelligence is Life, and Life is the factor, the all in all, of the universe; nay, it *is* the universe. But it is not a universe of matter. If we were driven to the necessity of choice between the old pagan conception of the universe: that all is matter, and that modern conception which declares it to be partly Spirit and partly matter, we do not hesitate to say, we should accept the former. A universe which is one, even though it be a universe of matter, is to our mind, preferable to a divided universe, one part of which is matter and the other part Spirit, the one at constant warfare with the other. Only upon the Christian Science ground that God is all and God is Good, and the Good is the only reality of the universe, and that all else is the illusion of the personal senses which constitute mortal man, can the Scriptural teaching be reconciled. Herein does Christian Science claim to have reached the solution of the problem, and any one seeing this claim to be Scriptural, will at once see it to be true that it is as far removed from Pantheism as possible.

Our text-book, *SCIENCE AND HEALTH*, thus speaks of Pantheism:

"The belief that God lives in matter is pantheistic." Page 100. "Every system of human philosophy, doctrine, and medicine is more or less infected with the pantheistic belief that there is mind in matter; but this belief contradicts alike revelation and right reasoning. . . . Pantheism, starting from a material sense of God, seeks cause in effect, principle in its idea, and life and intelligence in matter."

The careful student of *SCIENCE AND HEALTH* will find that it sets forth the only system of philosophy which is freed from the taint of Pantheism, because it is the only system which declares, and proves, the delusiveness of the personal senses in their supposed cognition of matter.

When those who pronounce Christian Science to be a reaffirmation of the pagan doctrine of Pantheism, shall be able to define nature and matter, and trace them back to their last analyses, and show that they have an origin separate and apart from God, or that in the true sense of the word, they have any reality whatever, it will be time enough for them to war against our system on the ground that it is grossly pantheistic.

PUBLISHERS' DEPARTMENT.

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.

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.

THE HYMNAL is of some 225 pages, and bound in two styles — cloth, and leather finish. Prices are,

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.

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.

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.

Copies when ordered for sale are furnished at \$1.80 per dozen.

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.

PLEASE remember that the Series are all out and no more are to be printed.

WE are now prepared to furnish "Genuine Oxford" Teachers Bibles. Descriptive Catalogue with prices sent upon receipt two cents. Also Descriptive Catalogue with prices of Bagsters Teachers Bibles sent upon receipt of two cents.

THOSE desiring SCIENCE AND HEALTH 68 ed. cloth for loaning to patients, and those not ready to purchase, can secure them at two dollars per copy, for the next sixty days. — E. J. FOSTER EDDY.

CHRISTIAN SCIENCE JOURNAL.

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

VOL. XI.

JULY, 1893.

No. 4.

MANHOOD.

Outline of a sermon preached in the Church of Christ, Scientist, Buffalo, N. Y., by the pastor Rev. E. R. Hardy, April 23d, 1893.

"To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory; whom we preach warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus." Col. i: 27, 28.

MAN'S development from one stage to another of conscious existence involves mystery, faith, hope, and fruition. Mystery involves the unknown. Through hope men become possessed with the desire to investigate, and through careful and thorough investigation we reach the discovery of Truth; when Truth is known, mystery is dissolved, faith has no longer need of wings to fly, and fruition yields the agreeable fruits that are man's by birthright,—dominion.

Unacknowledged forces are ever behind those which the world have known, awaiting discovery and development. Thought is the practical working energy of the world. It forms character, moulds experiences, and becomes the motive power to drive the wheels of progress. Thought itself, however, must be wrought upon by an energy outside the narrow

confines of what has been conceived as the human mind, before character takes the shape and comeliness that reveal the practical evidences of the Christ's redemption from so-called material forces. The present apprehension of what constitutes manhood is to be changed, transformed by Truth. The spiritual leaven of a woman is hid in the three measures of human knowledge, and this leaven, in the name of Christian Science, is stirring-into activity the latent elements of thought-force. This fact accounts for wonderful discoveries made during the past thirty years. The progress noted throughout the civilized world is in the direction of preparing man to escape from the self-corrupting elements imposed by material belief. Through purification from error in thought, Truth and Love enables us to transform our present mortal sense of manhood, and so present a character, which, like that represented in Christ Jesus, becomes the bread of Heaven to feed with spiritual food, those who seek the true and living way.

The progression which is being made in every occupation, while along the line of what is believed to be the discovery and operation of material law, is, after all, a school that is preparing thought to turn from purposes which only imitate the past, and, advancing out of former limitations and experiences, enter larger spheres of activity, broader views of life and of what constitutes manhood, and into greater responsibilities and usefulness. It is also being discovered that the only limitations known to hinder the discovery of spiritual Being is the mortal ignorance of how to produce a lens of vision that will enable man to penetrate the realm of the unseen.

Careful, thoughtful, earnest and thoroughly qualified men have sought to establish the theory of the co-partnership of matter and Mind, but to no avail whatever. A few years ago I listened to a lecture in Boston by Prof. Tyndall, one of the world's foremost physicists. His subject was "Man." At the close of an exhaustive discourse setting forth his analysis of the human body; he admitted that the man thus examined presented no trace of anything beyond what was to be found in the simple elements of material food. He

then closed his lecture with these words — as I recall them in memory: — “Finally, my friends,” said he, “after all our research, the results of which I have given you this evening, I am forced to again ask myself the question, What is man? And my only answer is that for the present, priest and philosopher, must together bow in ignorance.”

Throughout the desert of human uncertainty, thought traverses its own wilderness of doubts, and returns to its starting point of ignorance, unless it be guided by a “pillar of light” that proclaims a wisdom not to be found embodied in human, finite form. That the field of investigation is open to the discovery of unseen spiritual laws, as well as to the development of what is termed material phenomena, is evident when this apostle of the healing dispensation admonishes the Athenians to “seek God, if haply they might feel after Him, and find Him, though He is not far from anyone of us, for in Him we live, and move, and have our being.”

The discoveries that have been made in this century are not wholly confined to the so-called material realm, nor are visible effects entirely the outgrowth of material modes and methods. These are but poor counterfeits of that greater discovery of Divine Science, and the modes of development resulting therefrom in unfolding to human apprehension “the riches of the glory of this mystery among the Gentiles.”

When Paul said to these Athenians, “What therefore ye worship in ignorance, this set I forth unto you” he virtually said to every one unto whom God is a mystery, that a blind belief in Spirit was no longer to be the justification of the ungodly man. Mystery binds one with the shackles of ignorance, and fetters our free limbs with experiences of suffering. Six thousand years of delving in the realm of the material senses only serves to prove the wisdom of this world to be insufficient to enable one to keep the Mosaic law, much less the holiness of Life.

The present status of Christianity is also inadequate to do more than point to the perfect manhood of Christ Jesus as

the revelation of God to humanity. Progress, however, demands advancement, and development along the line of human achievements leads to the call for a higher demonstration of Christian character,— a more vital Christianity.

A Christianity that is both scientific and practical, both righteous and full of the deeds of love, has already come as Wisdom's response to human yearnings. It is *Christian Science*,— the "leaven which a woman took" and has hidden in the midst of the three measures of the world's elements of thought-food, — its science, theology, and medicine. This spiritual leaven is working marvelous results. It is changing the universal thought of humanity, but is particularly noticeable in the religious and medical world. It is stirring men to think, and to think for themselves. In the departments of *materia medica* it is leading not only to the relinquishment of the drugging systems of the past, but to instructing the sick, how, by changing their mental state they will become well. Religious thought is being convulsed at the discovery of its own ignorance and the impotency of its manhood. Religious belief is a house built on the shifting sands of time. The nominally good Christian, finds his utter inability to solve the mystery of the doctrine of Christ, or to follow in the works of Jesus sufficiently to see the powerlessness of evil, and heal the sick, and because of these conditions of thought he is becoming more and more dissatisfied with holding a form of godliness that denies the practicability of the healing power. He is discovering that the popular faith is too narrow for Christianity since it does not admit of receiving in understanding the power of the healing Principle. Already this spirit of investigation has led to weighing sectarianism in the balances that must ultimately weigh all religious faiths with *weight of character*,— spiritual might, and moral rectitude. Only when thus weighed, is the real status of manhood ascertained. Already the beam of the scale tips toward Divine Science, revealing to the uplifted thought and purified affection, something of the nature of "this mystery among the Gentiles, which is Christ in you the hope of glory."

The figure employed by the apostle as a vehicle of thought is a peculiar one, and yet it is one which represents very perfectly the advent of true manhood as it dawns in understanding upon the consciousness of one who comes to be instructed in Christian Science. The Hebrews were very bold of speech on matters where we seem to have become exceedingly sensitive, yet it is without offence that Paul at one time represents himself as a father who has begotten children in Christ; at another time as a mother in travail. Kindled with this form of imagery we see his thought carried along the figure until those children have advanced to the maturity of having obtained to a spiritual conception of God as the universal Father whose children are, in spiritual understanding, the offspring of His Love. Thus dawns in consciousness the spiritual idea of manhood that he describes in the words of our text as being "Christ in you the hope of glory."

Now the study of the Science of Being reveals the fact that a conception of manhood as being evolved from aught besides Spirit—from a material sense of life and its constituents,—gives birth to a belief, called mortal man. Jesus does not say that a mortal is *man*, but he does say to, and concerning this belief in darkness, "Ye must be born from above,"—from above this material sense, and again, "Except a *man* be born from above, he cannot see the Kingdom of God." Consciousness therefore must be uplifted out of the earth as material sensation, in order that manhood may be discovered as being in the perfect idea of its Principle.

The question as to what one must do to be saved from this wicked and adulterous generation will inevitably arise. Your answer in Christian Science will make the way plain and so explain the meaning of the Scriptures, that the mystery of the cross no longer hides from view the open highway to health and the Kingdom of God on earth.

If you would heal the sick, cleanse mortal thought from the leprosy of sin, and raise the dead into newness of life, into a living, palpitating faith, you should study carefully

the Principle upon which our Master founded his church. You must imbibe freely of the Scientific application of the Scriptures which shows you how man lives, and moves, and has his being in Mind instead of matter, since you cannot serve two masters and be at peace. Christian Science will separate the wheat in human character from the tares, and cast all thoughts of sin, disease and death into a pit that has no bottom,—no foundation in Truth. Study the character, or manhood of Jesus. Observe that he nowhere depreciates the true virtues of character as found in our mortal sense of manhood to-day; on the contrary, He teaches the importance of being faithful over the little that we know to be good, in order that this good may ultimately become the ruler over the multitude of thoughts; thus shall we learn how Truth and Love consigns all sense of evil to oblivion. Observe also how benevolent is his wisdom toward the virtues of morality, controlled by love,—toward honesty, industry, perseverance, meekness and truthfulness. These are the excelling qualities which are found to elevate human character above the mere appetites and passions. Nevertheless, these virtues, however praiseworthy they may be among men, are not sufficient to save from the dire effects of illusion. The Scriptures inform us, that "whatsoever a man sows, that shall he also reap;" and again, "a good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." Jesus also said, "either make the tree good, and his fruit is good; or else make the tree corrupt, and his fruit is corrupt; for the tree is known by (his) fruit." It follows therefore according to Christian Science, that the spiritual instruction of our Master, would lead man to the discovery of his Principle in Good,—to the fact that whatever good man does, believing it to be in man is not in him, but is God, the eternal Life and Love, whose Truth is in all goodness. This discovery in Science reveals the truth of manhood, as being "Christ in you, the hope of glory." Its understanding is full of good deeds, enabling every disciple to perceive, that, "with unveiled face, reflecting as a mirror the glory (character) of the Lord, we are transformed into

the same image, from glory (character) to glory (character) even as from the Spirit which is the Lord." 2 Cor. iii. 18. (Rev. Ver.) Character will thus be seen to reveal your status of manhood to-day, whether or not it be Christ in you. The character of Jesus if studied from the standpoint of Christian Science will not only reveal a manhood that calls forth human admiration, but it will be loved so truly by us, that we shall seek to embody every trait, and thus become heir, with him, to the glory of his spiritual dominion. Healing sickness is one of the first requirements enjoined upon the disciple, as showing to the world the divine nature of his healing Truth. This labor of love, while relieving the sufferings of the flesh, also sets forth the fact that the same Truth that heals the sick is also regenerative, making man every whit whole, "perfect as your Father which is in Heaven."

Right here we must needs touch upon a doctrine in Christian Science which challenges every human theory respecting the real nature of man. It is the doctrine that man *is* to-day the divine image of his Maker, co-existent and eternal with Him, "forever dwelling in the bosom of the Father." Popular theology, and corporeal sense deny this Truth, thus crucifying unto *themselves* the Son of God. Christian Science uncovers the sin of ignorance, and destroys illusion, by directing us to the discovery of harmonious Life, and the universe of expressed ideas, none of which include a single element of sin, disease, or death. The opposite theory viz: — that man was once upright, but has changed and has become the offspring of two creators, viz., matter and mind, dust and Deity or good and evil, is not in accord with the spiritual meaning of the Scriptures and is fruitful only in perpetuating discord and mystery.

Our Master combats the human doctrine that man is mortal, when he heals the sick and reclaims the sinner; and Christian Science comes to you as the Divine Comforter leading into all Truth, even the Truth whose knowledge makes you free from the claims of sin, sickness, and death.

Christian Science confirms our text in declaring that the

elements of divine Nature,—the power of God unto salvation — are already implanted in the fertile soil of human character, though they may be so obscured by false material belief, that not a ray of the sunlight of Science has penetrated the gloom sufficiently to develop their latent possibilities. Contrary to human theory, our Master nowhere defines man as flesh ; on the other hand, he seeks man's elevation in human consciousness to that glory which he had with his Father, before a material sense of existence obscured, "the Light which lighteth every man coming into the world." He sums up the whole purpose of the healing and saving ministrations of Love, and Truth, when, having risen triumphant through Mind, over the darkest mysteries of material sense, he kindly rebukes those who weep, seeking the living among the dead, and turns sorrow into joy by sending a woman to proclaim the essence of Christian Science Mind healing, viz ; — "Go to my brethren and say to them, I ascend unto my Father and your Father, unto my God and your God."

There are fruits of Spirit in all love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness and self-control. Cultivate affection for such, until you make them the prevailing influences in the life that is to-day. These characteristics of manhood, cultivated by Christian Science, dethrone the claims of evil in every form, exalting the good to the realm of Mind, wherein we have our citizenship in Heaven ; "From whence also we wait for a Saviour, the Lord Jesus Christ (the perfect idea of divine Principle) who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory, according to the working whereby he is able even to subject all things unto himself." (Phil. iii. 20, 21.)

Finally, in order that every man may be presented perfect in Christ, so that "we from henceforth know no man after the flesh," let me urge upon you the all important demand of this hour. Study SCIENCE AND HEALTH, by Rev. Mary Baker G. Eddy, for it gives to the world Christ's (Truth's) message by a woman. (See Rev. xii.) Its Science will unfold

to you a revelation of Good that makes as foolishness, all wisdom of this world, even while it leads you to "present your bodies a living sacrifice, holy, well pleasing unto God." And while teaching us to "be not fashioned according to this world" — of seeming sin, disease and death, it also reveals to you the transforming power of Christian manhood through "the renewal of your mind," thus enabling man to "prove what is the will of God, even the thing which is good and acceptable and perfect." (See Rom. xii. 2, Rev. Version.)

LOGIC AND RELIGION.

Do they believe? Evidently some of our legislation is anti-Christian although in the struggles of sects, war of creeds and pandering of demagogues, a fine hotch-potch of legislation has been made. Christ said, in that discourse which is the most fundamental of all his utterances, the spirit of which the world — Jews, infidels and all adore, "Not even a sparrow falls to the ground without your Father." And yet the laws made to compel Christian Scientists to hire doctors and which are demanded by a persecuting, jealous, sectarian spirit, a spirit that suspects devils are cast out by Beelzebub, their prince, sounds rather strange when contrasted with the text. Sparrows can't fall without the will of God, but infants may and doubtless do perish without your family doctor. Moreover, the usual accuracy of mankind is uttered by the babbling, clamorous press which infers that each death under the Christian Science practice is caused by negligence, while the eyes are closed to the enormous list of hourly perishing folk under the tender mercies of the regular faculty. Here are logic and religion combined.— *St. Joe Herald*.

WE have the pleasure of announcing that available space has been secured at the Columbian Exposition for the exhibit of Christian Science literature. The space is in the Publisher's Department in what is called the gallery or second floor of the great Manufacturers and Liberal Art Building, and is at the head of the great staircases at the northwest corner of the building. Every person going up the stairs will be confronted with our exhibit. The space will permit the display of several thousand books, and leave room for chairs, etc.

REPLY TO "A FRIENDLY CRITICISM."

M. G. WALTERS.

THE following are extracts from a copy of a letter written by me to a member of the M. E. Church, who is bitterly opposed to Christian Science : —

Reading your criticism on an article written by me entitled, "Free Only In God," I see at once that you do not understand the article which you so freely assume to criticise.

You take the mortal, or false man, spoken of in the second chapter of Genesis, 7 verse ; whereas I referred in my article to the man who was made in the image and likeness of God, spoken of in Genesis i. 27.

The prophet Isaiah disposes of the man (the mortal) of whom you speak when he says, "Cease ye from man whose breath is in his nostrils, for wherein is he to be accounted of." Jesus disposes of that kind of a man in John viii. 44, "Ye are of *your* father the devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the Truth, because there is no Truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it."

What a man for you to call the work of God ! In John vi. 63, Jesus sets this mortal at naught again, saying, "The flesh profiteth nothing: the words that I speak unto you, *they* are spirit, and *they* are life." Again in John viii. 38, we find that this mortal whom you call man is not the child of God, for said Jesus, "I speak that which I have seen with my Father: and ye do that which ye have seen with your father."

Isaiah speaks of mortals as "lying children ; children that will not hear the law of the Lord." Paul speaks of the man you believe to be the image and likeness of God as "the old man, which is corrupt according to the deceitful lusts." Eph. iv. 22. We also find that the false mind of this false man is "enmity against God: for it is not subject to the law of God,

neither indeed can be." Rom. viii. 7. We see here that Paul calls it the "carnal mind." And in Eph. ii. 12, we see that while believing in this man we are without Christ, being "aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world."

Paul writing to the Romans says, "They which are the children of the flesh, these *are* not the children of God: but the children of the promise are counted for the seed." Rom. ix. 8. You meet me on the ground that this "lie from the beginning," is fact, charging that God is its author, and say "that God knows evil" because this "liar" says he knows it. When error claims the right to enter heaven, we find in the parables these words: "Verily, I say unto you, I know you not." And in another place: "I never knew you; depart from me ye workers of iniquity."

You say you believe that God did set before his children, good and evil, and that his children have been given the power of choice to do the evil. In the parable of the "husbandman who sowed good seed in his field," we find that the wheat was a distinct kind of seed, from the tares which the enemy sowed; and while they both grew in the same field, they did not grow upon the same stalk. The wheat could not become tares, neither could the tares become wheat. Jesus gave the parable of the sheep and goats, which represent God's children, and the children of error. The sheep had no power of choice to become goats, nor could the goats become sheep. So, in the parable of the sheep and wolves: the sheep could not become a wolf, and the wolf could not become a sheep,—the best it could do in that direction, was to cover itself with the fleece of a sheep; but that did not make it a sheep.

Error, stalking about, professing to know God, was branded by Jesus as "wolves in sheep's clothing." Did the shepherd give to his sheep the power of choice to become goats, or wolves? No! They were sheep and could be nothing else. So, the children of the Kingdom of God are his children; and no power is able to "pluck them out of

his hand." Nor can they choose to become the children of death, error, and hate. One class belongs to the Kingdom of Light; the other to the kingdom of darkness. Paul asks, "What communion hath light with darkness; and what concord hath Christ with Belial?" Truth cannot become a lie. God is Truth, and has no concord with the lie. Truth *is*, and the lie is *not*. Light has no power to become darkness; Light knows no darkness. "In him is no darkness at all."

What does omnipresent Truth know of evil, or error; or what does infinite Light know of finite darkness? When Truth and Light appear, darkness and error "flee away."

You also say that there are "two kinds of freedom"; that the freedom of Truth is "bounded and circumscribed," and the freedom of error is "unbounded freedom." Will you please state what Paul meant when he said to Simon the sorcerer, "I perceive that thou art in the gall of bitterness, and in the bonds of iniquity"?

In Heb. ii. 15, Paul writes, "And deliver them, who through fear of death were all their lifetime subject to bondage." At another time he speaks to those who have perceived the Truth: "So then brethren, we are not children of the bondwoman, but children of the free." Jesus also says, "Whomsoever the Son maketh free, is free indeed." Does this look as though the children of evil, or error have "unbounded freedom"?

Pursuing this thought a little farther, we read in Rom. viii. 21, "Because the creature itself also, shall be delivered from the bondage of corruption, into the glorious liberty of the children of God." Again: "For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father." In Gal. v. 1. we read: "Stand fast therefore in the liberty where-with Christ hath made us free, and be not entangled again with the yoke of bondage."

The next reference I make is one which my critic will most reluctantly admit, unless he is able to digest Scientifically, the Word of God. It is this: "Which things are

an allegory : for these are the two covenants ; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all." Gal. iv. 24-26. I call attention also to the following words of Paul : "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female : for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

I think, taking it from a Scriptural standpoint, that you will have to fling to the winds your idea that the children of evil, or error, have "unbounded freedom," and that the children of God have their freedom "bounded and circumscribed." Such a statement cuts off entirely, to all who make or believe it, the omnipresence of God.

You say, "No one denies God the power of choice." This statement cannot be true since Jesus said, "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit, . . . for every tree is known by its fruit." Matt. vii. 18.

This illustration was given to show that good could not become evil, nor evil become good. Where then is there any necessity for the power of choice? Were this true,—that God has the power of choice for good or evil,—that same power would render him powerless ; rob him of omnipotence, and mortals would have a God fashioned after their own mind, which is prone to evil, and that continually. It is shown in the illustration, which Jesus gave of the good and corrupt trees, that it is impossible for good to become evil ; evil fruit does not grow on a good tree.

In Gal. v. 22, we find the fruit of the Spirit to be, "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance : against such there is no law." Could such fruit be gathered from those whom the corrupt tree represents? In the 19, 20, and 21 verses of the same chapter, we find clearly set forth the kind of fruit gathered

from such. ' Jesus said that "men do not gather grapes of thorns, nor figs of thistles." You say that "man, by disobeying gains by experience a knowledge of evil, or in other words an experience of the fear and remorse which guilt brings to the transgressor; which knowledge was before known only to God." The substance of this statement is, that man became a transgressor, by having the mind of God. Christ Jesus had the mind of God; for he said, "I and my Father are one." In Phil. ii. 5 we read, "Let this mind be in you, which was also in Christ Jesus." We are told by Jesus in John xvii. 3 that "this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." We see here, that to have the mind of God, is eternal life. Then how could man become a transgressor by having this same mind? No one who has learned, even the first principles of the "doctrines of Christ," will say that there is evil in the mind of God.

You further say "that man created in the image of God, and yet not possess freedom of the will, is a thing impossible to conceive." Now we as Christian Scientists know, that mortal mind is not the child of God (Good). Paul tells us, that, "The natural man, receiveth not the things of the spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

You charge Christian Scientists with looking upon this mortal man as a "portion, or reflection of divine Spirit, with a shadow of falsehood called the body." This is a great mistake. We as Christian Scientists look upon him as no part of God;—not a shadow of falsehood, merely, but falsehood itself, with no good thing in it. In Romans vii. 18, we read, "In me (that is, in my flesh,) dwelleth no good thing;" and Jesus, when addressed as good master by one who could see no farther than the flesh, replied, "Why callest thou me good? there is none good but one, that is God."

Paul was a fair representative of Christianity, and Jesus was the "fairest among ten thousand," and yet they both denied any goodness of the flesh. Jesus came to destroy the works of the flesh and the devil, and he demonstrated the

fact that he was master of the situation. He left on record, for the encouragement of all that "these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

Amidst the revelry and feasting of mortal (carnal) mind, the hand of God is "writing on the wall;" and although the mortal sense may pause in its revelry long enough to discern a portion of the hand that writes, yet they are wholly unable to read the writing, or find the interpretation thereof. They may call all the wise ones whom they think can interpret, the astrologers and soothsayers, yet none of them are able to interpret the writing. As Daniel in the olden time, was surely wise, and able to read the writing on the wall of the king's palace, so now, there are those who have "sought that wisdom from above" and are able to read what is being written on the wall which mortals have reared between themselves and God. This wall is spoken of by Paul in Eph. ii. 14. When the writing is interpreted, we find that this mortal sense of pleasure, power, wealth and pride, are doomed to destruction; and it is "weighed in the balances and found wanting;" that the kingdom of mortal, carnal, mind is "numbered and finished." Thus mortals, are awakened by the power of Truth to find that there is no life, power, substance or intelligence apart from God. Awakening to Truth, we find the wall broken down; the carnal mind of enmity, abolished; and where there "were twain" there appears now "one new man which is created after the image of God, in righteousness and true holiness."

Now if the "unbounded freedom" which the carnal mind thinks it possesses, is found at last to be only bondage may not the light which it thinks it possesses, be found also, to be great darkness? "If therefore the light which is in thee, be darkness, how great is that darkness."

OUR motto should be, "Charity for all, and malice toward none."

FILLING OUR OWN NICHE.

WILLIS F. GROSS.

READ Exodus xvii. 8-16. Jesus of Nazareth is to-day universally regarded as the greatest man of earth.

While he was great, and stood high above his fellow-men, he lived his own teaching: "Whosoever will be chief among you, let him be your servant." During his earthly life, he sought not his own, but another's good. His great desire was that he might be a faithful servant of God and humanity, and be permitted to do for mortals what he was able to do. If he mourned, as he did over Jerusalem, it was because the service of a pure, self-sacrificing life had been rejected.

His life was also a demonstration of his own statement: "He that humbleth himself shall be exalted." He was exalted higher and higher until he disappeared to corporeal sense. He was not exalted by personal minds, for he was nailed to the cross and crucified by those he came to save and bless. It was his oneness with the Father that exalted him, and all the efforts of error to cast him down, only enabled him to rise higher in the consciousness of the One Good.

His life teaches how necessary it is that we should be ourselves and not seek to be some one else. "Each individual must fill his own niche in time and eternity." (RETROSPECTION AND INTROSPECTION, page 86.) In Truth man's identity is established and there is no desire to change it. If such a desire should be entertained, it could never be realized. "Thou canst not make one hair white or black." "Who, by taking thought, can add one cubit unto his stature?" As mortals we may live in unconsciousness of our true identity, but we cannot change it, neither can we forever remain in ignorance of it. What is true of each individual will destroy the error that seems to enshroud the real man. Because we have our identity in Truth, we must also have our identity in Truth's destruction of error. We must find our right

place on earth before we can know our identity in heaven. As we find the one, we gain the other also. As we learn our identity in Good, or as we become identified with the good, we see the work God has for us to do. And as we do our work faithfully, looking to Truth for wisdom and strength, we gain a better understanding of our true being.

This was what Jesus did. He was willing to fill his own place. He had no desire to take the place of some one else. We discern his identity in Truth as we understand his work in Truth's destruction of error. "Thy will be done," was his oft-repeated affirmation. Those who became envious not only failed to bring out their own identity, but brought upon themselves the evil consequences of their sinful thoughts. Thus it will ever be. When we endeavor to fill our own place, we shall find happiness at our door; but when we covet the place of another we suffer discord.

At present some are called to fill the higher positions in Christian Science, and to do what sense calls a greater work; but we must remember that on the battle-field all cannot be captains and colonels. Some must fill the ranks of the private soldier. Some must command, while others must obey. Each is necessary to the other. The officers cannot succeed without the soldiers, nor the soldiers without the officers. Both have a common enemy to meet, and it is necessary they should fight together.

In the Scripture referred to is the account of Israel's battle with Amalek. Moses was the one chosen by God to bring the captives up out of Egypt and lead them through the wilderness. That was his identity in Truth's destruction of error. No one else could take his place. When the Children of Israel were mindful of the fact that Moses was filling his own place, and in so doing he was expressing the divine Mind, they gave heed to what he said, and were always successful. They went astray, and suffered defeat when they refused to obey the voice of Truth that spoke through their leader; thinking, perhaps, their opinion was as good as his.

On this occasion, however, they were willing to accord Moses his rightful place. They recognized him to be the

only one who could lead them to victory. In **SCIENCE AND HEALTH** we read: "God gives the lesser idea of himself to support the greater. In return the higher always protects the lower." The Children of Israel felt themselves to be the lesser in spiritual understanding, and Moses the greater. They realized the need of his protection, and were ready to support him to the best of their ability. It was clearly seen his place could not be filled by another. Joshua was the captain. He led forth his army to meet the enemy, while Moses rose to the hill-top of his understanding, taking the rod of God in his hand. And Aaron, his brother, and Hur, his brother-in-law (thoughts closely allied to the Moses thought), went up with him.

Did Joshua, and others, complain because Moses, Aaron, and Hur did not come down and fight with them? Did they think they were doing nothing? No! They realized Moses was doing more where he was, than he could possibly do if he were to come down and fight on their plane of thought.

"When Moses held up his hand, Israel prevailed: and when he let down his hand Amalek prevailed." But Moses grew weary and needed some one to support him, and Aaron and Hur stayed up his hands, "the one on the one side, and the other on the other side;" and Israel gained the victory. All because each was willing to fill his own place.

How different would have been the result if Joshua had desired to take the place of Moses, because mortal sense said he occupied a higher and less dangerous position. Or, if Aaron and Hur had refused to hold up the hands of Moses, saying: "God is no respecter of persons;" it will do just as much good if we hold up our hands, and it is not necessary that we hold up the hands of Moses. But the One Mind was acknowledged, and the victory was won, because each filled his appointed place.

The application of this thought to the present is easily made. In any age, there is but one Moses to bring the captives out of Egyptian darkness, and lead them through the wilderness. When man is controlled by divine Mind, he gives expression to Truth, and brings out his own identity.

God never appoints two to fill the same place. When Love prevails, each one, in humility, fills his appointed place, and harmony reigns supreme. The successful man is the one who seeks to find his own place, and then to fill it. He who seeks in honesty and sincerity is sure to find.

While we endeavor to do our own work, whatever it may be, let us remember that in Truth, there is no high, no low; no up, no down; but all the sons and daughters of God stand upon the same plane of thought, — the perfect consciousness of infinite Good. If in the present, another has gained a higher understanding of Truth, he possesses a better conception of his true being, and brings out his identity in Mind. In the present we need to bear one another's burdens. We need the protection of those in advance of us; and if we expect to receive it we must give them our support. The patient needs the protection of the healer; the student needs the protection of the teacher; and all need the protection of the Discoverer and Founder of Christian Science, who from her position in Mind keeps watch over the struggles of the faithful ones in the valley.

We help each other when we remember Truth has established our identity in time as well as eternity. If governed by Love, we shall in meekness and humility perform our God-appointed tasks, knowing it is necessary for our work to be done. The true disciple never thinks of himself as exalted above others because God has chosen him for a work that mortal sense would say is more important than that which another is doing. He only does his duty when he uses all his talents and improves all his opportunities. He has done so little compared with what needs to be done, that self is humbled and pride rebuked.

In the present, we can find happiness and prosperity only when we fill our own niche. If we get out of our place, or attempt to do so, we produce discord. How beautiful are the characters of those who have willingly occupied the places God has assigned them. He exalted them as a reward for their faithfulness. Our characters will express the beauty of Spirit, and we too shall be exalted, when we "go and do likewise."

THE SECOND COMING.

KATHLEEN.

Matt. 1, 18; Eph. 3, 17, 18, 19; Phil. 3, 20. — ROTHERHAM.

THE waiting Christ came to the world,
The Truth, through virgin thought imperaled,
Dawned slowly on the sleeping eyes,
Awaking wonder and surprise.
Yet waiting hearts saw joy afar,
The radiance of the morning star
That herald of the Life and Light
Which swept the darkness out of sight.
The waiting Christ of all God's years
Again to waiting hearts appears.
Still doubting Thomas stoops to feel
Where pierced the soldier's cruel steel.
Denying Peter, still with tears,
Mourns bitterly his coward fears.
But sweeping on resistlessly,
Above the mortal thought, we see
The Truth, with conscious power and might,
A victor in the Holy fight.
In stately majesty it moves.
Its work, its kingly birth-right proves.
No more in guise of Nazarene
Beside the Kidron's turbid stream,
Or on the Gallilean shore
With fisher-students, as of yore;
Nor in the earthquake or the wind,
The presence of the Lord we find;
No fiercely burning fire shall bring
To waiting hearts their looked for King.
But after these "a still small voice,"
Thou hearest, oh, my soul! Rejoice!
'Tis heard above the worldly din,
"A second time, apart from sin."
The "ardent waiters" know the tone,
And rise, their coming Lord to own.
Rooted and grounded in the Love,
Mighty to grasp the Truth above,
Christ's all-surpassing love to see —
God's fulness cometh thus to me.
Christ cometh to a waiting world,
And Joy, with banners all unfurled,
Flies shouting over land and sea,
"The Lord has come! 'tis He! 'tis He!"
Christ cometh to my waiting heart,
Where gladsome joy hath had no part;
But now her wings of light I see, —
The Lord hath come to me, to me!

LETTER AND ADDRESS OF DR. HUTCHINS.

WE have the pleasure of presenting to the field the following extracts from a letter written by Dr. J. H. Hutchins of Hampton, Iowa, to Rev. E. M. Buswell. Also a synopsis of the Dr's address delivered before the Austin Flint Medical Society of which he is the president, referred to by him in his letter. The manner in which the medical profession, many of them, are investigating Christian Science, is one among the many signs of the times pointing in the direction of Truth's establishment in the minds of men.

It is evidence also that the professional horizon is rapidly widening, and the days of narrowness and empiricism are numbered.

HAMPTON, IOWA, April 14th 1893.

My dear sir: — Allow me to thank you for your kind letter of March 8th. Also copy of local paper giving arguments for defence in your trial. . . . I am much interested in what the Science is accomplishing, and in Mind healing in general. To-day the address made by me at the meeting of the Austin Flint Medical Society will be issued by the press and I will take pleasure in sending you a copy. You will observe I took the liberty of quoting your letter almost entire as it proved to be just what I wanted. You will readily observe in my writings my want of familiarity with the Science, yet I think I advanced as radical thought as could have been presented to our society with advantage.

My paper was thoroughly discussed and the hall was filled by people, both professional and others, who were attracted there mostly by the title of my article. There were three ministers of orthodox churches all of whom are prominent. No one took part in the discussion, however, except medical men with one exception. That exception was Mrs. O—— of Colorado, who by chance was in the audience and was called out. She won the confidence of every one by her apt debate and direct answers to questions.

There was a business meeting after all papers had been read and discussed, and all except members of the society had gone, during which there was a resolution offered and seconded the import of which was to form the society into a committee of the whole to bring to justice all persons in our district who were practising medicine or midwifery, or the healing art, contrary to the State law. Christian Science was mentioned distinctly in the resolution, and it was it and it alone that drew it out. The discussion that followed was animated and sharp. I am satisfied that if a vote had been taken the resolution would have been carried by two-thirds majority. But the debate went on and I defended the best I could until presently the tide began to turn. Some

who were outspoken against at first, wheeled around and bore down the other way, until at last the man who offered the resolution asked to have it withdrawn and was warmly seconded by his second. It was withdrawn, but the debate went on until at last a motion was made authorizing the paper read by me to be published by the sanction of the society. This question was discussed thoroughly and finally when the vote was taken there were but three who voted against it.

I conceive that thus a victory was won for liberty and Truth in our society which will ensure earnest thought along the line of this extraordinary method of bringing health, purity and happiness to the afflicted of earth; and the medical fraternity are saved the liability of taking untenable and unreasonable ground against this Truth with which they are now so unfamiliar.

In a subsequent letter the Dr. writes:—

I have no objection to your using my address before the Austin Flint Medical Society with my name attached or otherwise. If there is anything in it of use to the world, the world is entitled to it, and welcome to it. I have tried to make my remarks conform to truth and I am not afraid of truth."

Synopsis of the address:—

There is no city in this commonwealth and scarcely a hamlet where marvellous tales are not told of healing diseased persons by some mysterious process of the mind. This is true I believe with every commonwealth in this great union. Men of the medical profession decline to say much about these cures, and so far as I know the expressions made by us with reference to this matter are not, as a rule, of the most complimentary kind. It has not been my fortune to hear from a great teacher in our profession, this subject dwelt upon at any length, nor have I seen a fair discussion of its merits or demerits in medical literature. I cannot at this time attempt to discuss the subject exhaustively, neither do I consider myself able to treat learnedly any part of it. Yet no manner of healing should attain so much celebrity as this mind healing has without the medical profession being fully informed with regard to its history, its theory and practice, and its merits and demerits.

This paper is written with the hope that it may be the means of directing candid thought of professional men to a subject which has attracted the attention of so many of our intelligent patrons. Man's dual nature is generally conceded by the profession, but anatomists, physiologists and chemists have always been too busy with the material man to give serious thought to his spiritual condition as a cause of disease. Even when the mental faculties are deranged we are taught to look to the brain and nervous system for an explanation of the cause, scalpel and microscope failing to discover anything pathological, no further evidence is thought to be obtainable.

There are many reasons why there should be an increased and intelligent investigation of the relations that exist between mind and body, and of the physical phenomena manifest under exercise of positive

mental power. In bringing this subject to the attention of the gentlemen of this society at this time, I repeat as a historian might, what has been done, which in itself suggests marvelous possibilities. We read in Hamlet:

There are more things in heaven and earth, doctor,
Than are dreamt of in your philosophy.

As we study this interesting subject of mind healing the truthfulness of the couplet is appreciated.

Mental healing may be defined as a relief from physical ailments by the application of metaphysical law. This law applies to all diseases and, so far as can be learned, with equal efficiency. In fact no operator in this line cares to know the pathology or physical condition presented to him for correction by the applicant. The disease may be acute or chronic, severe, as paralysis of a limb, or slight as an aching tooth, yet each and all receive the same treatment. One potent remedy sufficeth for everything. These assertions apply to mind healers, as such, not to a few experimenters, whom I may mention incidentally in these pages.

Mind healing seems to have been first practised by Jesus Christ. The apostles of Jesus were enabled to heal diseases by mental influences induced by prayer.

Sacred history teaches us that the results of Christ's work were always perfect, and save in one instance, instantaneous, and that of the apostles also were distinguished by the same thoroughness and rapidity. Since the apostles' time the power of operations along this line seems to be limited and results questionable as to time and permanency. Christ's operations rank first in power. The dead were raised; those born blind were made to see; those paralyzed from their birth were made to walk; all such manifestations exceed modern skill. He also restored limbs that had been removed, and just before his crucifixion, he restored an ear that had been stricken off, for the servant of the high priest. Marvelous power was also delegated to the apostles. Tabitha lay dead, Peter, after prayer, said, Tabitha arise, and "he presented her alive." Paul commanded a man of Lystra, a cripple from his mother's womb, who had never walked, to stand upright on his feet, and "he leaped and walked." Paul also restored the dead to life, and it is said he healed the diseases of the entire population of the Isle of Melita.

The theory of this branch is that all sickness is the result of sin. Sin the cause, sickness the effect. This sin may be the act of the individual suffering or of his ancestors. Christ's atonement avails for sin and all its consequences. Death is one of the effects of sin, since the atonement avails for sin and all its consequences, it also can relieve mortals from the power of death. It is understood by most who adopt this theory that God heals in answer to prayer without the use of any other means.

Passing now to the consideration of the most modern and most popular method of mind healing we have for our consideration the Christian Science healing. This method, so far as I can judge, presents the best average results of any since the time of the apostles. The Science

inculcates a pure and beautiful religious thought, the healing ability being simply an incidental endowment which accompanies a thorough knowledge of the truth, and a life spent in harmony with God's laws.

Mary Baker G. Eddy, author of *SCIENCE AND HEALTH with Key to the Scriptures*, says: "In the year 1868 I discovered the science of metaphysical healing and named it Christian Science." This is the first sentence in the first chapter of her book referred to above. A few pages further along she very graciously mothers all that is good in both faith cure and mental science. Hers is truly a wonderful production. It has gone through already its seventy-fifth edition, containing 651 pages and is published by Dr. E. J. Foster Eddy of Boston. Rev. E. M. Buswell, of Beatrice, Neb., the leader of Science as applied to healing in that state, says in a letter to me of recent date: "*SCIENCE AND HEALTH* and the Bible are our only text books." Thus you see we come at once upon the origin and fundamental literature of this Science.

Reading at random in *SCIENCE AND HEALTH* we find food for thought and material for discussion on every page. As my time, space, and ability is too limited for giving a critical review of its merits and demerits I shall attempt nothing farther than to quote a few sample expressions, simply premising that no book has presented to me more new and entertaining thoughts. She says that, "The principle of divine metaphysics is God, its practice is the power of truth over error, its rules demonstrate Science. Christian Science is natural, but not physical. The true Science of God and man is no more supernatural than is the Science of numbers, though departing from the realm of the physical, as it must." Some may deny its right to the name of science. Again, the Science is defined "as the law of God; the law of God interpreting and demonstrating the principle and rule of universal harmony."

Rev. E. M. Buswell in the letter before referred to, says: "We understand that God is Life and we take the scriptures for our guide to Life. We try to turn the thoughts of all who come to us away from self, sickness, sin, death, toward God, who is Life, Truth, Love. It is God that heals, not us; he is no respecter of persons, hence all can find relief in him. Jesus showed us the way. As far as we understand and obey him, we are enabled to prove his promises. Divine Love will destroy the fear that seems to be controlling the sick much more effectually than any of mortal man's experiments."

As an illustration of what these principles, when applied for relief of physical ailments, may accomplish I narrate here two cases, which are entirely authentic as any of you may demonstrate. Miss Bessie Morris, of Charles City, sustained severe injury to a knee; walked on crutches for three months; grew worse. I give the narration of her cure as she herself has written it in a letter bearing the date of March 11, 1893. "A Scientist came to Charles City and treated a friend of mother's. I never saw her, but mother became so interested in the thought advanced and power shown that she could talk of nothing else. On coming home one night weary, discouraged, and almost ready to give up, she told me of this healing power. I made some positive statements such as 'no faith cure woman shall get hold of me,' but she insisted on my listening

and said: 'Bessie, Christ's power is the same to-day as it ever was.' Suddenly during the talk the consciousness of that power came to me. I replied, 'Mother, he can do it, I can walk,' and I did walk, as much to the astonishment of my mother as anyone. I walked up stairs to bed that night and from that on walked without the aid of crutches."

Mrs. Julia Coyle, of Monticello, Iowa, now aged thirty-five years, mother of three children, had been extremely sickly all her married life. In 1884 a tumor developed in her abdomen which caused her extreme pain and increasing debility. About May, 1888, she took to her bed. Her local physician, Dr. Miric, asked for assistance in the case when Dr. Gilbert, of Dubuque, saw her. Finally, after nearly a year had passed eminent counsel was solicited and Dr. Ludlum, of Chicago, was summoned to the case. It was determined by the combined talent that removal of the tumor was the only means by which any hope of relief could come. To let it remain was certain death, as the vital forces were rapidly diminishing. To remove it promised much in the way of cure. Accordingly an operation was determined upon, and on the 26th day of Feb., 1890, Dr. Ludlum, of Chicago, assisted by Drs. Miric and Hunter, of Monticello, and Dr. Gates, of Oxford Junction, began an operation. Mrs. Coyle manifested great courage during the day and was cheerful when conveyed to the table where preparations had been made for the operation. The abdomen was opened by an ample incision and the tumor carefully exposed. A consultation was then had and all physicians present agreed that to proceed was sure death to the patient while there on the table. This conclusion was communicated to the husband and by his direction operation was abandoned, and the wound was closed. The patient rallied slowly from the shock and consciousness came to her, bringing a knowledge of the old conditions increased by the effects of the incision and manipulation of internal structures. She barely had vitality enough left to keep her alive. The wound healed kindly, and by the end of six weeks' cicatrization was complete, but her physical condition was worse than ever. Mrs. C. has a sister, Mrs. Mary O—— who is a Christian Science healer, and who, of course, possesses unbounded faith in the power that may be brought to bear for the healing of all diseases through that Science. Aid from this source had been suggested to Mrs. Coyle, but with emphatic expressions she denounced the craze and denied the power. Mrs. O—— was informed daily by letter of her sister's condition and two weeks after the operation paid her a visit and offered her aid. This was positively declined. Six weeks later, however, while in the greatest agony and a fit of desperation, she submitted to a secret treatment from the Science healer. The treatment was followed by an immediate relief from pain, which continued uninterruptedly. A few hours later, at two o'clock at night, she could retain the secret no longer, for she felt such a relief that expression forced its way, and she then acknowledged to her husband, who sat by her, all that had been done, during the day before. She exclaimed: "I am free from pain, I feel well, and I believe I can walk." The husband, dazed by her expressions and incredulous of her impressions bade her try. To his utter

astonishment she laid the coverlets back, arose from her bed and walked about the room. Her renewed life continuing, she rode on the street in a carriage next day, and from that day to this she has been free from pain and disease of every character. Previous to this, she had not borne her own weight on her feet for eleven or twelve months and had been a helpless invalid for about eight months. When pain ceased and strength returned the tumor was lost sight of, and now after two years and eleven months there is no evidence of tumor or ill-health manifest, but on the contrary the most wonderful perfection of bodily health, mental vigor, and cheerful disposition, is exhibited in her person.

ASPIRATION.

Do not grovel in the dust,
Do not let your talent rust,
Work and pray and love and trust,
You will win.

Rise above the care and strife
Of a vain and selfish life
Where the air with peace is rife:
Free from sin.

Braver yet, and braver climb,
Till you reach the heights sublime
Of a sweeter, holier clime,
On the mount.

And from out that lofty height,
Like a watch-tower in the night,
You will shed a radiant light,
All abroad.

And "some traveller o'er life's main,"
Weary with the stress and strain,
With the heartache and the pain,
May his fainting hope regain,
And thank God.

—Jennie Walbridge Briggs.

THE Rev. Dr. Moffat, president of Washington College, in a sermon recently delivered in the First Presbyterian church of Scranton, Pa., said: "You hear a great deal about faith-cure, mind-cure and Christian Science. Don't be afraid of them. They have facts to back them up, and *facts* are stubborn things."

FREE MORAL AGENCY.

EVA R. WERTZ.

For the law of the spirit of Life in Christ Jesus hath made me free from the law of sin and death. Rom. viii. 2.

AMONG the many doctrines of Old Theology, there is one that has caused great contention, yet strange to say, it is generally believed in its material sense. I refer to the doctrine of what is called, "Free Moral Agency;" and it can perhaps best be explained, by replying to the question, "What is a free moral agent"? I will give the definition of the words from Webster which bear upon this question, "Free"; "being at liberty"; "Moral," "Pertaining to practice or manners, in reference to right or wrong"; "Agency," "Quality or state of action." Men agree that they are in bondage; that they are held some how and in some way from doing what they think is right, but they do not know wherein their bondage lies or how to free themselves from it.

The understanding of Christian Science is the means by which this Goliath, before whom the children of Israel stand in awe, is slain. It commences with the Truth of Being which declares that the nature, and being of God (Good), is entire freedom from all bondage to sin, sickness, and death. This Light reveals the darkness in which they are seemingly enveloped, and, by knowing Truth error is divested of all claim to Truth, being unlike and opposite to it.

This understanding of Truth, with its consequent uncovering of human mistakes, constitutes that condition of mind we call moral, or able to discern the right, in contradistinction to evil or wrong. This understanding of God restores man to his birthright as "the image and likeness of God," in which he is in that "agency, or state of action" where he is "free," or at liberty.

What is it to be moral? Is it not to be good, honest, and law-abiding. Can a man be truly moral and do, or think or wish evil? Is not a moralist one who expounds the teaching of right, in opposition to all human notions, concerning the pleasures of sin and wickedness? Is a man in bondage to sin, free? Mortal mind has a wholly mistaken sense of true freedom. In its fool-

ishness it fancies that destruction of the moral law, and consequent liberty to revel in sensuality is freedom. To be free, it thinks, means to be free from the restraints of the Ten Commandments and able to commit all manner of sin without suffering any penalty. There are those who profess Christianity and who do not outwardly break the moral law because they are afraid of the consequences, who really think a life of sin, is pleasanter than a life of righteousness. It is not uncommon to hear people say that if the fear of "eternal damnation" was taken away men would have nothing at all to keep them from sin; which is simply an acknowledgment of the power and fascination of sin. Let people be honest, and no longer think to deceive God by hypocrisy. "God is not mocked: for whatsoever a man soweth, that shall he also reap." Remember, the mind governs the body, and thought is a thousand times more powerful than the word; so no matter how much morality you may talk, if you really love the world with its obnoxious practices, and would follow it, if it were not for fear, you are sowing the seed you must surely reap in spite of the mountain of deceit you are hiding under.

The doctrine of "Free moral agency," has troubled me not a little for I was taught to believe it meant a man was free to choose either the good or the evil; but Christian Science with hand of mercy, points to the fact, that morality and sin can not walk together, any more than can freedom be slavery.

How refreshing is the thought that we are free like Paul to go forward, no longer bound by "the law of sin and death," that knowing our true self to be the "image and likeness of God" we know that we are free to do good only!

But says one, "Couldn't I steal if I wanted to"? In answer I will say that SCIENCE AND HEALTH, says that "every thing is Mind," and that the outward universe is the expression of thought. Back of every declaration such as "I can steal if I will" lies the foolish human claim "I can overthrow Omnipotence." Let men beware of such thoughts, for it follows that you never will steal unless you first think you can do so, and the phenomenon we call theft, is the attempted proving of this lie which has no power out side of mortal belief.

Is it wrong to steal? "Thou shalt not steal" saith the Scripture, which lays down the law for human action, and also states the impossibility of taking away, that which is the good, and the true.

THE MOTHER CHURCH.

MRS. M. F. BERRY.

Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste?

Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages, earneth wages to put it into a bag with holes. Hag. 1: 4-6. 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.* Mal. 3: 10. Who-soever lays his earthly all on the altar of Christian Science, may to-day drink of Christ's cup and be baptized with his baptism.—SCIENCE AND HEALTH, 360, 17.

WHIO can think that the hand of God is not over this hour, that we should be having these Bible lessons at this time when we need so many reminders that the house of God in Jerusalem (Boston) is waiting for us to come up "as one man" with our love, our desires, and our cash? Do we, as Christian Scientists, mean what we say, when we say that we desire to see the symbol of our faith the, "Mother Church," in Boston? If so, why do we not produce the wherewithal, which will reveal it? The land has been made visible through the love of our Teacher. What kind of disciples are we that we do not bring the structure into view?

A few sacrifices on our part is all that is needed; but error puts us to sleep on the subject, and we look at each other as if it were any body's business but ours, and ask, "When is it to be builded?" Well, it is to be builded when we can trust God a little farther than we have yet done. We feel we can trust Him with our lives, but our pocket books are not yet quite given into His hands. Now if we understand what we are talking about, and there is really no future to be provided for, and no fear of want because the earth is the Lord's and we are his children, why do we not give him his own when he calls for it, as honest stewards should?

Those who are not Christian Scientists seem to have less fear than we, and are putting millions of dollars into buildings for a six-months' Exposition because they think it will promote

brotherly feeling between the nations, while we, claiming a better understanding of what true brotherhood is, are allowing our cause to lag for want of a visible proof to the world that Christian Science is thought by its adherents to be worthy of some outward expression.

Hundreds of poor people have saved their money to visit Chicago and see the sights, which will be but as a dream when it is over. Are we denying ourselves as persistently, to save our money that we may have an Exposition in Boston? Our Exposition will be more than a six-months' one, and those who come to it, will see spiritual things instead of material; and they will see their way clearer and clearer unto the perfect day. O let us not talk so much with our lips, but let us speak with something more substantial! Saying Lord, Lord, will not admit us to the kingdom of heaven, but self-sacrifice *will*. "Where our treasure is there will our heart be also."

If we are in earnest, and can keep awake long enough, the house will soon be brought into view, "for what is to be, is already." I have thought that I had given all I could afford to, but I have not; and no one has. We can all give as much more, and be all the richer for it. Giving to God does not impoverish, nor does withholding enrich us. Now let us forget self and fear of any future needs, and bring in our gold and silver that the house of the Lord may be builded.

SIMPLICITY.

LAURA C. NOURSE.

And the common people heard him gladly. — MARK 12: 37.

IF we give to this text the meaning commonly given it by our commentators, we understand that it was the poor, the unlearned, the great mass of the ordinary population, in contrast with the priests, the rabbis, and the self-righteous Pharisee, who listened gladly to the Saviour's words. To these he spake the word of Life so forcibly, so pointedly, with such purity of thought, and terseness of expression, that it reached the common heart of the common people and became to them the bread of life, a religion suited to their every-day needs. There can be found in all the recorded words of Jesus no attempt to impress

upon his listeners by rhetorical flourish, or high sounding words, his superiority over them. This fact was established by his life and works and needed no words to impress it upon the consciousness of friend and foe alike. His life was a simple life; his words were simple words that a child might hear and understand.

Paul, sitting at the feet of Gamaliel, learned in all the law and customs of the Roman nation, convincing by the power of his eloquence, and compelling by the force of his argument his very enemies to be at peace with him, used only words easy to be understood. So of all the apostles; so of all the evangelists. Back of their simple words of truth and love, lay the compelling power of a pure life; a life in harmony with their words and which was, of necessity, made manifest by their works.

The religion of Christ is a simple religion. Its exponents must be a simple people; else, to-day, we shall lose our hold upon the common people, and the rubbish of our words will cover and conceal the practical workings of our faith, and we shall again founder upon the rock of a religion of words without deeds which is as "clouds without water."

Possibly my attention has been called to this subject more closely because my work is largely among a class of people little acquainted with the English language to whom the "high" and "heavy" words of our mother-tongue are so many stumbling blocks. These often say to me, "We can understand if you use simple words, but we do not know the heavy words." Many of these people are eager for the Truth, and unless it be given them in simple words, they must go away unfed and unrefreshed.

Our JOURNAL, at this stage of our work, is our very best medium for voicing this Truth to the world. Need we do more than suggest to its corps of able contributors that the articles in it most eagerly sought after, and oftenest read, are those couched in common words; bringing out clearly and concisely the foundation principles of our faith, and verifying their words by the deep and heart-searching experiences of such as are striving to demonstrate the truth of Christian Science?

Let us learn wisdom, that we may be able to comprehend the apostle when he says—1 Cor. 14: 19, "I had rather speak five words with my understanding, that *by my voice* I might teach others also, than ten thousand words in an *unknown* tongue."

Love is our highest word, and the synonym of God.—*Emerson.*

IN A FALSE LIGHT.

MEMBER OF CHRISTIAN SCIENCE FAITH EXPLAINS SOMETHING OF
THE TENETS OF THE FOLLOWERS OF REV. MARY B. G. EDDY.

TO the Editor of The Globe: In your issue of April 25 you publish an article headed "Rowe's Religion," which purports to give the views of Christian Scientists upon certain questions, and alleges that a so-called "Immanuel child" is "a new belief that divides Christian Scientists."

We are aware that there are persons claiming to be Christian Scientists who make all sorts of pretensions in the name of Christian Science. Many of them teach and talk of nearly everything conceivable excepting true Christian Science. It would seem from the interviews published in connection with the article in question that your reporter called upon that class of persons.

Will you do us the justice to say that there is a National Association of Christian Scientists, which has a publishing society for the promulgation of its literature, with headquarters at 62 Boylston st., where it has been established for upwards of four years. Here also it publishes a monthly magazine called the CHRISTIAN SCIENCE JOURNAL, quarterly Bible lessons, tracts and other literature. The JOURNAL has been published in this city since 1883.

This association has had a church society which has been holding meetings every Sabbath since 1879, when it was organized with Rev. Mary B. G. Eddy as its first pastor. For over three years past Rev. L. P. Norcross, an ex-Congregational minister, was its pastor. Recently Rev. D. A. Easton, also an ex-Congregational minister, was called to the pastorate, and he preaches the Gospel from the Christian Science standpoint every Sabbath at 10.30 A. M. at Chickering Hall, where also a Bible class and Sunday school are held. It has a large membership and an average attendance of more than 500.

Will you also permit us to say that the persons mentioned in your article (with the exception of Mrs. Bangs), are not members of this church, and are not known to the members of this church as Christian Scientists; also that the members of said association and church are not divided upon the question of such "Immanuel

births" as that referred to in your article, as they do not believe in any such nonsense. They should not, therefore, be placed before the public in the false light in which your article placed them.

Those constituting the association and church are adherents of Rev. Mary B. G. Eddy, the discoverer and founder of Christian Science and the author of the only text-book upon the subject, "SCIENCE AND HEALTH, with Key to the Scriptures."

It would be as absurd for a Calvinist to repudiate the writings and authority of Calvin, as for a Christian Scientist to repudiate the works and authority of Mrs. Eddy. Whatever rights and privileges as individuals the persons referred to have, they are not entitled to the name of Christian Scientists any more than one who disavows Calvin, is entitled to the name of Presbyterian; nor should Christian Science be held responsible for their beliefs or vagaries.

Any persons, including newspaper reporters, who sincerely wish to know what the claims of true Christian Science are, can learn of them by calling at the rooms of the association, at 62 Boylston St.—*Boston Globe*. I

OF ALL THE DOCTORS—WHICH?

CHICAGO, April 23.

Editor of the Herald:—There have been intimations not a few in the press of the country, notably in the *Northwestern Christian Advocate*, that the legal authorities should interfere and prohibit Christian Scientists from persisting in their treatment of the sick until death.

A Mrs. Nichols, of this city, died some time ago under Christian Science treatment. Her friends implored her, so the story goes, to accept medical aid. But she declined all help except that of her Christian Science doctor and died, upon which her doctor was arrested and bound over to the grand jury, and the editor of the *Northwestern* says "the issue should be pushed to the limits of the law." Will those who are so sensitive to the rights of the sick that they would deny them the right to choose their own doctors inform us whom they should be compelled to choose? It is not quite certain that, if they should have been allowed to select the doctor, Mrs. Nichols would have recovered. Medical science is not an exact science, and no treatment will insure a cure. No school of medicine has, because of its merits, the "right of way" in the community. The "regulars" discredit all others on general principles. The "eclectics" are divided and denounce each other and all others. The "mind" and "faith" curists, "psychopathsists," "mesmerists," and "spiritualists" are of many kinds and colors, and

mutually distrust and reject each other. The "big-pill" doctors ridicule little pills and "high potencies." The "little-pill" doctors charge back "more harm than good"; positive injury, poison, death, upon the "quantum sufficit." What can a grand jury do? On any grand jury you will probably find several schools of medicine represented. Will the editor who says "the issue in the case given should be pushed to the limits of the law" suggest what kind of a doctor Mrs. Nichols should have called? There is no class of doctors that cure all their patients. One says calomel will cure; another says it will kill. The same is said of other drugs. Which doctor shall be arrested and bound over? It is a question of "bread pills" and water against the whole *materia medica*. Would it not be well to remember that this is a free country; that the right of private opinion and judgment in matters compromising the equal rights of others is sacred and beyond the jurisdiction of juries and judges? — W. G. E., *Chicago Herald*.

Rev. Dr. E. C. Bolles (Universalist) was reported in a recent issue of the N. Y. *World* as preaching a sermon on "Fighting vice on wrong lines."

"Here in this great city," said the speaker, "we are almost continually fighting against disease; laws are passed at Washington and ports are considering what they may do to prevent its entry. We know in these days that we are fighting a germ of poison a thousand times too small to be seen by the naked eye. Because science tells us these things are not sent from God, but have a well-known origin, so we learn that there is a cause for everything and we look to science for the cure. Should spiritual science and sanitation be less than the physical? Do you believe that the causes of moral disease are any less susceptible to science than bodily afflictions? If not, it becomes our duty as *Christian Scientists* to search out the root of the evil and determine the cure."

The following letter was written in acknowledgment of the gift of a beautiful boat presented by the students and friends of Toronto, to be placed in the pond at Pleasant View. The boat contained among other decorations a number of masonic symbols. At the request of the donors the letter is permitted to be published.

CONCORD, N. H.

Beloved Students: — Each day since the arrival of our beautiful boat and its sacred presentation poem, I have said, Let me write.

My first impression was to indite a poem, my second, a psalm, my third a letter. Why the letter? Because your dear hearts expressed in your lovely gift such varying types of the truest earthly affection, shaded as the autumn leaves with brighter hues of the spiritual, that my Muse lost her lyre, and a broken chord was the result.

Then the psalm seemed bound by Olympus, more than the strains of David, and I turned my answer into a common-place letter. Poor return is it not?

The free-masonry about our boat wakened such a human fiber in memory that I long to say to the Masonic brothers: "If as a woman I may not unite with you in free-masonry, nor you with us in Christian Science, yet as friends we may feel the touch of heart to heart and hand to hand, on a broader basis and an unselfish foundation, even the level of friendship and the square of moral sentiments and religion."

Now my dear students, you may have pointed to these kind participants in beautifying the gift that I received, our spiritual points and heavenward steps above the plane of matter. If so, I may hope that a closer link hath bound us all. Across lakes, into kingdoms, I can reach out my hand to clasp each one of yours with this silent petition: May the Kingdom of Heaven come in the hearts of you all.

With love and thanks from my son, I am lovingly yours.—MARY B. G. EDDY.

We have pleasure in announcing that a full and interesting biographical sketch of Rev. Mary B. G. Eddy, together with two portraits, have been published in the National Cyclopaedia of American Biography, of which Messrs. James T. White & Co., of New York, are the Publishers. The sketch and portraits will appear in the third volume, which has just issued from the press.

It is expected that the work will be completed in twelve volumes, but as the world moves, and new personalities are continually spring into prominence, it can be extended indefinitely. Three additional volumes are about ready for publication, and with those already issued, cover the great leaders in our history, while those prominent in various sections, who cannot be omitted from such a work, will find place in subsequent volumes.

The scope of the work is broad, and covers ground heretofore uncovered. It is said by the Publishers to be "the history of the United States as illustrated in the lives of the founders, builders, and defenders of the Republic, and of the men and women who are doing the work and moulding the thought of the present time." It is edited by distinguished biographers, selected and approved by the most eminent historians, scholars and statesmen of the day. We have seen the first two volumes, and they seem to fully meet the claims of the Publishers. One of the portraits of Mrs. Eddy is from the last photograph taken of her, with which so many Scientists are familiar, and is somewhat larger, and the other is a marginal vignette.

In view of the expense of the work, and the wish expressed by many Scientists to procure it, Messrs. James T. White & Co. have made the unusual offer to sell these volumes on instalments of \$2.00 per month, and to Christian Scientists who do not feel able, or who do not wish to take the entire set, Messrs. White & Co. will sell the third volume separately. This will enable all to obtain this valuable work, and we feel sure that many will avail themselves of the opportunity.

"The National Cyclopaedia of American Biography, published by Messrs. James T. White & Co., is original in its expert arrangement, and of high importance as a book of information and reference. I hope every Christian Scientist will have it." —*Mary D. G. Eddy.*

NOTICE.

ALL contributions for the Church Building Fund should be sent to Stephen A. Chase, treasurer, Box 136, Fall River, Mass.

NOTES FROM THE FIELD.

I REJOICE to see the progress our Cause is making all along the line. How well loyal Scientists are beginning to understand that they must all shout together if the walls of Jericho fall,—that is, the backbone of error be broken! All humanity will sometime be freed from the bondage of the senses, and “He whose right it is shall reign.”

I came over here very unexpectedly three months ago. My first “demonstration” was meeting a lady to whom I had a letter of introduction, on the ship in which I crossed. We soon became good friends.

About two weeks after our arrival she suggested that we invite to our meetings two young ladies whom she knew were interested in Science. From that my work began. I would go to their houses to meet people they invited, to give a Science talk. The people I met in this way would in turn invite me to meet their friends, and give a Science talk. In this way I have personally “talked” to more than one hundred and fifty people.

I have now in my possession fifty or more letters thanking me for the pleasure and profit they derived from listening to such explanation of Science as I was able to make. One woman of the world wrote: “It is the greatest moral tonic of the age.” Another writes me that since reading SCIENCE AND HEALTH it has spoiled her for much of the literature she had formerly read. I have sold two dozen copies of SCIENCE AND HEALTH, and a publisher has promised to fill another large order for me.

I am still living in my trunk. I thought I should leave a month ago, but patients that I had taken were not in a condition for me to leave, and many opportunities for proclaiming Truth made me feel that it would be wrong for me to desert the field. I cannot now say just when I shall leave. Some one will have to come here, for a great work can be done. It will take time and will require tact, patience and great spirituality, for London is a Sodom. There is much wickedness in high places.

A clergyman who was present at one of my meetings told the people after I left, to take all “they could of my healing, but not to listen to my religion.” A clergyman’s wife to whom I talked,

to my face, said it was all lovely. A few days later she told another lady that it was "the work of the devil." The lady quickly replied: "What can you be thinking of? teaching you to love God supremely and your neighbor as yourself, the work of the devil!" "But," replied the clergyman's wife, "We must suffer and have sorrow." "Ah!" retorted the other lady, "but Christian Science teaches that suffering is the result of sin, and not from God."

One case of healing I have had is an American lady. She does not live in London, and hearing of me in some way, she wrote and asked me to treat her, as nothing could be done for her malady by the doctors. I took her case, treating her absently. In a week I had to go to her. Since then her improvement has been so great that she writes me she is all well with the exception that her head,—now in its place—moves somewhat stiffly. Her trouble was spinal curvature, her head being drawn down on her shoulder,—with other complications. She says no one knows how happy she is. A letter from her to-day says: "At last and for the first time in my life, this view of Christ and his wonderful mission satisfies me." She has SCIENCE AND HEALTH. She also writes: "To-day I walked ~~three~~ fourths of a mile, the first walk in eight months." Another case of healing was rheumatic gout. It disappeared in less than a week, although of long standing. I have a weekly meeting for the study of SCIENCE AND HEALTH, and a deep interest is manifested. This winter, like John, I have been on the Isle of Patmos. I have had to see that all the world has to give, as the Isle of Patmos, is dreary and desolate; but with him, I can also see the pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb, and on either side of the river, . . . the tree of life, . . . and the leaves of the tree for the healing of the nations."—MARY H. FRESHMAN, LONDON, ENGLAND.

I WISH to add another case of healing to the many by the constant study of SCIENCE AND HEALTH. When I first came into Christian Science, ten years ago, my mother was one of my first patients. SCIENCE AND HEALTH has been her daily study all these years, and the JOURNAL and other literature by our publishing house in Boston, her only reading. Within the last three years my father has been reading, and now when one enters that home, one sees at a glance, the Truth is there

with its glorious results; instead of going hand in hand down the hill of life, as the old thought has been, they have both been born again, and now have just begun life anew, and are helping each other up the hill of Science, many years more youthful in appearance, and happy with their Christian Science literature and their study of the Bible lesson.

It is a lovely sight to see that dear old man who has passed over eight decades of this mortal belief, poring over the pages of SCIENCE AND HEALTH and giving his testimony of what it has done for him. The tobacco habit of seventy years' standing has been overcome, by the reading of that book. If any claim of disease comes up he takes the thoughts gleaned from SCIENCE AND HEALTH, and they soon disappear. This past summer, they both proved where their trust and faith were by uniting with the Church of Christ, Scientist, Boston. This is only one of the many homes made happy by the entrance of Christian Science.

It should be our effort to place this book, which is to revolutionize the world, in every home. It is the sword of Truth. Let us wield it well. — MRS. C. H. S., WOBURN, MASS.

A CASE of overcoming the claim of death recently came under my direct attention. A gentleman and his wife — a near relative, — were favorably inclined toward Christian Science for its healing. The former however could not accept its teaching, and consequently was beset with tormenting fears whenever an ailment appeared. His wife, however, was more receptive to the views of Christian Science. Repeatedly had the Truth proven its efficacy in destroying violent attacks of so-called disease and suffering. At length the crisis came when Life or death must be their choice.

The wife was stricken with a severe illness. Her companion at once settled down on his material creed of inevitable fate. Neighbors and friends caught the infection, and voiced it to her until her own fear arose to agony.

She looked to me for aid. She said, "Oh! they all say I must die." This I instantly met with the declaration of Truth, the allness of Life. For three days and nights there was a desperate struggle with "the last enemy," but Truth and Love triumphed. Through the blessed understanding of Christian Science, which teaches us how to meet these false claims, the victory was won. Not only was the physical trouble destroyed, but accompanying

it was a change of mentality which extended to the neighbors and friends, and brought back grateful testimony to the power of divine Love. The Scriptures say: "For their rock is not as our Rock, our enemies themselves being judges." —MARY W. MUNROE, SOMERVILLE, MASS.

I wish to return thanks by telling what Christian Science has done for me. I was in the woods last winter when a tree fell on my limb and broke the bone. I was carried to the camp, and from there I had to ride about twelve miles on a sleigh before I could get to the train; then I had to go a distance of one hundred and thirteen miles before I reached home. Before I got on the train they wanted me to have a doctor, but I would not listen to that. When I had gone a little farther the conductor and the man that brought me home wanted me to get off and have a Dr. set my limb. I told them that I did not need a Dr.; that all I wanted was to get home as soon as I could. I thought if I could see my sister Mrs. C—— I should be all right. When I arrived home I found that she was in Milwaukee. I sent a telegram for her to come at once, that I was home with a broken limb. About the time that she received it the pain and swelling left my limb, and the bone was set without the aid of a Dr. I was healed in a few weeks and my limb is the same as it was before it was broken.

Words fail to express my gratitude to God. I have SCIENCE AND HEALTH and read it all I can. I know that God is Love and is with us everywhere, and that in him we "live, and move, and have our being." —CHARLES NITZBAND, APPLETON, WIS.

It is three years since I heard of Christian Science. We were always under the care of the doctors, and it was through a doctor that I first heard of it. I soon had an opportunity to attend a Christian Science meeting, and to my surprise found what I had been seeking for fifteen years.

When I was eighteen years of age, I left home. Being among strangers and lonely, I bought a Bible to read during my leisure hours. When I came to the 14th chapter of John, 12th verse, I thought I would like to be a disciple. I went and tried the spirits, but found none could heal.

But now the Light has come. Thank God for the Truth that has come through SCIENCE AND HEALTH. It has reached my

home and we are a happy family. The last visit the doctor made he told my wife she must submit to an operation in order to be well. Christian Science came in time to protect her from that.

I smoked, chewed tobacco, and drank. All of these habits are destroyed. We have both been through a class. We now spend our time in studying, and striving to live the Truth as laid down in SCIENCE AND HEALTH. The only physician we have in our home is the one great Physician.—LEWIS C. FRICKEY, ROCHESTER, NEW YORK.

Two or three of us became interested in Christian Science five or six years ago, and grasped so much good, that we now wish to add our mite to the JOURNAL as we are growing in strength and numbers.

The land here is of the best. Some of it is hard to work and requires much labor and patience to prepare for planting, but when the seed is sown, it brings forth one of the best crops.

So it is with the people. It takes time and patience to get their thoughts turned in the right direction. When that is done it brings forth the best results.

One year ago last January we organized a Church of Christ, Scientist, with a membership of ten. It was the first organized in the State. We hold our meetings every Sunday at two o'clock in the afternoon, and study the Bible lessons, receiving much good therefrom.—P. BRADFORD, TURNER CENTRE, MAINE.

WHEN I first heard of Christian Science my argument against it was this: If the knowledge or science of this age was getting so far advanced as to overthrow the healing and works of Jesus, I did not want it. The answer I received, "It only proves it," made me willing to look into it.

I managed to get the address of the JOURNAL, and 571 Columbus Ave., not wishing to ask for it. Not knowing the name of SCIENCE AND HEALTH, my query was for the "book that healed as Jesus healed," and if there was something better for us mortals, I wanted it.

In reply a JOURNAL was forwarded to me from 571 Columbus Ave., Boston, and SCIENCE AND HEALTH marked with a pencil. And thus I came into Christian Science.—BERTHA SALCHOW, JUNCTION CITY, KAN.

On the thirteenth of October last our band of Christian Scien-

tists met at their place of worship, 406 Demers Avenue, and organized a Church of Christ, Scientist, with a charter membership of twenty-three. We had never been formally organized, but on the first Sunday in November, 1891, we had met and verbally agreed to work together as a Society in the cause of Christian Science. Having worshipped and labored together for two years, we thought it would best serve the present purpose to outwardly express the inner unity. And now, with undivided hearts and an eye single to the glory of God, we press on "unto the perfect day."—MARY SUTTON, GRAND FORKS, S. DAKOTA.

DEAR JOURNAL:—This evening my sister and I have been talking about the JOURNAL, and thinking that there is not enough about the children in it. So mamma said, Why don't you write something for it? I thought I would write of some of my little demonstrations.

For several winters I have been greatly troubled with chilblains. I have healed them all without medicine or a doctor. I go to meeting every Sunday, and led the meeting for the first time on last Sunday. I love to look up the references to the BIBLE and SCIENCE AND HEALTH in the Bible lessons. I am nine years of age.—BEATRICE MITCHELL, ALBERT LEA, MINN.

A CASE having been given up by *materia medica*, a Christian Scientist was quietly sent for. The doctor came in the morning. The patient simply told him she had stopped taking drugs and dismissed him.

"But you are better," he exclaimed. "Yes, I am," she answered. She returned home soon after and sent to the doctor for his bill. With it he sent her word that *materia medica* could never have saved her.—M. W. L. H., NO. READING, MASS.

ON Easter Sunday a western church of Christ, Scientist, placed a box in the hall where their services are held to receive an offering for the Boston Church Building Fund. When opened it was found to contain fifty-one dollars, to which other contributions were added, and the amount forwarded to the Treasurer.—LAURA E. SARGENT.

WE still find Christian Science, all we hoped it would be, and even more: and to see dim passages of Scripture unfold, and show their true meaning, is a satisfaction beyond compare.—M. H.

EDITOR'S TABLE.

Do Christian Scientists believe in God? This question is often asked us, and the reason for asking it is said to be that the inquirer has been told we do not believe in God. A Christian Scientist being once asked this question replied, "Why I believe in nothing else." This answer correctly reflects the belief of everyone who can be said to believe in Christian Science, or who has the slightest right to claim the name. The fundamental truth of Christian Science is that God is *all*. That is, that he is omniscience, omnipotence and omnipresence in the fullest and broadest possible conception of these words. Christian Science recognizes no other power, no other life, no other intelligence, than God; no other existence than God and his ideas. Its adherents take the Scriptural definition and conception of God, and labor to make them the practical and vital fact of their lives. No grander or more comprehensive conception of God can be put in the form of words than that set forth in *SCIENCE AND HEALTH*, the text-book of Christian Science. Among numerous other definitions running all through said text-book, we extract the following from page 566:—

"God. The great I Am; the all-knowing, all-seeing, all-acting, all-wise, all-loving, and eternal; Principle; Mind; Soul; Spirit; Life; Truth; Love; Substance; Intelligence."

And again on page 449, he is further defined as "Supreme Incorporeal Being." It is again sometimes objected that these definitions imply an impersonal God, and we are charged with denying God's personality. This depends altogether upon what is meant by personality. If a personality of flesh, blood and bones, is understood to constitute personality, we should have to plead guilty to the charge of not believing in a personal God. We distinguish between personality and corporeality. According to our conception corporeality implies fleshly embodiment, but personality does not so imply.

In the true, full sense of personality, we are the most uncompromising believers in a personal God. Let us briefly analyze the definition given in our text-book and see if from it we are not warranted in claiming to be such believers:—

1st. *Great I am*: What greater I am can there be than the "great I AM?" This implies the greatest I AM, the highest possible personality,—in the sense that I constitutes personality.

2d. *All-knowing*: Can we conceive of a greater personality than one who possesses all knowledge, who knows everything which can be or should be known? Can the finite mind conceive of a grander, better or more satisfactory person than one who embraces Omniscience,—nay, who is Omniscience?

3d. *All-seeing*: Can we conceive of a better definition of a person, than one who can see all things, everything,—from the infinitesimal to the Infinite? All-seeing implies, as well, all-knowing, all-understanding.

4th. *All-acting*: Think of the mighty depth of meaning implied in that term. What so grand, so powerful, so comprehensive and absolute, as that which is all-acting! Where shall we find a greater person than he who does all things, performs all acts.

5th. *All-loving*: Again think, so far as we can think, of the overwhelming import of this term. Mr. Drummond in his analysis of Love, which he entitles "The Greatest Thing in the World," gives this the chief and highest place. He estimates it above all other things; gives it more power, more activity, more wisdom and more grandeur than anything or all things else. So does Paul: "Faith, hope, love; these three; but the greatest of these is love." Tell us of a greater, better person than he who is all-loving.

6th. *All-wise*: There is, and can be, no greater wisdom than that which is *all* wisdom. Can there then be a greater person than he who possesses all wisdom?

7th. *Eternal*: How shall we conceive of a greater or more glorious person than he who is Eternal, without beginning and without ending; one perfect, complete, everlasting entity? He who is eternal can be nothing less than perfect; and he who is perfect, can be nothing less than harmonious and glorious.

8th. (a) "*Supreme, Incorporeal Being*." Can there be a grander, nobler idea of personality than this language conveys? What an infinity of personality is here implied! That which is supreme, is higher and better than all else. No human form of expression can lift our thoughts above that which is supreme. The Dictionary thus defines it: "Highest in authority; holding the highest place; highest, greatest, or most excellent, as supreme love, supreme glory, supreme degree."

(b) *Incorporeal*: What does this word mean? Hear the lexicographer: Not corporeal; not having a material body or form; not consisting of matter; immaterial; spiritual.

Compare the common definition of the word person with this definition of the word incorporeal, and see which suffers by the comparison. *Person*: From the Latin prefix per (through) and sonare (sound). Hence to sound through; a mask; the outward appearance, expression, etc.; especially a living human being; an individual of the human race, etc.

Which is the clearer or more satisfactory verbal declaration of the idea of God? God is distinctly and infinitely incorporeal; hence, in that sense, he is distinctly and infinitely personal.

(c) *Being*: What does this word imply? It comprehends all of personality that is susceptible of comprehension. Again, hear Webster. (We are now endeavoring to probe this question of personality to at least a sensible and rationalistic basis, and hence call the lexicographer to our aid at every turn.) *Being*: "Existing in a certain state; existence; a particular state or condition; existence as opposed to non-existence; state or sphere of existence; living existence as distinguished from a thing without life; spiritual being, etc. "Being" comprehends Life, Intelligence, Mind, Power,—in fact all the terms which go to make up the descriptive and definitional sum of Deity. Is it not a most expressive term to apply to true personality?

Take, then, the united signification of the three words, "Supreme, Incorporeal Being (SCIENCE AND HEALTH), and where shall we find a more complete, powerful or profound definition of God as personality? In this sense, Christian Science has no quarrel to make with believers in a personal God; and if the latter will but stop to consider what personality in its best and real sense means, and is, they will have no quarrel to make with the Christian Science concept of God.

In an article entitled "Conceptions of a future life" by the venerable Archdeacon Farrar, published in the March number of the *North American Review*, is the following in relation to God's personality:—

"Since the days of Tertullian, or, at any rate, since those ignorant hermits of Thebaid, who thought that God had 'a body, heats and passions,' no one has believed in a corporeal Deity. Even Voltaire held, as did Locke, that the existence of God is demonstrable by the cosmological and teleological argu-

ments, and yet that God is a circle whose circumference is everywhere, its centre nowhere."

This declaration of the impersonality of God as coming from so eminent an Ecclesiastic as Archdeacon Farrar, must be somewhat startling to those who still conceive of God as a corporeal personality. It is evident that Mr. Farrar makes a distinction between personality and corporeality. Herein he differs from many persons who conceive of God from the personal standpoint. When you speak to them of a personal God, you convey to their minds the conception of a corporeal being, or a being having an embodiment. Nay more! we should not go far amiss if we asserted that they have an indefinite sense of a God having an embodiment of flesh, blood and bones.

We have never heard the distinction which Mr. Farrar here makes announced from any orthodox pulpit from which it has been our privilege to hear the Gospel preached. If the conception of those professors of theology to whom we have listened was in accord with that of Mr. Farrar, they failed to make themselves so understood. We think it a fair inference that there is no such distinction in the mind of the average layman who believes in God as a person, however it may be with the theologians. It may be that some theologians have such a distinction in mind, and this may account for a remark once made to the writer by one of his clerical friends: that "theology had a conception of God's personality which it was not deemed wise to give out from the pulpit as the people were not ready for it."

It is nevertheless true that the majority of orthodox clergymen are preaching of God from the standpoint of personality in the sense of corporeality, and that too in the face of creedal definitions distinctly defining him as incorporeality. The Articles of Faith of the M. E. Church thus define him:

"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."

The Westminster Confession of Faith thus defines him:—

"There is but one living and true God, who is infinite in being and perfection, a most pure spirit, invisible, *without body, parts or passions*, immutable, immense, eternal, incomprehensible, almighty, most wise, most holy, most free, most absolute," etc.

We shall not stop to analyze this language in detail, but a glance at it will show any intelligent, impartial observer, that it

describes and defines an incorporeal God as fully as does the Christian Science definition. It warrants precisely the distinction which Mr. Farrar makes, and is in full accord with all who believe in God as an incorporeal person.

We are at a loss then, to see why Christian Scientists should be charged with being a Godless people. They are not, except by persons who utterly misapprehend Christian Science teaching, or who are so blinded by prejudice that they do not wish to fairly consider its claims.

The use of the word Principle as applied to Deity is also objected to by some persons. If the ground above taken is at all tenable, this also is a most apt and comprehensive term by which to convey a true conception of God. If the favorite name of the Master,—Father,—is understood to mean Divine Principle, instead of the limited personality of human conception, it will clear up the relations existing between Jesus and the "Father" as well as those existing between all of the children of that Father, as no possible interpretation of God as ordinary personality can do.

Again let us turn to Webster for a definition of the word Principle:—

"Beginning; commencement; source or origin; that from which anything proceeds; fundamental substance or energy; primordial substance or indecomposable element."

Surely so far as there is a beginning, God is beginning. Being the First Cause, or the creator, he is the source of all, and is therefore Fundamental Substance or Energy. A very casual glance at the definitions of God as set forth in the Articles of Faith of the Orthodox churches referred to, will show that God is most clearly defined therein as Divine Principle. To object to the use of the most comprehensive terms known to language in attempts to convey to the human mind a true understanding of God, is irrational, and partakes of that spirit of the middle-ages which would fence Deity within the walls of a particular church, or compass Infinity about with denominational predilection.

The more we can conceive of God as universal Principle rather than as circumscribed personality, the more we shall be able to adore and understand him. It is easier to understand Principle than it is to understand human personality. What is there about mere personality that we should love it with all our heart, and with all our mind, and with all our strength?

How can we thus love personality? If we could, what would it be but idolatry? All through the Scriptures we are warned against idolatry. Yet personal worship is of the very essence of idolatry. John tells us that God is Love, and that no man hath seen him at any time. Why not? Because he is Love, and Love being Divine Principle, it is impossible for mortal man, or the man of the flesh to see him. It is elsewhere said that no man can see him and live,—that is, live in the flesh or the material senses. If God is a person, as men are persons, why should man not see him in the flesh?

If he is such a person and as such is our creator, we are each one of us but the decaying, temporal personality of the flesh instead of the immortality of the spiritual. If God and ourselves are personal in this sense, we shall never see him, and are to be forever debarred his presence.

That conception of God as personality which would limit him to a fixed habitation or place, would therefore defeat the longing hope and desire of every earnest Christian to see and know him. It would annul the Scriptures, for the whole burden of their teaching is a knowledge of God. Jesus' whole earthly mission was to bring a knowledge of the "Father" down to human understanding.

We should then, conceive of God as the all-pervading power and presence of infinite Love and Supreme Wisdom.

THE charge given to the candidate for consecration to the office of bishop in the M. E. Church contains, among others, the following admonitions:—"Be to the flock of Christ a shepherd, not a wolf; feed them, devour them not. Hold up the weak, *heal the sick*, bind up the broken, bring again the outcast, seek the lost." This charge was originally, as we understand, incorporated by Wesley into the formulary of consecration. It has been retained in it ever since. The revised book of Doctrines and Discipline of 1892 contains it. In view of this, is it improper for us to ask why that part of the charge which commands the healing of the sick has been, and still is, a dead letter? We are quite sure that Wesley was a firm believer in the power of God to heal the sick by direct means. Why then do not his followers so believe, and believing, exercise the power? Why, especially, do so many of them scout the possibility of divine healing now?

Even if the admonition in question means healing by indirect or material means, it nonetheless has been ignored. There seems to be no conception that the office of bishop and physician, or of priest and healer, is one and the same.

PUBLISHERS' DEPARTMENT.

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.

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.

THE HYMNAL is of some 225 pages, and bound in two styles — cloth, and leather finish. Prices are,

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.

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.

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.

Copies when ordered for sale are furnished at \$1.80 per dozen.

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.

PLEASE remember that the Series are all out and no more are to be printed.

WE are now prepared to furnish "Genuine Oxford" Teachers Bibles. Descriptive Catalogue with prices sent upon receipt two cents. Also Descriptive Catalogue with prices of Bagsters Teachers Bibles sent upon receipt of two cents.

WE have a few copies of Levant Flexible SCIENCE AND HEALTH, 70th edition, usual price, \$6, we will sell for \$5 for the next 60 days. Also a few beautiful copies, full Morocco, stiff covers, 70th edition, at \$4.50 post paid. Send orders to E. J. FOSTER EDDY.

CHRISTIAN SCIENCE JOURNAL.

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

VOL. XL.

AUGUST, 1893.

No. 5.

THE MOTHER'S EVENING PRAYER.

MARY BAKER G. EDDY.

(Copyrighted.)

O H gentle presence, peace and joy and power ;
Oh Life divine, that owns each waiting hour,
Thou Love that guards the nestling's faltering flight!
Keep Thou my child on upward wing to-night.

Love is our refuge, only with mine eye
Can I behold the snare, the pit, the fall ;
His habitation high is here, and nigh,
His arm encircles me, and mine, and all.

Oh make me glad for every scalding tear,
For hope deferred, ingratitude, disdain !
Wait, and love more for every hate, and fear
No ill—since God is good, and loss is gain.

Beneath the shadow of His mighty wing ;
In that sweet secret of the narrow way,
Seeking and finding, with the angels, sing :
"Lo! I am with you alway,"—watch and pray.

No snare, no fowler, pestilence or pain ;
No night drops down upon the troubled breast,
When heaven's aftersmile, earth's teardrops gain,
And mother finds her home and far-off rest.

Copyrighted, 1893, by National Christian Scientists' Association.

DIVINE HEALING.

The following was written by the present editor, and printed as a Series, but before its circulation the Series were discontinued. It is now reproduced in the JOURNAL.—ED.

And Jesus went about in all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing *all manner of disease* and all manner of *sickness* among the people. And the report of him went forth into all Syria: and they brought unto him all that were sick, holden with divers diseases and torments, possessed with devils, and epileptic and palsied; and he healed them.—Matt. iv: 23, 24, Rev. Ver.

THIS is the first Biblical account of Jesus' healing the sick. It is not the first Biblical account however of the sick being healed without the aid of drugs or medicine. There are many instances of the healing of disease in the Old Testament without the use of material remedies. The prophets of the Old Testament, as well as the apostles of the New, relied rather upon the Divine Power to heal the infirmities of the flesh, than upon drugs or physicians. It is related of Asa that in his sickness he trusted not to the Lord, but in the physicians, and what was the result: "Asa slept with his fathers." This would seem to be a severe rebuke to those who rely on the physicians, on material medicine, or upon human strength, rather than upon Divine strength, for the healing of disease. Elisha cured Naaman of leprosy, not by drugs, or material remedies, but by directing him to wash seven times in the river Jordan. Naaman protested against this simple remedy and "was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper;" and he asked: "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage. And his servant came near, and spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldst thou not have done it? how much rather then, when he saith to thee, Wash, and be clean? Then went he

down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean." The water of the river Jordan had no supposed healing virtue, while that of the other rivers had. Hence the prescription of Elisha to go and wash in the common water of Jordan, was altogether too simple a remedy for Naaman. He wanted something more difficult than that. He would have been willing to have gone a long distance to some spring or river whose waters were renowned for their healing properties. He would have been willing to go to almost any expense to have been assured of a cure of his leprosy, or with hope of being cured.

It is said that history repeats itself. Are there any modern Naamans travelling about the world in search of the Abanas and Pharpars of the present time? Go to the springs possessing waters of supposed healing virtue, the water-cures, anywhere, where material methods are pursued: anywhere except to the fountain head, anywhere but to Him who is the source of all Power, and all strength, and you will find the modern Naamans in scores. Not only are they there, but the world is filled with the drug-taking Naamans. And how many myriads of Asas there have been in the world! They who put their trust, not in the Lord, but in the physicians, with the result that they slept with their fathers long before their time. If we take the Old Testament alone as our authority, paying no heed to the teachings and demonstrations of Jesus and his disciples, we are compelled to conclude that the system of attempting to cure disease and prolong human life by the use of drugs, is unscriptural. Nowhere from Genesis to Malachi is there a word of authority for it. On the contrary the whole tenor of these writings is against it.

If what I have said of the Old Testament is true, what shall I say of the new? Show me a single word, or line, or precept from the Alpha to the Omega of the sacred Scriptures, upon which the healing of disease, and saving of life, could be based other than upon the power and strength and wisdom of Almighty God.

As I have said the verses selected are the first record we have of the healing of the sick in the New Testament. It is not, and never has been claimed by any one that Jesus healed by the use of drugs. All admit, who believe in Jesus at all, that he did it by virtue of Divine power. If the statement contained in the two verses quoted, were all we had upon which to base a claim of Divine healing by Jesus, we still would be warranted in the claim that the principle of Divine healing would thereby have been established. The language is broad and sweeping. "He went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing *all manner* of disease and all manner of sickness among the people,—and they brought unto him *all* that were sick . . . and he healed them." He did not heal *merely some* that were sick of *some* diseases, but *all* that were brought unto him of *all* their diseases. It is proper to assume that one as busy as was the Master, whose life bore fruit of such vast moment to the world, would waste no time in idle words or deeds. Every word he uttered, and every act he performed, had some profound significance for the human race. Whatever Jesus did, he did by virtue of his understanding of spiritual law, or Divine Principle. Our text then, would of itself establish the Principle of Divine healing beyond the shadow of a question, if we had no other or further demonstration of that Principle. But the New Testament teems with demonstrations of the healing Principle.

In the eighth chapter of Matthew, just after Jesus came down from the Mount where he preached the most wonderful sermon known to man, he healed a leper; healed the centurion's servant; healed the mother of Peter who was sick of a fever. "And, When the even was come, they brought unto him many possessed with devils: and he cast out the spirits with a word, and healed *all* that were sick." This same chapter relates the incident of casting out of the devils (evil thoughts) from the two who were possessed, who came out of the tombs, and of the evil spirit going into the herd of swine. This chapter is composed of thirty-four

verses, and twenty-three of them relate to healing the sick by and through Divine power. So in the ninth chapter of Matthew, we are told of the healing of a number of persons of divers diseases, in quick succession. This chapter is composed of thirty-eight verses, twenty-five of which relate to the healing of disease. And so all through the books of Matthew, Mark, Luke and John, we find numerous instances of his healing the sick. Nowhere is there the slightest reference to drugs, mineral or vegetable poisons, as an aid or means of healing. Now why all this space of a book so important to mankind as the Bible, if these repeated recitals were designed merely for the benefit and instruction of the disciples, or for the people who happened to be in the world at the time Jesus was? Had these acts no meaning for mankind at large? No reference to coming generations? Were they for the benefit of only a small handful of the human race? Was this Divine Principle of healing to be limited in its application? Can we conceive of Divine Principle being partial in its operation? The very idea of Divine Principle implies universal Principle. Anything short of a Principle as wide and far-reaching as Divinity itself, would destroy not only the idea of Divinity, but Principle as well. So that if we admit that Jesus did his healing by virtue of Divine Principle, it follows that this Principle exists to-day as much as it did in his day, or ever did. If it does so exist, it also follows as an inevitable deduction that an understanding of that Principle will produce the same results *now* that were then produced.

We claim further that it is not a fair interpretation of the Scriptures to accept one part of Jesus' teachings as applying to all mankind, and another part as applying to only a little handful of mankind. To illustrate: The words of the text say Jesus preached, taught, and healed the sick. That part of this statement we are told which relates to teaching and preaching is intended as a lesson to all mankind; but that part which relates to healing the sick was a lesson only for the disciples. If this construction is *true*,—and it is the construction contended for by the majority of people,—it

would follow that the twenty-three verses of the eighth chapter of Matthew, relating to healing the sick, were intended only for the instruction of the disciples, and the remaining eleven for the whole world: and the same as to the twenty-fifth and thirteenth verses of the ninth chapter. We maintain that what was said and done for the disciples, was also said and done for the whole world. We base this claim not only on the reason and justice of the case, but on Jesus' express teachings. We read in the tenth chapter of Matthew, that he gave the twelve disciples power over unclean spirits, "to cast them out and to heal *all manner* of disease;" and he thus commands them: "Freely ye have received, freely give." Here then is an express delegation of his power to the twelve. What was this power? The general supposition is that he, in some mysterious and superhuman way, transferred this power to them. Our view is that he simply instructed them in an understanding of spiritual law, or Divine Principle, such as enabled them to do the healing. Surely there will be no dispute but that the disciples were the recipients of the power, and that they, or most of them, exercised it much in the same way and degree that Jesus did.

We read in the twenty-eighth chapter of Matthew, that after his resurrection, he addressed the eleven disciples as follows: "Go ye, therefore, and *make disciples of all the nations*, baptizing them *into* the name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I commanded you; and lo, I am with you alway, even unto the end of the world."

And what was the making disciples of all nations? The disciples, as we have seen, were endowed with the *same* power and understanding to heal the sick, that Jesus himself possessed, and their explicit command from him was to make *disciples of all nations*, and to baptize them *into* the name of the Father, the Son and of the Holy Ghost. The meaning of the word baptize is "putting into." Hence the command was not to baptize as a merely formal ceremony. It has a much deeper meaning than this, as the new interpretation plainly shows. The baptizing *into* the name of the Father,

the Son, and of the Holy Ghost, is the receiving them into fellowship with the Father—that is understanding of His laws,—Truth,—and obedience thereto. *All nations* therefore, are to be made disciples, and the fullness of discipleship includes the destruction of the false claims of disease—in other words, the healing of the sick. This is shown as plainly as language can show it. But this is not all. We read in the fourteenth chapter of John, twelfth verse as follows: “Verily, verily, I say unto you, *He* that believeth on me, the works that I do shall he do also: and greater works than these shall he do; because *I* go unto the Father.” Surely it cannot be claimed that this language is addressed to the disciples alone. It is addressed broadly and generally to *all who believe* on Him, that is, all who understand Divine Law, or Spiritual Truth, and *live* and *act* it. Therefore they may have power to do the works which he did—nay even greater works than he did. There is no respect of persons expressed. There are no limitations of time or place or number; *all who believe* may do the works. It is addressed to mankind, to the whole world.

Again in the sixteenth chapter of Mark, fifteenth verse, he says to the eleven disciples: “Go ye into all the world, and preach the gospel to the *whole creation*. He that believeth and is baptized shall be saved; but he that believeth not shall be condemned. And these signs shall follow them that believe: in my name shall they cast out devils (evil thoughts); they shall speak with new tongues; they shall take up serpents, . . . and if they drink any deadly thing, it shall in no wise hurt them; they shall lay hands on the sick, and they shall recover.” Here is an express command to the disciples to preach the gospel to the *whole creation*.

Of course it was well known that as a matter of physical possibility the eleven could not personally preach to the whole creation. But the command was that they should so preach, and so teach and demonstrate that their teachings should reach the whole creation. Hence the command was intended for the benefit of the whole creation, the only condition imposed upon the whole creation was that it should *believe*, that

is understand, receive and *live* the Truth as it should be taught them. And what did this preaching include? manifestly the healing of the sick, for this was one of the signs that should follow the believing. Again we read in Luke, ninth chapter, first and second verses as follows: "And he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. And he sent them forth to preach the kingdom of God, *and heal the sick.*" With strange inconsistency mankind — including the professional expounders of the scriptures — has unquestioningly accepted one part of this sentence, but rejected the other. That part which tells the disciples to preach the gospel, is accepted as applying to the whole world — as applying to the present day, as well as to the day on which they were uttered. But that part which tells them to heal the sick, is rejected as having application only to the time in which it was uttered. Is this not playing fast and loose with the Scriptures?

Whence comes the authority for preacher or layman to thus accept or reject according as it pleases his fancy? Why has the attempt been made, to cut out from its pages all that part of the sacred Word pertaining to the healing of the sick, and leaving it, so far as any practical effects flowing from it are concerned, beside the sea of Galilee, away back in the days of Jesus and the apostles? Simply because the law by which it was done has been beyond the grasp of material perception. It became lost to mankind by reason of his failure to live according to the precepts of the Bible and the teaching of Jesus. It is the aim of Christian Science to restore this lost power. It has already in part done so. It will do so, in greater measure, as the prejudice of the world is overcome, and as its disciples themselves rise higher in the understanding of spiritual law, and become more attuned to the high standard of that perfect life which was manifested in Christ Jesus.

Bitter is not expelled by bitter, that is to say, devil by devil; but sweet expels bitter, that is to say, the finger of God casts out demons. — *Martin Luther.*

Luther had grasped an elementary proposition of Christian Science.

A CHRISTIAN SCIENCE LECTURE.

Extracts from a discourse delivered by Carol Norton in the Unitarian Church at Eastport, Maine.

IT has been said that the negative side of Unitarianism is better known than its positive side, or in other words, people know better its negations than its affirmations. This is largely true of Christian Science. I am confident if we but listen to both sides, we will find in it a welcome helper, and our preconceived opinions will quickly change. When the Founder of Christianity finished his earth work he left his religion a vital force in the world, though in its infancy. Its vitality existed in the fact that those who truly lived as he taught were able to prove their religion by practical works, such as the healing of disease, the casting out of evils, and the raising of the dead. Paul, who never enjoyed the benefits of Jesus' personal teaching, proved that Christianity had an ever-present divine Principle in accord with which all might do these same works through intelligent understanding. It is a recognized fact, that these works continued for the first three centuries of the Christian church, or until Constantine united the Church and State. Then materialism and worldliness crept in and gradually the vivid, spiritual power and works, which had so rapidly established Christianity throughout the Mediterranean country and cities, lessened, until the simple and spiritual import of divine law was again discovered in this century; and Christianity again proves to be scientifically true and demonstrable, "with signs following" through Christian Science.

We are all acquainted with the causes of the great Reformation, of the formation of Calvinistic theology, and of such teaching as we had in puritan America through Jonathan Edwards; of the modern liberal movement in Christianity as well as in Judaism, based on the fact that men could no longer believe in a Deity who left His children in endless torment and degradation. These are all steps upward to the recogni-

tion of a common Father, and the universal salvation of mankind from sin and death.

Channing once said, "Wait not to be backed by numbers. Wait not till you are sure of an echo from a crowd. The fewer the voices on the side of truth, the more distinct and strong must be your own." Thus it ever has been that Truth in the hour of its early discernment by men, has been represented by a marked minority. To bring our subject directly to a focus I would say, it is the sole aim of Christian Science to restore Christianity to its primitive strength, simplicity and practical works, namely, the healing of the sick, the preaching of the Gospel (Goodspell) and the casting out of evils from consciousness. To the Christian Scientist, the key-note to the solution of the perplexing problem of human existence is in the rational understanding of the causation of the effects or conditions good and bad which surround us on all sides. If we wish to purify the water supply of our town, we go to the lake from whence it comes, not to a half-way storage reservoir, because we know we must go to primitive first cause. Thus it must be if we would rid ourselves of the ills of the flesh and all their consequent sorrow. We must through rational, sober investigation and calm spiritual thought, ascertain whether or not the great First Cause, admitted to be infinite Perfection, creates both perfection and imperfection, harmony and discord, joy and sorrow, Good and evil, Life and death. Throughout the entire world of nature we have not a single suspension of the law that like produces like. Hence the assertion of Christian Science that God, the divine Mind, is perfection's self-hood, and can create only perfection; therefore sin, disease and death are not creations of a Principle whose very being is eternal and harmonious. Does light produce darkness, or frost create heat, or Truth form error? We answer, never. Can we worship in sincerity a God who creates an innumerable host of helpless beings, and gives them a knowledge of sin, and then perpetually punishes them by sickness, sorrow and death, for using and acting upon this God-given knowledge? Better believe in a Pagan god of evil, as well as a God of Good, than to hold that the eternal

one creates, allows or sees a helpless creation, hopelessly subjected to sin, disease and death with no way of escape from this trinity of evil. Again, if sin or the knowledge of evil is in divine Mind, the more Godlike we become by nearer approach to the divine Mind, by overcoming the errors of the human mind, the more evil we shall know. All the thoughts of the Eternal are everlasting. Is evil one of his age-abiding thoughts? Where shall we turn for Truth? Hear what the inspired writer says: God is "of purer eyes than to behold evil." "God is not tempted, neither tempteth he any man." Does Christian Science teach there is no sin? It does not. It teaches that evil is the direct result of a belief in a power apart from God or Good, termed sin, satan or devil: that this power is as real to material sense as Good is to spiritual sense, but because Good (the Anglo-Saxon term for God is Good) is the real and eternal, evil must be unreal and temporal in the realm of the real. If this is not so why should we try to overcome evil with Good, or how dare we say that "Truth crushed to earth shall rise again," or believe right, justice and Truth to be immortal or immutable, if their opposites, wrong, oppression, injustice and error are also eternal and equally real? Because Mind is God and he is all and all, matter, Mind's opposite, is unreal and temporal. In this religion it is recognized that God is divine Principle to be understood and demonstrated, instead of a remote and vague personality to be simply adored and believed as an enlarged human being. Jesus as the demonstrator of divine Science, a man who expressed the same Spirit of Truth that actuated Isaiah, Moses, the Baptist and all the spiritual leaders of Hebrew history, differing from these men in the fact that he was more directly born of the divine nature, thus giving him, in the words of the author of our text-book, *SCIENCE AND HEALTH*, "the Spirit without measure," proved his words by his deeds, and showed men if they would live in harmony with divine law, it meant not only freedom from disease, sin and death, but the power to do even the works he had done.

As I have before stated, the first three centuries of the Christian church proved that Jesus, the apostles and disciples,

did not possess a power limited to them alone. This power was the manifestation of an eternal Principle, as old as the everlasting hills, and obtainable by all Christians through all time on certain conditions, namely, that material sense, sensualism, evil thought and blind belief be overcome, that spiritual illumination, purity, Christ-like living, and an intelligent understanding of divine causation might hold full sway. Hear his promises: "The works that I do ye shall do also and greater works than these;" again, "these signs shall follow them (not only you but them) that believe (understand. In my name shall they cast out devils. They shall speak with new tongues they shall take up serpents: and if they drink any deadly thing, it shall not hurt them. They shall lay hands on the sick and they shall recover." Truly spake Emerson when he said, "There will be a new Church, founded on Moral Science,—at first cold and naked, a babe in a manger, again the algebra and mathematics of ethical law." We who are here to-night firmly believe that if we thoroughly acquaint ourselves with the moral law and abide by its statutes we will remain free from all acts of murder, theft, or crime in general. Thus it is that if we learn and live up to the spiritual law of life as formulated by the Master, and reduced to the language of to-day in divine or Christian Science, we will keep ourselves just as free from moral and bodily disease as we free ourselves from evil doing by living in accord with moral law. Men must cease looking on spiritual law as vague and for another world's use, but see it as the only one and true law for present living, and thus we shall learn that material law, so-called, is but human belief, productive of discord of every nature. To overcome evil and come into oneness with God, thereby earning power over human discord, we must overcome all such thoughts as lust, hate, pride, jealousy, self-love, desire and material living, that the Christ Mind may be all in all. Hence, "Let this Mind be in you which was also in Christ Jesus."

Christian Science meets much opposition because it lays all stress on the testimony of spiritual sense and metaphysical reasoning in contradistinction to the evidence of material

sense and reason based on laws of physics or matter. Do we not daily rise above the evidence of sense testimony when we rely on the verdict of astronomy that the sun rises not; do we not again do so when natural law proves to us that the straight stick which looks crooked under the water is still straight; and again when conditions of atmosphere change a whole landscape do we not willingly believe the evidence of a law higher than physics? Why then should any object to the assertion that it does not follow that evil, disease, discord and death are real and eternal, because, material sense says so. Let us in this case find and rely upon the higher law and escape all this discord. Let fair thinking and tolerance have the ground. Truth is a circle, it must be approached from all sides, not one only. We shall thus gain the Truth that makes free.

It is a well known fact that blind opposition is always followed by honest investigation; thus can all afford to wait their time. The Founder of Christian Science in speaking of disease calls it but the "bugle call to higher thought and action." It is a vital part of the religion, yet it is only a natural sequence to the teachings.

As to the assertion that medicine is God-given as a pathway to health, and that sickness is a wisely sent discipline from a loving Father, I feel we are privileged to ask the following questions: If medicine is a science, and drugs of divine origin, why do many of the greatest authorities agree that there is really no science in *materia medica*? Hear what Dr. O. W. Holmes says, "If all the medicine were thrown into the sea, I feel that it would be better for the man and worse for the fishes." Also Dr. Mason Good of London, "The effects of medicine on the human system are in the highest degree uncertain, except indeed, that it has already destroyed more lives than war, pestilence, and famine all combined." If an eternal creator gives drugs, how can they lose power to cure? If sickness is to discipline us, what moral right have we to thwart God's means of educating us by trying to get well? Does God create man, then form certain laws, keep man in complete ignorance of those laws,

and allow him to be constantly the victim of broken laws of whose existence he has been allowed no knowledge? The revelation of all higher Truth through mortals is as light through a window pane. The divine understanding comes most clearly through that man or woman whose material opacity is least, and this state of spiritual clear-sightedness is born only of temptation met and mastered, material sense subdued, and Christly character won.

As Channing says of miracles, so let us say: "Miracles are the acts and manifestations of a spiritual power in the universe superior to the powers and laws of matter." Let us see that spiritual law is divinely natural, and that its manifestations are supernatural to false personal sense only.

Says one of our writers of Christian Science teaching: "When we have occasion to speak of this, we call murder, murder; lying, lying; consumption, consumption; and a fever a fever: since these are their names to the material senses,—to the men of the world. Our real ground is, that these things are falsities to the spiritual man, and the spiritual realm. We also claim that the spiritual realm is the only one that has a right to be; that when this high Truth is perceived, the phenomenal and deceitful appearance of all forms of evil will disappear like shadows of the night. To embody our doctrine, as nearly as may be, in a single sentence, it is an honest, studious, persistent attempt to reduce our Saviour's teachings and maxims to every-day experience that the life that now is may be made glorious.

In the spirit of Christ's love let us go on higher and higher uplifting our fellow men until we come into perfect at-onement with Divine Mind — the Father.

WHAT is thy thought? *There is no miracle?*

There is a great one, which thou hast not read,

And never shall escape. Thyself, O man,

Thou art the miracle. Ay, thou thyself,

Being in the world and of the world, thyself,

Hast breathed in breath from Him that made the world.

Thou art thy Father's copy of Himself, —

Thou art thy *Father's miracle*.—*Jean Ingelow.*

PREACHING THE GOSPEL.

R. SEARS, M.D.

SPREAD the glad tidings, is a great command of our Master. Tidings of what? The good news that a way is provided for mortals to escape from sin, sickness and death. What other tidings could more rejoice the hearts of sick, sinful, and dying men?

After instructing his disciples in the way of Life, Jesus sent them forth into the world, saying: "Go ye into all the world, and preach the Gospel to every creature; and as ye go, preach, saying, The Kingdom of Heaven is at hand (the reign of harmony is here now); heal the sick, cleanse the lepers, raise the dead, cast out devils." How did they obey these commands? In a half-hearted way, fearful of how their words would be received; or did they at once obey absolutely and unreservedly? The latter; and they went out and spread the good news, and told the "glad tidings to every creature." When they entered a place how were they to know who in it was worthy? Did they go in by twos, and sit down in some quiet corner and quietly talk together about this glorious Gospel, and wait for those to come to them who desired to hear the good news? Instead of this they were so filled with the reality and importance of this grand message they were sent to proclaim, that they talked boldly to any who would listen to their words. They went wherever they found people congregated and spoke the words of Truth to the people. When they were miraculously released from prison the command was, "Go, stand and speak in the temple to the people all the words of this life." And they went regardless of the jeers and threats of their enemies.

It is understood that the early disciples, as soon as they were fitted for the work, went out by twos and preached this gospel to every creature. Among those who listened they inquired who were worthy. In other words, they made an aggressive fight upon the hosts of evil. Every one who be-

lieved the Truth became at once an active teacher of the Truth. Else how could they so soon be denounced as "these who have turned the world upside down." If they found those who "would not receive them nor hear their words" when they "departed out of that house or city" they were to "shake the dust off their feet." They left them to take the consequences of their own error.

Are Christian Scientists followers of that same Jesus; and if so, are they not as much bound to obey him as were the early disciples? Is there any less opposition to Truth to-day than then? Are not the scribes and Pharisees of to-day as loud and fierce in their denunciation of the Jesus (healing) thought as they of old? Do they not shout as loudly and fiercely, "crucify, crucify, his blood be upon us and our children," as did they of the first century? Should we not be ready to defend the Truth calmly and fearlessly and to "give an answer to every man who asketh a reason for the hope that is in them with meekness"?

No doubt many of the early disciples were weak, and their efforts to spread the Gospel were feeble and perhaps sometimes unwise. Even Paul was called a "babblers" by the philosophers of Athens. Still "his spirit was stirred within him, and he disputed in the market daily with them that met with him." Should not Christian Scientists learn a lesson from these people Jesus sent forth, who so soon "turned the world upside down"? I had rather be called a babbler, a crank, or even a fool for Christ's sake, than to sit silently by in the apparent ease of false conditions. I must give a reason for the hope that is within me. I must demonstrate this Truth in meekness, but firmly and unflinchingly. Weak, timid, vacillating disciples did not turn the world upside down, and never will. It was the bold and fearless disciples who understood Truth, whose hearts had been renewed by this new revelation of divine Love, who did the work. They did it in meekness, not seeking their own selfish aims and ambitions; but filled with faith and Love and joy they sought to bring all around them into this Kingdom of Heaven, this reign of Harmony that Jesus declared was "within" us.

Many intelligent, well-educated Christian Scientists, who have in their own persons received the benefit of this Gospel of Truth, meet together to read and talk and study SCIENCE AND HEALTH. They seem to think this is all that is required of them. Many of them are rich in material things and exert much influence in the social circle in which they move. They have been rescued from the claims of disease and death so far, and admit Christian Science had done this for them. But they do not seem to feel any obligation to go out and proclaim the Truth to others. If perchance they do tell the story to some poor invalid, it is in such a half-hearted way that it does not reach them. They no doubt think they have done their duty; but have they? Have they preached the Gospel in the true sense? Why do they shrink from duty and fear to have the world know that they are Christian Scientists? Are they not like Nicodemus who came to Jesus by night, so that none should know that he had seen Jesus? Is it not true that there are thousands of timid Scientists who are afraid to face their disbelieving friends and associates; afraid to declare the Truth lest they should lose caste in society? They reason: "Why cannot we be Scientists and keep still, and not excite opposition and ridicule; why cannot we be healed in Science and still not offend the doctors and preachers, and other opposers of Truth; why cannot we receive these benefits and still avoid all strife and obloquy?"

They feel no obligation to go out and preach this Truth to others, and publish their departure from old beliefs and ways. Such Scientists, I fear, are like that ancient church which John the Revelator describes as "neither hot nor cold," and only fit to be "spewed out of the mouth." Are they not dead weights in Science; "broken cisterns that hold no water"? Like Paul, my "spirit is stirred within me" as I see "this idolatry"; this bowing down to material conditions. How many are ready to be offered up, to go to the stake, to give up all for the Truth's sake? If the world is to be "turned upside down" by this old way made new, is it to be done by timid, faint-hearted, vacillating disciples who strive to carry Truth on one shoulder and error on the

other; who wish to serve both God and mammon? Are such Scientists expecting to receive the benefits and still hesitate to declare the whole Truth? I do not wonder so many say, "I was healed by Science, but my old claims will return." If they are unfaithful disciples can they expect the blessings? Will they not eventually return to their wallowing in the mire? There is but one way. It is the way of Truth, "strait and narrow." Every by-way leads to error, sin, sickness and death. "Choose ye this day whom you will serve. If God be God follow him. If Baal, then follow him."

"THOU wilt keep him in perfect peace, whose mind is stayed on Thee, because he trusteth in Thee." — Isa. 26: 3.

FEAREST sometimes that thy Father
 Hath forgot?
 Though the clouds around thee gather,
 Doubt Him not.
Always hath the daylight broken,
Always hath He comfort spoken;
 Better hath He been for *years*,
 Than thy fears.

Therefore, whatsoe'er betideth
 Night or day,
Know His love for thee provideth
 Good *alway*.
 Crown of sorrows gladly take,
 Grateful, wear it for His sake;
 Meekly bending to His will,
 Saying still —

To His own the Father giveth
 Daily strength;
 To each struggling soul that liveth,
 Peace, at length!
 Weakest lambs have largest share
 Of the tender Shepherd's care,
 Ask Him not, then, when or how, —
 Only bow. — E. A. F.

The following poem was written by a blind Irish girl of a past generation. It outlines the world's woes, and asks the old, pathetic question, — to which Christian Science is the answer. — A. B., NORFOLK, VA.

IS IT COME?

FRANCES BROWN.

IS it come? they said on the banks of the Nile,
Who looked for the world's long-promised day
And saw but the strife of Egypt's toil
With the desert's sands and the granite gray.
From pyramid, temple, and treasured dead
We vainly ask for her wisdom's plan: —
They tell of slave and tyrant's dread —
Yet there was hope when that day began.

The Chaldee came with his starry lore,
That built by Babylon's crown and creed:
And bricks were stamped on the Tigris' shore
With signs which our sages scarce can read.
From Ninus' temple and Nimrod's tower
The rule of the East's empire spread —
Unreasoning faith and unquestioned power —
But still, Is it come? the watcher said.

The light of the Persian's worshipped flame
On ancient bondage its splendor threw;
And once on the west a sunrise came,
When Greece to her freedom's trust was true;
With dreams to the utmost ages dear,
With human gods and god-like men,
No marvel the far-off day seemed near,
To eyes that looked through her laurels then.

The Roman conquered and reveled too,
Till honor and faith and power were gone,
And deeper old Europe's darkness grew
As wave after wave the Goth came on.
The gown was learning, the sword was law,
The people served in the oxen's stead;
But ever some gleam the watcher saw,
And evermore, Is it come? they said.

Poet and seer that question caught,
 Above the din of life's fears and frets;
 It marched with letters — it toiled with thought,
 Through schools and creeds which the earth forgets;
 And statesmen trifle and priests deceive,
 And traders barter our world away:
 Yet hearts to that golden promise cleave,
 And still at times, Is it come? they say.

The days of the nations bear no trace
 Of all the sunshine so far foretold:—
 The cannon speaks in the teacher's place —
 The age is weary with work and gold;
 And high hopes wither and memories wane —
 On hearths and altars the fires are dead,
 But that brave faith hath not lived in vain;
 And this is all our watcher said.

ANGELS.

JAMES F. GILMAN.

ARE angels realities? SCIENCE AND HEALTH explains that "they are pure thoughts from God." Without question God's thoughts are real, and as such angels or "messages" have each an identity by which we may know one from another, as we know our friends in this mortal life.

Not long since an angelic group of rare beauty and symmetry, as outlined in a letter from the Founder of Christian Science to one of her students, came under the writer's notice, which he would in the interests of the general good see more widely introduced. It was as follows: "Oh, may you feel the touch of the spiritual idea that is the light in your path! God gives you daily supplies. Never ask for to-morrow; it is enough that Love is an ever-present help, and if you trust, *never doubting*, you will have all you need every moment. What a glorious inheritance is given to me through the understanding of omnipresent Love! More we cannot ask; more we do not want; more we cannot have. This sweet assurance is the 'Peace be still' to all human fears and suffering of every sort."

If viewed coldly, and merely intellectually, this group of pure thoughts become not to us living angels; but taken to heart, and tested in actual experience, they become living, vitalized entities,

with power to impart the sense of God and heaven. In few words, they express the very essence of Christian Science. Finding them attractive they impressed their beautiful outlines upon the writer's memory, but without realizing then their living potency as "pure thoughts from God;" but the leaven of their purity, truth, power and beauty, was working silently and unconsciously in the mind, as it afterwards appeared in experience when he had seemed to be under a cloud of despondency, because of the apparent rejection of the Christian Science idea by every one to whom he had sought to introduce it. The false thought seemed to voice itself in these words: "Nobody wants Christian Science; all seem utterly apathetic on the subject. One cannot rightly beg people to hear it, or the sick to become patients, nor would that avail. All one can do is to fold the hands and wait."

Taking a walk on an autumn morning, soon after, with this thought heavy upon his mind, the writer paused upon the crest of a rugged declivity to rest and ponder, while leaden November skies reflected the mental heaviness and gloom of his thought. While thus pondering, the shining outlines of angels appeared, radiating to his consciousness a sense of presence, sweet and calm: "God gives you daily supplies. Never ask for to-morrow; it is enough that Love is an ever-present help, and if you trust, *never doubting*, you will have all you need every moment," and straightway the angel, with the glorious vitality of conscious Truth and Love imparted this fresh adaptation: "Hearers are needed, and if you trust, *never doubting*, they will be supplied. Have faith in Truth's power, with patient love for the real neighbors, and thou wilt see it demonstrated."

Immediately the cheering light of hope, and new-born faith, and peace from God, illumined the darkened apartments of the mind. Two days later in the hopeful discharge of spiritual duty, as above suggested, in recommending Christian Science to one voicing disease-complaints, the writer unexpectedly found a willing hearer, who proved later to be also a serious inquirer, earnest and worthily interested.

Three days later, visitors from a neighboring town proved to be other willing hearers. It was noted, also, at the time, that the receptiveness of the hearers varied with the degree with which material sense, on the writer's part, was denied, and silenced in the realization of Love and Truth's complete supremacy, in the line of the angelic suggestion.

Within two weeks, word having reached the ear of a neighboring villager that an advocate of Christian Science was in the vicinity, he came for a talk upon the subject, and stated that having friends at a distance who had been healed he wanted to know more about it, offering the rooms in his house in which to hold a meeting in the evening if the writer would come and explain the subject to those who would be invited to be present; which being carried out, resulted in a roomful of inquirers, some of whom evinced much earnest receptiveness. Thus the truthful character of the angel promise was verified: "God gives you daily supplies. . . Hearerers are needed, therefore if trust reigns, they will be supplied."

Repeatedly, these faithful angels of Love and Truth have, in later and similar dark experiences of differing detail, appeared to illumine, renew, and vitalize the drooping spirit and little-of-faith frame of mind, with the fresh sense of the actual presence and mission of angels, as bearers of the sense of Love and Truth to fainting hearts.

When our eyes are opened to see and welcome them for what they are, through precept faithfully accepted and lived, then their angelic character indisputably appears, and their nearness and helpfulness becomes to us an established fact of incomparable worth.

WHY DO WE LIVE IN FEAR?

WHAT would our lives be if we were absolutely free from fear, fear for ourselves, and what is worse still, for all of us who are not wholly selfish, fear for those dearest to us? Are we fully conscious how utterly we are under subjection to this yoke of bondage, this law of fear?

Not till we apprehend the glorious Truth as set forth in Christian Science do we realize that this heavy burden can be lifted, that it is not necessary for us to be the abject slaves of a supposed power, a dreaded, though unseen, tyrant who robs us of all sense of rest and freedom. We have most of us doubtless been more or less readers of the Bible. Do we realize fully the glorious fact that Jesus the Christ came to make us free? "free from the law of sin and death," which is the law of fear. Therefore we are no longer under the condemnation of the law. What does this mean? Does it refer to the old Mosaic law alone, which as regards rites and ceremonies, meant only for the Jews,

was done away with long ago? Then what does this freedom imply? Have we been in the enjoyment of it all these centuries of the Christian era? Let us see what it is that we fear: Three ghastly enemies to human sense, Sin, sickness and death. Why are we subject to the fears this trio bring in their train, nay, send before them till the atmosphere seems charged with their poison? Is it by God's law? Did God, whom we all acknowledge as Infinite Goodness, and of "purer eyes than to behold iniquity," create these evils? Then He must be less than Infinite, less than Omnipotent, because there must then be another power and that an evil one. But thanks be to God "who giveth us the victory through our Lord Jesus Christ," this is not so.

The law of sin and death came into the world through man's false and material sense of his own origin, of his true birthright. We are made "in the image and likeness of God." How shall we understand this? Is this material body which we see, flesh, blood and bones, marvellously made as it is, our highest conception of likeness to a God who is infinite, incorporeal Being, everpresent and omnipotent? Every one would on reflection, answer, No! Then how are we made "in his image and likeness"? Is He not Spirit? Then we are his children spiritually, not materially, and if so is not the spiritual our real nature?

Having reached this standpoint, see how the inconsistencies vanish. If we were created spiritual we were also created perfect, for all in God's spiritual creation must have been perfect like himself. Therefore we are not subject to the law of sin and death, which, being evil, is not God's law and which did not come into the world by God's creation, but by man's false belief.

Then why stay in this bondage? Why not claim our glorious birthright as "heirs of God and joint heirs with Christ" by following in the Master's footsteps as the understanding of Christian Science teaches us, by asserting our freedom as God's children, and so realizing that blessed "peace which passeth understanding" which comes from the apprehension, in its full meaning, of the Truth that "God is Love," and that "perfect Love casteth out fear."

In answer to various inquiries we will say, the field can rest assured that all preliminary steps warranted by the situation, are being taken with reference to the erection of the Mother Church.

Let all do their part *Scientifically* in the direction of its early commencement and speedy completion, and it will be accomplished.

WHY REFORM MOVEMENTS DO NOT REFORM.

WILLIAM BROWN.

THE so-called reform movements do not accomplish that which they aim at, simply because they deal with effects, not causes. The existing state of affairs is of itself an effect. The cause lies deeply hidden in human consciousness, in the motives, aims and desires of the individual. The evils which the reformers are trying to eradicate will disappear only as human nature is changed. There is no other way. Brotherly love and the "Kingdom of Heaven," or harmony, cannot be legislated into existence. The attempts of reformers to adjust matters may be likened to the clerks of a counting room, who, having lost the combination of the safe-lock, are endeavoring to open it by various means suggested by the different clerks. All efforts fail. Finally the combination is recalled and the massive door swings open without the slightest noise or jar. So it is with the social problem that confronts the world to-day. Politicians, reformers, editors, and a host of others are trying to unlock the great door of Truth, but they have forgotten the combination which alone can solve the problem. And yet that combination was given to humanity hundreds of years ago. It is remarkable that its efficacy should have been lost sight of, when untold millions have been expended in the erection of churches, so that it might be repeated to the world once in seven days. The greatest reformer the world has ever known said, "Love your neighbor as yourself." Herein lies the remedy for all discord. The ideal state or heaven can be made manifest on earth, and the way to bring this about has been plainly shown by the lowly carpenter, who said, "I am the way." The world, in its usual blind methods, has been seeking for years the reign of harmony portrayed by Jesus, but has been doing so from its own standpoint, trying to make a compromise with selfishness, lust and greed. Clearly the work is, to change the cause and the effect will take care of itself.

If the Sermon on the Mount was lived instead of listened to, there would be no occasion for reform parties of any kind. If the money, time, and energy now expended in trying to "pour new wine into old bottles" could be used for the modelling of the

young after the Christ-model, the dawn of the millennium would dazzle our eyes. The present state of affairs has been brought about through disobedience of the Sermon on the Mount and can be gotten rid of only by putting those teachings into daily practice. Reform the individual. Show him the necessity of helping and loving his brother and the snarls will soon be unravelled, the jails emptied, and poverty banished. Let the energy of the age be consecrated to the work of building up the characters of the rising generation. If these methods were adopted the "Kingdom" so long looked for would begin to appear, and there would be no evils to legislate against. The "way" is simple, so simple that the world has rejected it, and must rack its brains for new schemes and devices which can never result in success. Let the doctrines of Christ obtain in the human mind and all evil will be destroyed. There is no other way.

CLEANSED.

ELSIE S. CRANE.

WHAT is it to be cleansed? Christian Science teaches that to be cleansed is to be free from false sense, sin or self. But in order to be free from these errors we must first know what they are. We should look well to see if they have any real claim. They have as much reality, and as much claim as we give them power by believing or living in the senses or for self. In that case we had better "seek our own in another's good." (SCIENCE AND HEALTH.) False sense, sin or self is "all that worketh or maketh a lie." The only way to get rid of this Samson is to shear him of his locks; that is, to know its unreality through demonstration; overcoming hatred, malice, envy, jealousy, and all that is opposed to the Kingdom of God on earth; to be watchful and prayerful lest we entertain this false sense unawares.

It may come in the guise of good. It will thus come if we do not leave all for Christ, Truth. It will find lodgment in our minds if we do not yield obedience,—all our affections and strength to Truth and Love, for this is the only safeguard.

We should love Truth for Truth's sake. If we truly desire to understand the law of God, we will listen attentively to the voice of Love, and will always be ready and willing to obey. Then will come the glorious understanding.

We should always stand porter at the door of, and dissect each thought and know whether it is the "same yesterday, to-day and forever." We should know whether it is of darkness or of Light, false consciousness or true consciousness. The false consciousness leads to sense, self and sin. True consciousness is changeless Love, Truth and Life, "which always was, is now, and ever shall be, . . . without beginning of years or end of days." As we break down the seeming claim of false consciousness, the light begins to dawn on our thought, and we realize that in reality there is but one consciousness, which is Love, God or Good, the truth of our Being.

The false sense becomes less real to us as we "work in patient obedience to a patient God." To put all that is unlike God, Good, out of our every thought, — this is our redemption. SCIENCE AND HEALTH says, "If our words fail to express our deeds, God will redeem that weakness, and out of the mouth of babes will 'perfect praise.'" With this understanding we will go with courage to destroy the false belief of life, substance and intelligence in matter; put it under our feet, and be willing, yes, glad to have every phase of this false consciousness — self — uncovered, that it may be seen as it is, "a liar and the father of lies." "For our enemies are they of our own household." And with this shield of faith, Truth, and the sword of the Spirit we will receive the needful cleansing.

THE LETTER AND THE SPIRIT.

MRS. FLORA RICHARDS.

WHILE going through a course of instruction, a great truth was revealed to me so plainly, that I send it to the JOURNAL, hoping it may help some one else on, in the way "from earth to Heaven," as it did me.

I had considerable knowledge of Christian Science before entering a class, for I had earnestly studied the pages of SCIENCE AND HEALTH, and attended the meetings held in our city by a lady Christian Scientist, a woman expressing a true Christian spirit; and it was under her instruction that I placed myself. When I entered class I was bearing a burden, a physical ill, although with what understanding I had, I tried to overcome it; and the Truth that uncovered the error that seemingly bound me was revealed to me in the third lesson.

I was told that God was all-in-all, there was no other Mind, Life, Truth, Love, Substance, and that as God's reflection man must express that which is God-like. I thought I understood all of that and would say to myself, "I know the truth will destroy this illness I have." On the third day, the resurrection day, I was told there were no sickness, no illusions, no dreams of a life apart from God. For a few moments all was dark to me, then all at once I saw the truth of what the teacher said. I saw the Christ, and Spiritual man, as I never had before; I saw, too, that although I had called my diseases beliefs, illusions, yet I was making realities of them; and it was this error that stood between me and a realization of health. I realized that God was ever-conscious Life, Truth, and Love, that man and the universe constituted God's consciousness. How then could man, as an idea in Mind, believe himself to have any thought underived from his Maker? Who would give him that thought? Certainly there could be no place for it in a universe where God is all. Before this I could think of God and the perfect universe, peopled with expressions of the One Mind, but I, myself, was always outside. I never could think of myself as the child of God, "who is in Heaven." The allness of God or Good was clearer than ever to my consciousness. I know now, I had but little except the letter of this Truth, but when I gained its spirit, it put me upon such a foundation as I had not known before.

This was indeed the resurrection day to me, the day or stage of understanding in which the preponderance of power, to my consciousness was thrown on the side of Spirit.

The Christ had risen; and I find myself no longer looking within the sepulchre for Him, and still saying, "He is not there." I understand now that He is not.

WHAT TAKES SIN AWAY ?

JANET T. COLEMAN.

"Behold the Lamb of God, which taketh away the sin of the world!"

THIS is as direct a command to us now, as it was to those to whom John spoke. We are to behold, or discern, that which will "take away the sin of the world." In our beloved text-book SCIENCE AND HEALTH, we find its inspired meaning: "Lamb of God. The spiritual idea of Love; self-immolation; innocence and purity; sacrifice." As we discern the great fact that all of selfishness must be laid down to gain the

true sense of purity and innocence, we shall make sure progress in Science, and the mountainous aspect of error will go down before the voice of Truth, for when "He uttered his voice the earth melted." So will it be with all error. It has no foundation to stand on, and must go down. Claim after claim of selfishness, like the waves of the sea, come up to beat themselves into "their native nothingness" (*SCIENCE AND HEALTH*), at the foot of this rock of Christ. Planted on this rock, the feet of the weary find rest. Storm-tossed and earth-worn pilgrims, as we travel through this vale of matter, what a comfort to know that Jesus the Christ has left us his precious example for a rock under our feet! *SCIENCE AND HEALTH* shows us that it is possible, yea, that it is our duty to plant our feet (understanding) firmly on this rock. In this book we find the way made plain, and we see that when our feet are so planted, "neither pride, prejudice, nor bigotry can wash us off."

Who but the Lamb of God can take away the sin of the world? The true sense of purity, innocence, and sacrifice will take away the false sense of sin. When a thought comes up to us that is sinful, if we are honest, we begin at once to put it out, and strive to hold pure and holy thoughts. By doing this faithfully, we soon see the result which proves to us that evil can be overcome with good, thereby obeying one of Christ's commands to overcome evil with good.

Love shines forth to all. Whosoever accepts Love's invitation, is the one who receives the blessing. Let us then listen to the call of Love. It says, "Wash and be clean; take of the pure water of Spirit, and wash thyself clean of the false and delusive sense of matter; then shalt thou behold the "Lamb of God which taketh away the sin of the world."

THE TRUE CHURCH.

LIDA S. STONE.

IN *SCIENCE AND HEALTH* Church is defined as "The structure of Truth and Love; whatever rests upon and proceeds from Principle." In studying the Bible Lessons of the past winter, we find almost startling applications to our present state of thought in reference to the Church. We see plainly that the true Church is founded on "the supremacy of Spirit;" and that the process of building is the "purification of sense and self," the

putting off "the old man with his deeds," and the "putting on of the new." SCIENCE AND HEALTH tells us how to do this. What is the result of this process? The thought is built up in purity and strength, because of the acknowledgment in the daily life that "God is all."

We build up, by first tearing down the old structural thought of Church, the old thought of creed or ritual, the old thought of Mind in matter, Soul in body, Good and evil combined. As these thoughts disappear the spiritual thought appears. As we "all are of one body," and are all working to bring Love, Life, and Truth into daily demonstration, we are going, as it were, "as one man to Jerusalem," to build God's temple; the highest concept we have of Spirit.

Obedience to the one Law, spiritual law, alone will build our thought pure and loving to all mankind. We are looking to the building of the Mother Church in Boston; shall we look at it as material? Mrs. Eddy in an article to the students speaks of it as "our prayer in brick." The "Mother Church" expresses the spiritual idea in such a way that all may comprehend it. Solomon's temple was a more material concept than the "latter house," which latter house Malachi tells us, "exceeded the glory of the former." Why? Because it was a purer, higher concept, though less glorious to material sense. They learned to build better by becoming obedient to God. Our temple will become manifest to the world when we bring out loving, truthful, obedient lives.

When we see that "the gold and silver are mine saith the Lord," and all that we have to give is God's, we shall lay down this thought of self outside of God, and so bring out the temple that all may know that our God is a living God, and not "an unknown God."

A WORK OF LOVE.

DORA M. MAYO.

MANY and many a time that little sentence has lifted the burden of a seeming drudgery for me, transforming the task into the brightest and most joyous doing. We sometimes seem to forget that Principle is Love. In the light of Christian Science to know God as Principle is a wonderful revelation. Our daily living is made up of doing, and everything is to be done according to Principle; to be done, therefore, in

Love and for Love. To reduce this to daily and hourly practice is more than the work of one day, one month, or one year. It is not according to Principle to allow a sense of discouragement to creep in because we so often forget to do this; for the honest, earnest intention, faithfully followed, will enable us to make some progress from time to time, and we will discover increased ability to watch and correct our thoughts. Each day is a new one, and there is never an hour when we may not begin again.

Genuine interest in our work is one of the manifestations of Love. Doing a thing well, simply because one feels like it, is not doing it by Principle any more than half doing it is, because it might be only to please myself; but doing it for Love, and as a work of Love, transforms it into service for God.

So it is in working for our patients. The work is not for the comfort and ease of this one personal man or woman merely, but it must be the universal work, the destruction of the claims of error as error—the *one evil*—manifesting itself through this person or that one as an avenue. The fact that this is a work of Love makes it easy to sacrifice for the good of others. It helps us to rely with more implicit confidence on the loving God, which is governing every event of our careers.

This is God's world, and He is with every one of us, tenderly saying, "This is the way, walk ye in it." When we heed that "still small voice" how simple the way becomes! How clearly each hour's duties and privileges stand out, and how joyous each task is, because we make it a work of Love! Darkness flees, because we are attending to the duty of the hour, not anxiously worrying over to-morrow or next week.

"God's in His heaven,
All's right with His world."—*Browning*.

EVERY-DAY TRUST.

G.

DO we as children of one Father believe in God, or do our lives practically deny the words our lips have uttered for generations past?

The Scripture declares that "with God all things are possible." This either means that God possesses all power, "supplies all our need," or that there is no hope or comfort in God. To which, by our life, will we testify as Truth? We cannot serve God and Mammon. If temptation appeareth in our pathway in shape of a

desire for strong drink do we yield, silencing the voice of Truth by the thought, we have inherited the tendency from parent, or some more distant relative, therefore we are not to be blamed?—not considering that God, omnipotent Love, does not give his children evil natures which they cannot control; if there was one such person in all His universe he would not be omnipotent.

If a belief in sickness assail us, do we think men or medicine, fresh air or exercise, more potent than God, who has promised “never to leave us or forsake us”? also, “that they who trust in the Lord shall not want any good thing.”

The Bible abounds in promises of loving help and deliverance to all who, being in darkness of any nature, truly long for the Light. In any hour of temptation let us take our Bible and look for God’s promises of love and power.

It is true there is no power but God, and He is Love and Truth; were there any other power He would not be “All in all.”

Let us trust God’s word as meaning a true Guide for you and me, every day and every hour, whether we be bread-winners or home-keepers. “If God be for us who can be against us?” Charles Kingsley recognized God’s power when he said, “I have seen, especially in Italy, omens and prophecies before now beget their own fulfilment, by driving men into recklessness and making them run headlong upon their very ruin, which, as they fancied, was running upon them, and which they might have avoided, if, instead of trusting in, I know not what dumb, dark destiny, they had trusted in the living God; by faith in whom men may remove mountains, and quench the fire, and put to flight armies of the alien.”

MEDICINAL FETICH WORSHIP.

A few weeks ago I met a very intelligent Indian chief. I had met him once before in Oshkosh, Wis., and remembering our meeting, the “old brave” became quite communicative. We talked of everything, from land tenure to transmigration of souls; but it is of the “medicine man” that I wish here to write.

“After all,” said the chief, “the pow-wow, as you call it, is the most effective remedy we have. Indian doctors rarely give medicine, and in olden times did not give any at all. We sometimes send for a white man physician; but the Indian generally gets worse under the drug treatment of the white man. When an Indian gets very sick and his friends get frightened, a pow-

wow is held, and in most cases he gets well very soon. We are a much more healthy race than you are; and if the virtue of a thing is to be tested by its results, I think our medicine man with his pow-wow will out rank your doctor with his drug-store." I asked him what was the central idea of the pow-wow; what was done; how and why it cured. In reply, he said he could not explain it to me, because I did not understand the power of spirits.

"The pow-wow is essentially religious," he said, "and through his friendship with the Great Spirit the medicine man brings the power of the Great Spirit to crush the spirits of pain and disease that have gotten hold of the mind of the sufferer."

Sir John Lubbock, in his "Origin of Civilization," page 17, says: "The use of writing as a medicine prevails largely in Africa, where the priests or wizards write a prayer on a piece of board, wash it off, and make the patient drink it. Caillie met with a man who had a great reputation for sanctity, and who made his living by writing prayers on a board, washing them off, and then selling the water, which was sprinkled over various objects and supposed to improve or protect them."

A most intelligent physician said to me recently, "The best physicians give less and less medicine each year. The secret of success lies in securing the confidence of the public. In seven cases out of ten, I give pills made of graham flour and sugar coated, or a liquid colored with some harmless bad tasting stuff. I endeavor to inspire confidence, and then make my patient feel better by telling him he *is* better, and that by to-morrow he may sit up a little while. The physician who should depend upon drugs, and still keep telling his patient he was getting worse, would kill him after awhile."

All physicians admit that fear and mental dread of disease superinduces it. I venture to say that the universal opinion of doctors, as voiced by every newspaper of the country, that cholera is inevitable next year, will do more to make cholera epidemic than will the condition of the streets or the aroma of the Chicago river. With the present advertising of scareocratic views as to the absolute certainty of cholera, and with the present condition of the public mind upon that subject, consequent upon the daily publication of the opinions of alarmists, if cholera strikes our shores it will produce precisely the effect prophesied; for the prophecy oft repeated produces the mental condition in which it

becomes true. I was in New York City when cholera made its appearance last fall. The papers and doctors, after cholera actually appeared, begged the people not to be frightened, as "in every cholera epidemic, for every one that dies of cholera, three die of fright." "To be afraid of it is to invite it. If you fear it, it will kill you sure," etc., etc.

This being the view of physicians and metaphysicians alike, I look upon it as criminal to prophesy an epidemic and frighten the people in advance. — *The Parthenon*, Chicago.

THE CHRISTIAN SCIENTIST.

PROF. WALKER'S ABLE SERMON AT THE MASS. AGRICULTURAL COLLEGE.

AMHERST, June 18. — The baccalaureate sermon before the graduating class of the Mass. Agricultural College was delivered to-day by Prof. C. S. Walker, Ph. D., from John xviii. 37. The preacher said: "The scientist is one who knows in its relations, that which is. His first essential characteristic is faith, in himself, in human testimony, in the unseen. The intensity of his faith equals its extent. Another trait is love of truth. To this he adds obedience to what the truth involves. His great incentive to action, the benefit of science, upon analysis proves to be love of humanity. Every true scientist is impelled to make discoveries that he may give them to the world; to conceal knowledge and hide invention is to commit an unpardonable sin. Thus characterized by faith, love of truth, obedience, and love of humanity, the scientist comes inevitably to add self-sacrifice to his other magnanimous traits. Out of all these, hope is evolved.

"There is a most intimate connection between Jesus of Nazareth, who planted in human nature faith, love of truth, obedience, love of humanity, self-sacrifice, and hope, and made these traits so common, and the scientist of the 19th century; without the first there never could have been the latter. The scientist of the 19th century is thus revealed to be the Christian scientist.

"Forgetfulness of self and humility, accompanied by service to humanity, are some among many marks which prove the genuine scientist of to-day to be in reality the Christian scientist, whose life and beauty, like the perennial flow of the springs of the desert oasis, have their source in distant fountains distilled from heaven-kissed heights."

Dr. Lyman Abbott in the course of his baccalaureate sermon delivered at Mt. Holyoke College, had this to say concerning a personal God: —

The other day a young man from a New York paper came to interview me on theology. He wanted me to give him a system on theology. I declined. Then he asked me at least to give an answer to this question: "Do you believe in a personal God?" "What do you mean," I

asked, "by a personal God"? "I mean," he said, "a big man who sits in the centre of the universe and runs things." I said, "No." He was not very intelligent, but I fear that a great many people have just that conception. The conception of a great big man sitting in the centre of the universe and ruling by a sort of telephonic communication, is a subtle, delicate, refined kind of idolatry. What we call laws of nature are only acts of divine power. Is this a meaner, smaller conception of the divine being than to say that he woke up one morning and said: "Go to, we will make a world"? It is a larger conception. And so we are coming to see what sin is. It is going against the best in our nature. It is violating God's law.

Says M. C. Spaulding in *Western Christian Advocate*, Cincinnati, Ohio:

"Were it not a most serious matter, it would be so absurd as to be laughable, that any true Christian could be found to antagonize Christian Science, which more nearly resembles the unadulterated teachings of primitive Christianity than any creed adopted by man since the time that most selfish, crafty, and hypocritical of all monarchs — Constantine — changed, for his own debased purposes, the character of the Christian Church.

"What an awful responsibility awaits the man, minister, or layman, who, after denouncing Christian Science with all the bitterness at his command, wakes up a few years hence, to find that he has, unwittingly, arrayed himself against all that is pure and good in *practical Christianity*. For it would be hard to find a book which, in both letter and spirit, inspires more love for the entire BIBLE than SCIENCE AND HEALTH, the text-book of Christian Science."

ON THE VERGE OF THE UNKNOWN.

AN EXPERIMENT THAT MAKES US ASK, "WHAT IS COMING?"

MR. W. H. PREECE, chief engineer and electrician to the postoffice, has put up a wire a mile long on the coast near Lavernock and a shorter one on Flatholm, a little island three miles off in the Bristol channel. He fitted the latter wire with a "sounder" to receive messages, and sent a message through the former from a powerful telephonic generator. That message on the mainland was distinctly heard on the island, though nothing connected the two, or, in other words, the possibility of a telephone between places unconnected by wire was conclusively established.

There is a possibility here of interplanetary communication, a good deal more worthy attention than any scheme for making gigantic electric flashes. We do not know if we can communicate by telephone through the ether to New York or Melbourne with or without cables, but we do know that, if we cannot, the fault is in our generators and sounders, and not in any prohibitory natural law.—*London Times*.

ALL contributions for the Church Building Fund should be sent to Stephen A. Chase, treasurer, Box 136, Fall River, Mass.

THE AUTHOR OF "HELEN'S BABIES" SEES A ROSY FUTURE.

WHEN the people of the United States celebrate the 500th Columbian anniversary there will be so many of them that no longer will it be said that

"Uncle Sam is rich enough
To give us all a farm."

Consequently all soil worth tilling will receive the best possible attention, with the result that we will be the best fed nation in the world. All the forests will be gone, so lumber will be so scarce that stone, iron, brick, slag, etc., will be so largely used in the construction of houses that fires will be almost unheard of and insurance companies will go out of business.

The government will be much simpler than now and concern itself with fewer and more important affairs; indeed the idea of government will have disappeared; the people will tolerate nothing more than an administration on business principles of such general interests as are too great or complex to be intrusted to private management.

Law will be made for man—not man for the law—and theology will give place to Christian practice, each man's faith being judged by his life instead of his talk. Medicine will be practised at police stations and among outcasts, for respectable people will have resolved that illness not caused by accident is disgracefully criminal. The race will therefore be healthier and happier than now, as well as more sensible.

Literature will be much cleaner in the departments of poetry, fiction, and drama, for the already moribund humbug of passion masquerading as love will have died of self contempt.

THE LIBERTY BELL.

ALL THE ARRANGEMENTS FOR ITS CASTING COMPLETED.

(Special Despatch to the Boston Herald.)

BENNINGTON, Vt., May 30, 1893. Ten thousand pennies for the Columbian liberty bell was received from different places yesterday. To-day the same number were received from Virginia. They came in an old historic kettle that weighs 100 pounds. Eighty-four schools in Brooklyn contributed 75,000 pennies. This collection is being made under the auspices of the Sons of the Revolution.

All the preliminary arrangements are made for casting the bell. The only thing remaining to be done is to place the frame over the core and pour in the metal.

When completed the bell will be about six inches thick. The cost of the bell, delivered in Chicago, will be \$6,500, and the expense of the committee, including postage and printing, will aggregate \$1,500.

NOTICE.

ALL applications for membership to The First Church of Christ, Scientist, in Boston, must be received before the last Thursday in March, June, September and December, in order that they may be acted on before the following communion Sunday.

W. B. JOHNSON,

Sec'y Board of Directors.

NOTES FROM THE FIELD.

HAVING been greatly benefited by the experiences of others which have been given through the JOURNAL, it came to me that others might receive some help from a few thoughts on the subject of the Woman's Congress, which was the first of the one hundred congresses to convene on the grounds of the World's Fair during its continuance.

In studying its different phases I learned many lessons which have been helpful to me. Before me sat many women with faces betokening the deep seriousness of their lives and thoughts; some of them veterans in their various causes, having served in the army of their respective endeavor all the way from privates to commanders in chief. So many statements were made along the line of Christian Science thought by the leading speakers, that they fell on my ears with gladness.

Mrs. Isabella Beecher Hooker, said that there were no barriers to Spirit; and that no one need consider that the tomb buried their sins as it did their material bodies. Their sins bound them as closely on another plane as on this, and they would have their own salvation to work out as well hereafter as now. She alluded to the Medical Congress which was to follow, and remarked that the time was not far distant when the honest physician will acknowledge a greater power than the remedies he now applies. She spoke of the melting away of bigotry in the religious world, and the gradual coming together of all sects and creeds. People should profit by such an international exchange of thought, tearing down as well as building up.

Mrs. Mary Livermore, spoke very earnestly concerning the purity of living, and not the dying; that many regarded death as the gateway to endless joy and ease, and that the grave swallowed up all their vile attributes, but they would meet with disappointment, for life hereafter was only a continuance of the present, and the impure could never see God.

Speakers of directly opposite views met on the same platform, yet the utmost harmony prevailed. They all seemed anxious to reach the same goal, and to worship the same God according to their best understanding. This meeting was intended to be for

the benefit of mankind, and those listening with the right motives must have gone away with less selfish feelings, and an awakened desire to live more for humanity.—HELEN R. PLATT, CHICAGO, ILL.

TO-DAY I can say what I have not been able to say in thirty years, and perhaps in my whole life. I have not taken a dose of medicine for a little over a year. This may not seem a very wonderful statement to the readers of the JOURNAL, but to me it means a great deal. I was, so to speak, a walking drug store for many years. It is now nearly six years since I first heard of Christian Science. I said I had no faith in it, but as every other hope had fled I would give it a trial. I went to the daughter of my physician (he was bitterly opposed to Christian Science). "Well," she said, "if you really have left my father I will take your case, but he is so angry with me for treating patients that I must be sure you have left the hospital and are in no way under his care." She then told me to call the next day and she would let me know what she would do. I called at the appointed time. She treated me several weeks and I was healed, but as my home was far from there and no Scientist near, the old troubles came back; then I took medicine, but finally had to go to a Scientist again. I never responded to treatment as quickly as many do, so I often became discouraged, and indeed, sometimes wished I had never heard of Christian Science. I had much to discourage me, for I attended lectures with two different teachers (both having been highly recommended to me), who were Christian Scientists in name only. One had been Mrs. Eddy's student, but had drifted away from her teaching to a line of thought of his own. I was unable to demonstrate over the false claims that were constantly coming up. However, I had learned that after once starting in there was no real going back. I must press on, and in the past few months I have had such marvellous demonstrations that I am overwhelmed with the thought of what Truth will do when we understand and are faithful. Truly, "They that wait on the Lord shall renew their strength." I would say to all who are having a like experience (caused by false teaching): Stick close to the text-book SCIENCE AND HEALTH, and press on. The way will grow brighter, for "in Him there is no darkness."—MARY A. SHEARER, GENESEO, ILL.

CHRISTIAN SCIENCE was first introduced in Marysville in 1887.

In January, 1892, we organized a Christian Science Sabbath School, with an attendance of about thirty. A hall was secured, and the attendance increased and more interest was manifested. In February, 1893, feeling the need of a better and more convenient place, we were prompted to make an effort to build a church of our own. The first step taken was to form a church organization, which was accomplished at once with nineteen members. \$500.00 was raised to enable us to secure two desirable lots, and work soon began on the church building. It was completed by June first, being a neat and tasty building. In the meantime, through the students and members of the Sunday School, the full amount had been raised to pay all indebtedness on the church, and also to purchase furniture.

On June fourth our dedication services were held, our teacher, Mr. Alfred Farlow, preaching the dedication sermon. It was listened to with the greatest attention, and nearly every seat was occupied. At the evening service every seat was occupied, and some stood in the hallway and on the steps, while others listened at the windows outside.

Services were closed by singing the hymn so appropriate, "Out of self and into Thee."—S. B. S., MARYSVILLE, KANSAS.

THE following letter to a Scientist was written by one who before coming into Science, had been reduced to the condition of a homeless wanderer, without friends, and without hope in this world.

My dear friend :—I received the JOURNALS you sent, for which I am very thankful. The clouds are breaking away and the way is growing brighter. I have no use for any doctrine now but Christian Science. I rejoice at times and am exceedingly glad that I once met you. The spirit of Love visits me more frequently now. Tell me my friend, will the spirit of Love come to stay if I am faithful? I sometimes think it will.

I am beginning to love everybody, and hate all deception. Just think of it! Last spring I tramped this section six weeks, without work or money, and had no friends. During this time I lay out of doors much of the time; no money, no home. Now I am running the store at this place from garret to cellar,—safe, money, post-office and all. What has brought this change in my temporal condition? Christian Science has done it all; but I must not get proud. I will send for the JOURNAL soon.—J. P. DAVIS, QUINDARO, KANSAS.

"THE desire which goes forth hungering after righteousness is blessed of our Father and does not return to us void."—
SCIENCE AND HEALTH.

One morning on my way to school, the desire and longing to demonstrate the perfect harmony and order of Mind, and the wish that Love and Truth might be a clear consciousness, ruling above the mortal sense of self, will-power or discord came up. The Truth had uncovered and shown me how disorder was feared and made something of, when it was not a reality. The thought came of an inner sense of order and harmony manifested by the trees, flowers, birds, and bees; how quietly, yet how earnestly, they seemed to show forth the good. The flowers giving forth their sweet perfume and wondrous beauty, the trees yielding their fruit, the birds singing their sweet songs of praise, and the bees busily gathering honey. A sweet sense came of man, the highest idea of God, and, how, setting aside self and the sense of discord, he too, must reflect harmony, Life, Truth, and Love, not unconsciously, but consciously in purity and humility. A sense of harmony and order was felt for days.—J. C. P., SAN DIEGO, CAL.

I HAVE been healed in Christian Science only recently. After enduring much distress, both physically and mentally, and finding nothing in the world, or in my religion, to satisfy my hunger, I thought of Christian Science. I had heard of it previously, but thought that it was something beyond my comprehension. Soon after treatment began I improved in health, and soon this truth,—that Life is God,—dawned on my darkened sense. It seemed to take away my God, and I seemed at times to be all alone in a vast wilderness. Gradually as the Light appeared, the seeming absence vanished. And so it will be until "He, whose right it is, shall reign."

How patiently and lovingly did Mrs. W—— try to make the Way plain; and how the truth revealed the allness of God and the nothingness of everything else! Each conquest of Truth, although as yet small, brings a clearer view of Mind as supreme, as the only Life, Truth and Love. How truly do I find that this is the "strait and narrow way." Jesus' own words are being fulfilled to those who are striving to keep in it.—M. E. H., PORTLAND, ME.

COMING into my sitting room, after being engaged in house-

hold duties, it looked poor and bare; as I contrasted it with the costly furniture of some of my friends, I sat down despondent.

I read the new JOURNAL, and became absorbed in the Truth therein expressed. Looking up, after reading some time, I saw my little faded sitting room bathed in sunlight, and the breeze calling into gentle motions myriad forms and colors as they responded to its breath.

There was a suggestion of twilight at that six o'clock hour, and all seemed to join in shutting out mortal dreariness, revealing the spiritual. Then I saw my sitting room was what my thought made it. — M. E. TALLMON, SYRACUSE, NEW YORK.

THIS little incident which I am about to relate shows the all-transforming power of love as taught in Christian Science, and that it can be seen by all if we are living the Truth. A friend of mine, who had rather shunned religion and all things that were connected with it, had become somewhat interested in Christian Science, and promised to come to our meetings when he was called away to a distant city. I gave him the place of the Scientists' meeting, and said I wished he would go.

Suffice to say he went, and wrote to another friend these words: "I went to the meeting on Sunday. They have a nice hall, a good sized congregation, and the most beautiful faces I ever saw." — T. P. J., SAULT STE. MARIE, MICH.

I HAD a tumor on my left eyelid. It was about six years coming, and grew so large that it was very troublesome. I knew by experience that Christian Science could heal, for I had been healed of severe hip and kidney trouble, rheumatism, and catarrh. The tumor was not destroyed as the other claims were. My son said it must be cut out. I held on to the Truth and with the help of a student of Christian Science it also has been destroyed. I have been a believer in Christian Science for three years. I was a member of the Baptist Church. I can say with another dear sister, that I had been feeding on husks all my life, until I found Christian Science. — MRS. H. A. CARPENTER, OHIOWA, NEB.

IN the program referred to in the following the Christian Scientists were awarded the same consideration that the Sunday schools of other denominations were.

Enclose find a program of Sunday-school Field Day here. This is one of the proofs of the words of our Leader to be found in the June JOURNAL, where she says, "The doors that closed upon Christian Science, and the long winter of discontent, are measurably among the things that were."

We have been offered a day and night at the "Chantauquan" to be held near here in August. — DELLA H. RIGBY, BLOOMINGTON, ILL.

EDITOR'S TABLE.

THE history of the medical profession, and the expressed opinions of many of the members of that profession, both of past generations and of the present generation, warrant all that is claimed by believers in Christian Science touching the inadequacy of drugs and medicines as healing agents. Indeed, according to the common verdict of the more learned and honest members of the profession, if drugs and medicines are the only healing means, the startling fact confronts us that humanity is without a healing power, or a means of saving human life, for the most that is claimed for the drugging system is that it alleviates pain and suffering, and aids nature in throwing off disease.

To accomplish the results thus far attained in *materia medica*, much time, labor, and expense have been incurred. Great institutions of learning have been erected in many parts of the world, and millions upon millions of dollars have been appropriated, and are being constantly appropriated, to the erection and maintenance of such institutions. Liberal endowments have been, and are being, made for the establishment of chairs of medical instruction in our great colleges and universities, the laudable end and aim of which is the alleviating of human suffering, and the curing of human ills.

Thousands of young men and women are being annually graduated and sent out from these institutions to practice the healing art as there taught them. Most of the great colleges and universities have attached as auxiliaries to their main systems of education, schools of law, medicine and theology. Thus, for ages have the three learned professions travelled hand in hand down the avenues of time, each in its organized capacity, believing in the solid footing and right basis of the other. It must be true then, that the powers which control in our institutions of learning, and which shape our generally prevalent educational systems, are believers in the efficacy of drugs and medicines as healing agents, and so believing, are conscientious in instilling their views into the minds of the students who worship at their educational shrines. Otherwise they would not so sedulously foster and so earnestly perpetuate such views and systems.

Nor is it strange that thus educated and thus believing, they

should look with incredulity, or even with disdain (as many of them do), upon any system whose claims, if true, would set aside and ultimately annihilate their long established system of healing. Nothing but the most indubitable evidence will, of course, convince them that in all the past they have been in error, and that their cherished systems have been faulty or valueless. That which is time-honored has a strong hold upon human nature, both in the schools and out of them.

In view of their common educational birthright, and the long-standing intimacy of their association, it is but natural that the law should (so far as possible) reach out its protecting arm, and theology raise its authoritative voice in common defense of their pet sister. The trio have too long travelled side by side in affectionate union to be divorced by mutual consent, and we must expect them to continue the triple alliance until perforce of established and irresistible fact, they shall build on a better and enduring ethical foundation; a foundation based less in mythological and pagan literature, and more upon the teachings of the Bible, and the life, character, and demonstrations of Jesus Christ. It is one of the glaring inconsistencies of existing educational methods, that while the student, during the course of his studies, is industriously crammed with pagan knowledge, the teachings of the Bible are *religiously* excluded from the curriculum, so that if he study or read it at all, it must be between lessons, or as he may learn of it during its perfunctory reading at morning service, or as it is expounded in chapel. In view of all this, we must expect to see the established systems frowning down all but *ex cathedra* methods, and sending out, as it were, their bulls of excommunication and anathema against all else. They believe all claims not coming through the regular channels to be upstart and dangerous to the last degree. Hence their frequent warnings against and denunciations of the Christian Science method of healing.

Yet it is true that many of the world's most valuable achievements have been accomplished, not by, but despite the bitter opposition and persecution of established systems of education. We have but to instance the Reformation in striking corroboration of this. Luther, the monk, educated in the traditions of the cloister, did not, and could not have become Luther the great Reformer, until he had outgrown those traditions. So of Calvin, and the other Reformers. The Reformation had not been possible within the teachings of the schools.

Along other lines, we need only go back in history to Franklin for further proof of our claim. Although one of the world's greatest philosophers, Franklin was untaught of the colleges and universities; yet some of the best results of modern philosophy are due to his genius. He, as the discoverer of electricity, and Edison in his more recent and wonderful applications of it, both testify to the fact that while the modern schoolmen were plodding along their well-beaten paths, wedded to their hoary and venerated traditions, these men, on the outside, in practical achievement were far outstripping even the theories and speculations of those within the walls.

Washington in great military achievement, Lincoln in grand and exalted statesmanship, and Greeley in successful journalism, aptly illustrated extratraditional possibilities. We might amplify these illustrations almost indefinitely, but these will suffice our present purpose.

In no hostile or controversial spirit do we thus write. We are endeavoring to confine ourselves to sound and fair premise and legitimate conclusion. We seek not to detract from present educational systems, but to show that they are not the sole educators of the world; that they have not yet passed out from many of the notions and traditions of the monasteries; that they mistake when they claim exclusive prerogatives, and that in their attitude toward any but *ex cathedra* systems, they are adhering too closely to the spirit of trust and monopoly.

Christian Science, to speak on ordinary grounds by way of illustration, has only such war to make on existing institutions and conditions, as the nature of greater and better achievement makes inevitable. No greater war, for instance, than has the application of the discoveries of Franklin and Edison made upon the old methods of lighting, heating, and propulsion. The old tallow dip does not stand well in the presence and glare of the incandescent electric. Yet the old tallow dip went out, not by the aid of, but against the opposition of the schoolmen. The old horse cars do not compete well with the more rapid and available electrics. Yet the horses do not owe their retirement from the tracks to the trained professors within the walls, but to the young telegraphist who educated himself and wrought out his discoveries unaided by wealth or family position, or the patronization of the universities.

The old and effete must ever yield to the new and better, how-

ever much the new and better may offend the traditional and the conventional. History has time and time again demonstrated this, and history is most strikingly repeating itself to-day.

It is doing so in the discovery and introduction to the world of Christian Science. Christian Science, by the very nature of prevailing conditions could not have come through the established channels, or at the hands of the schoolmen. Men trained in the *a posteriori* school of logic, were not receptive of that method of analysis which seeks the explanation of effect in cause, rather than of cause in effect. It required a perception unclouded by philosophical preconceptions based in the reality and eternity of matter and the inevitability of sin, sickness, and death, to formulate and present to the world the true philosophy of healing. It required a research into the metaphysical or spiritual realm beyond the attainments of scholastic theology, material philosophy, or a system of therapeutics borrowed from Paganism.

If such a perception has been vouchsafed to this age, it must be because in the fulness of time, and the further unfoldment of divine Truth, it was destined so to be. If it be said that this is a wholly unwarranted and preposterous claim, we answer, *No! Unless it is not true.* That which is *true* is never preposterous. That which is *not true* is always so. Is it true? Does Christian Science present to the world a method of healing hitherto unknown, or, in any event, unpractised as a system? It claims that it does, excepting as that system is found in the Bible, and the teachings of Jesus Christ and the apostles. It claims that the Principle of healing is divine, and that there is no true healing apart from this Principle. It is systematically promulgating that Principle through its text-book *SCIENCE AND HEALTH*, and the other writings of its author, the Rev. Mary B. G. Eddy. That she has formulated and presented to this age a better method of healing than has hitherto been known to any system or school based upon material premises, is too well established to admit of a shadow of doubt. The quarter-century of work already achieved is too abundant, and the results too wide-spread, to leave room for question as to its efficacy. It needs only fair investigation by unbiased minds to ascertain the irrefutableness of its claims.

WHILE hearing Mr. Upcraft speak of the thousands and thousands who appeal to the missionaries in China for healing, we could not but ask, "Why may we not expect that the gift of healing will be bestowed

upon the missionary?" The missionaries stand in the attitude of the early prophets, and the apostles and other preachers of a pure religion as opposed to idolatry. All these recognized the demand which was made upon them for an evidence of the divine origin of their message. Our Lord repeatedly appealed to his works: "If ye believe not me, believe the works." "The works that I do in my Father's name, they bear witness of me." And there is an unexplored significance in his words: "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do." It is for those who limit God's wonderful promises to the apostolic times to prove that this limitation is warranted.

And is it out of the question that, when the Lord sees his missionaries longing for the salvation of millions, whose strange tongue the missionaries cannot speak, he will give a supernatural gift of speech which shall at once convey the Gospel to these darkened souls, and shall evidence to them its divineness?

We take the liberty of copying the above editorial from the *National Baptist*, of Philadelphia. The reasoning is sound, so far as it goes, and we heartily endorse it; but it stops sadly short. Why limit God's healing power to the missionaries referred to? That is doing just what our good friend declares should not be done when he says: "It is for those who limit God's wonderful promises to apostolic times, to *prove* that this limitation is warranted." We call upon our friend for his proof. Where is the warrant for confining, or attempting to confine God's healing power to the missionaries who are sent to convert the heathen of the east? Might it not be well for our friend to consider seriously the question whether or not, in the sense that all people need healing, all are heathen, and whether all who accept the promises may not become missionaries? Why should so invidious a distinction be made against all other people, that they must be remitted to the miserable healing agency of poisonous drugs, or other poor human power, while the "heathen" shall have conferred upon them the rich benefits of the divine power to heal? Is not this as extraordinary and unwarranted a "limitation" as we could well conjure up? If our good friend will extend his reasoning a little further, and accept the repeated Scriptural declarations that sin is the cause of sickness, he will see at once that the only true missionaries are they who seek to remove the cause of sickness by destroying the sin, and that therefore every sinner is in that sense, a heathen and in need of conversion. Verily, as to the mind of our friend as well as many others, there is an "unexplored" significance in Jesus' words. Until they are

more thoroughly explored the mistaken notions of what constitutes a heathen and a missionary will continue.

From the *Buffalo Express* we clip the following : —

The most interesting session of the Presbytery of Genesee ever held in this county was that of to-day. There were about fifteen clergymen and two dozen elders present. The application of Arthur R. V—— of North Bergen for ordination was presented. He previously had been examined and accepted in the Lyons Presbytery and wished to become a minister in the Genesee Presbytery. The only ground for doubt as to his acceptability was his views in regard to Christian Science. His psychological examination as well as theological was as satisfactory as it was rigid, and all went well until the following question was asked, which was prepared by the committee; "Should you be ordained pastor of the North Bergen Church, and one of your parishioners be taken ill, would you feel justified in calling in a Christian Scientist in preference to a regular physician?"

"Yes, I believe I would," answered Mr. V——. "To have faith in God for healing and then call in the assistance of drugs is, in my mind, a vital contradiction."

"As such pastor would you feel justified in giving lessons in so called 'Christian Science' to your congregation?"

"Yes, I would," he replied frankly.

After this he was asked to withdraw. A vote was taken and it was unanimous against the ordination of Mr. V——, who thanked all for their frankness and the session adjourned.

The above speaks volumes. Its tones are most significant. It repeats the history of the first century. Here is a literal fulfilling of the Master's prophecy: "They shall put you out of the synagogues: yea, the time cometh that whosoever killeth you will think that he doeth God a service."

The applicant for ordination to the ministry is put out of the synagogue. In "killing" him for ministry in the Presbyterian Church these good people no doubt thought they were doing God a service. The most casual analysis of their action will show how strikingly they are expressing the Pharisee thought. The question is carefully and deliberately prepared by the committee: "Should you be ordained pastor of the North Bergen Church, and one of your parishioners be taken ill, would you feel justified in calling in a Christian Scientist in preference to a regular physician?" To which the answer is made, "Yes, I believe I would. To have faith in God for healing and then call in the assistance of drugs is, in my mind, a vital contradiction." For thus answer-

ing the door of the modern synagogue is barred against the applicant. According to the presbyters and elders of this church the refusal to call a "regular" physician in case of sickness is a sufficient cause for withholding the right to preach the Gospel of Jesus Christ. There is nothing to show the sense in which the physician should be a "regular" one. Possibly the "powers that be" in that church, might have difficulty in determining what constitutes a regular physician. Yet, notwithstanding this possibly serious difficulty, they do not hesitate to declare in solemn convocation that the physician must be a regular one.

IN the article entitled "Simplicity" appearing in the July JOURNAL, on page 174, occurs the following statement: "Our Journal, at this stage of our work, is our very best medium for voicing this Truth to the world."

Of course the writer did not intend to say that the JOURNAL was the very best medium for voicing Science to the world, as her language, carelessly read, might imply. When she said "our" best medium, she, of course, meant the best medium available to Scientists, or students, through which to voice their individual thoughts and experiences.

SCIENCE AND HEALTH, and the other writings of its author, are the best media of voicing Truth to the world. The JOURNAL, *Quarterlies*, *Tracts*, etc., are, of course, only valuable auxiliaries thereto. We say this to save any question as to the writer's intention in writing, or our own in publishing, the statement.

WE have received the third volume of the National Cyclopedia of American Biography, published by Messrs. James T. White & Co., of New York, containing the pictures and biographical sketch of the Rev. Mary B. G. Eddy.

The work is all that it has been represented to be, and it will be gratifying to all Christian Scientists to see in a book of such great importance and wide circulation, the face of their Teacher and Leader, and to read the interesting sketch of her life. As a matter of information, by way of convenient reference, it will be of great value to all workers in the field, while as a part of the literature of our movement, it will fill a valuable place in the Christian Science household.

THE Christian Science Exhibit at the World's Fair, is in the Publisher's Department, in what is called the gallery or second floor of the Manufactures and Liberal Arts building.

It is at the head of the stair-case in the northwest corner of the building, and is the extreme northwestern exhibit in that building.

Our readers will be saved any difficulty in finding the place if they will be particular to make a note of this description. An attendant is constantly in charge of the exhibit from 9 A. M. to 5 P. M.

PUBLISHERS' DEPARTMENT.

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.

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.

THE HYMNAL is of some 225 pages, and bound in two styles — cloth, and leather finish. Prices are,

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.

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.

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.

Copies when ordered for sale are furnished at \$1.80 per dozen.

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.

PLEASE remember that the Series are all out and no more are to be printed.

WE are now prepared to furnish "Genuine Oxford" Teachers Bibles. Descriptive Catalogue with prices sent upon receipt two cents. Also Descriptive Catalogue with prices of Bagsters Teachers Bibles sent upon receipt of two cents.

WE have a few copies of Levant Flexible SCIENCE AND HEALTH, 70th edition, usual price, \$6, we will sell for \$5 for the next 60 days. Also a few beautiful copies, full Morocco, stiff covers, 70th edition, at \$4.50 post paid. Send orders to E. J. FOSTER EDDY.

CHRISTIAN SCIENCE JOURNAL.

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

VOL. XI.

SEPTEMBER, 1893.

No. 6.

SCIENTIFIC WORSHIP.

OUTLINE of a sermon preached by John Freeman Linscott, pastor of the Church of Christ, Scientist, in Recital Hall, Chicago.

"God is (a) Spirit: and they that worship *him* must worship him in spirit and in truth."—John iv. 24.

IT is now generally understood and admitted that the true rendition of this text is, God is Spirit, rather than a Spirit. The old definition would seem to single him out from among other spirits, instead of ascribing to him the supremacy of Spirit, the position of the one and only Spirit. The difference is essential, and in the light of the true interpretation we wish to consider the text.

Right human reason universally assents to the proposition that there is but one all-wise, all-powerful, self-existent Cause. Jesus calls him Father. Spirit; one Spirit; one Life.

The highest expression in the phenomenal world of things was reflected by Jesus. He was a perfect reflection in character of the One Spirit. His fleshly body was the manifestation, or phenomenal appearance called physical. It belonged to the shadowy, temporal appearance with which the one mortal mind, to its own fancy, clothes all ideas of Mind, and it never entered into the problem of his teachings, excepting

Copyrighted, 1893, by National Christian Scientists' Association.

as he enjoined the giving it no thought; no place in true existence.

Beginning at the finite end of what we term mortal man's sense of existence, as Job did when he said, "There is a spirit in man, and the inspiration of the Almighty (Spirit) giveth him understanding," we can at once discover the attitude of Jesus as a human, reflecting the Spirit, God, which he calls by the endearing name of Father, and himself as Son.

He brought these terms, Father and Son, to mortal man's apprehension because they could understand that, naturally, men on the physical plane became like their father, and women like their mother. This is the so-called physical law of like begetting like.

What men did not understand was divine metaphysics; that Spirit, Mind, was Father, and that thus was all causation in Mind, and that all phenomena were a mental picture-world, which seemed material and the author of existence. His doctrine of Light was an antidote or alternative to their doctrine, which was darkness, and it was the subject of his conversation with the woman at the well.

If we study this chapter closely, we will find two doctrines of worship. One of them is purely spiritual; the other is partly spiritual and partly material. One is Judaism, the other is Christianity. One begins with places, forms, traditions and human authority. The other with the absolute Mind that is Substance, and the only Intelligence. One is the result of a temporal necessity in the effort to lead the human race from a false sense of God and man toward the point where a true sense is realized by the revelation of Truth, Christ.

The study shows how slow human sense is to let go of present environment and the things which are behind, that we may better apprehend the things which are before and higher.

Jesus did not denounce the law; he did not censure the woman when he told her the more excellent way. He taught the Truth in Love. She believed. She told others who

were led to the Truth and were convinced by the spirit of Truth which they received.

It was at this point of seeking the Truth that they received. This was Scientific worship.

Jesus reflected the Light, and enlightened their understanding. The Father love had reached them by the Scientific teaching of the perfectly governed human Jesus, who threw upon them the Gospel,—or in better language,—the Goodspell, of the One Good whom he reflected, or expressed in character.

Our study reveals divine theology as taught and lived by a human being manifesting the divine character. The true relation and duty of man and God to man; also the Science of God in his attributes of Justice, Mercy, Wisdom and Goodness reflected.

We accept this bit of history of the peasant-priest and the woman in a literal sense. We have a more comprehensive sense of it when we study the general application of the states and stages of the Church of the One God from the earliest sense in Scripture. It is typified by Adam, Noah, Abraham, Moses, Elias, her five husbands, if we accept Luke's genealogy, or if we begin as Matthew did, we have Abraham, Isaac, Jacob, Moses and Elias.

The material, carnal sense had apparently overcome it, as we see in the history of the Hebrews. It was at its highest point of excellence when it could give a Zachariah, an Elizabeth, and a John. Through suffering for her idolatry to the material sense of things, she had been greatly purified. Her root had ever been Christ, Truth; but not until the blessed Mary, had she entered in Spirit and in Truth to the holy of holies. It was in this one virgin sense of a life hid with Christ in God, that the lesser was overshadowed by the greater; the lower and lowest, by the higher and highest, and Truth kissed the upturned face of Life, and "Love was reflected in love."

The positive knowledge of Life as God is ever attended with the new birth of Truth in our consciousness, though it had ever been present with humanity, but not apprehended.

It is in the divine order, perception, conception, gestation, and at the last day, delivered by the power of Love. The highest in human consciousness is purity, faith, love. The lowest in the divine Mind impregnates the highest in the human consciousness under the law of Spirit, whereby the lower is destroyed by the higher. Mortality is swallowed up in Life.

This is the Scientific attitude of all true worshippers. The true worshipper must gain a purer sense than the woman whom Jesus addressed at Jacob's well. It is our scholastic theology and traditions that hold us individually to things that are behind.

Progress shakes off every man-made form of worship and ecclesiastical bigotry. It is impossible to make true worshippers believe that a woman was the mother of God. We can admit that the true conception of man was expressed by the Father through her, and only so because she was the one ready by purity and love to give him birth for human sense.

We see her in history worshipping God in Spirit and in Truth. We see the imperative law of the One Principle that compels us to follow her example. As Christian Scientists, we honor and revere her character. Her example is as necessary for us to attain as is Jesus' example, after we are new-born of Spirit, and are reflecting the name, or the character of Life, Truth, and Love as he expressed it.

Principle, God, has not his foundation in human consciousness. This point Jesus makes here in the lesson. The reason assenting to this, the knowledge of God thenceforth is a consciousness increased by the experience born of true worship. It reveals another saying of Jesus: "No man can come unto the Father, but by me, except the Father draw him."

This is the one doctrine of Christianity. Atonement, Baptism, Communion, Justification, Sanctification, Salvation, are all included in the sense of a Scientific worship. "Science is Truth ascertained; that which is known," says Webster. Let us remember always that Webster's Dictionary is not the

authority for statements in Christian Science, but that Scripture is the authority for Webster, and he has defined words with reference to this authority. We cannot know God, whom to know aright is salvation from sin, sickness, and disease except by reflecting him. Divine Intelligence must be reflected by the pure thought of those who seek him for this purpose alone.

Jesus is here teaching the simple fact of existence in and of God. It can be attained only by worshipping in Spirit and in Truth. Not in this form, or that man's creed or doctrine, or a national form of traditional worship. It can only be attained by the understanding, born of experience, absolutely as Jesus taught the doctrine of the one Father, whom he depersonalized when he called him Good, Love, Spirit. Jesus declared him, or expressed his character, or better yet, reflected him. How? By worshipping him in Spirit and in Truth.

Jesus' method of worship was as destructive to Judaistic forms, from which the Spirit had gone, as to their traditions and ignorance.

Whatever form of worship came as a result of his teachings would necessarily be secondary. The form and traditional authority of Judaism was primal in his day. If we were to see that true worship makes all forms unnecessary, we could see the object of his saying in the text. The bigotry that exists in and between sects now, is born of an ignorant sense of true worship. It is a lamentable fact to-day that the work of sects is to build up sects at the expense of keeping up a pride of sect stronger than the desire to worship God in Spirit and in Truth. If all sects were a unit in the endeavor to establish a true worship, sects would soon be a dream of the past, and Scientific worship, according to the teaching of Jesus, would be the universal worship. This must come. Right reason admits the fact that there can be but one right way. Christianity is a unit on this, and if she were a unit in its practice, she would soon sweep the world of humanity with the Scientific beauty of true worship.

Already the wisdom of this world as manifest in ecclesiastical authority, is appearing foolishness to sensible people. Pride and arrogance among the time-honored forms is manifest in a tyranny as repulsive as the thumbscrew and faggot.

Looking down the line of progress, we recognize heralds of a truer worship in such men as Brooks, Farrar, Briggs, Abbott, and those who shine by their light. We rejoice in this. They almost seem compelled to slow their steps to the dull march of the millions. They will find a home in the Scientific worship in our Father's house, Mind.

We should give no time or thought to what they are not in the Scientific sense of existence, but know the divine purpose or idea is with them, and that they will find him.

Jesus' doctrine was not his own; it was revealed to him, and through him to us in SCIENCE AND HEALTH, which is a Scientific interpretation of the Scripture, which was his text-book. Let us be just that we may be innocent. Render to every human being and sect, all that is Truth, and every means to this one end of true worship that has been blessed of God.

The one danger that can come to us in the extreme Scientific relation to Mind as our all-in-all, is bigotry and egotism. We have not demonstrated many of our statements. We need more power from above. We must be humble, meek, just, and chaste that we may reflect more of Life, Truth, and Love. We must see error as error, but we must see the true man or spiritual idea as our brother and as belonging to God. We must be patient with prejudice until we, at least, have overcome it in ourselves. We must bear and forbear, give and forgive to all, if they be with us or against us. We cannot have spots on our disk if we would reflect all that we are capable of reflecting.

The Mind that was in Mary and Jesus can be in us only in the degree in which we are as pure in our motives and methods. "Love will be reflected in love" only. The Scientific statement helps us only in the degree in which we live in the highest sense of what we understand. Then it becomes expression. This is universal law. It was not born of any

creed, doctrine, nation, time or circumstance. It was eternally the Principle and rule. Hence the time is ever "coming and now is" to all those who have eyes to see the Science of true worship.

I cannot speak here minutely of Truth's great Pentecostal feast which will culminate in a,—I will not say, final test,—but at least in a great test of our knowledge of Truth. I will only say that the signs imply a fast-coming future examination day when the highest claims of error must be met and mastered by our place in Truth, Christ, as Scientific worshippers in Spirit and in Truth.

The artificial worshippers will be compelled to recognize the saying: "Inasmuch as ye did it not to one of the least of these, ye did it not to me." His words already spoken, are to judge us. It is only our fitness to stand in the last day and hour that will make it possible to overcome. His mercy will give us another chance when we have done our work all over again.

We must draw nearer to God by a closer study of these two books, the Scripture, and its Scientific interpretation in SCIENCE AND HEALTH.

We shall discover that the greatest need of humanity has been met by the woman chosen of God by her fitness to voice Truth in a clearer light, while the crash and doom of creeds and credulity are the proofs and positive efficacy of Christ's healing power in his doctrine to-day, and are a sentence to the heathen modes with drugs and medicines and hypnotism.

I can see the reason of an opposition where a craft is in danger. We have only to know the powerlessness of all things less than the perfectness of God's idea.

I am astonished at many things, but especially the attitude of the churches. They seem like a steamer on a dark night on the ocean. They have not light enough to pierce the darkness. They are afraid to run forward on their course for fear of running upon something, and keep blowing their whistles and ringing their bells for fear something will run into them. They are thus unfit for commercial purposes. A modern steamer with her search light discovers this

benighted steamer five miles ahead on her course, and passes by with a sense that steamer number one is not up in modern navigation.

Scientific worship is having an eye single to the honor, the glory, and the power of God as a balm for every ill of the flesh. There is no darkness in our single sense of power. This is the modern search light which the builders of creeds have rejected. It reveals Life, Truth, and Love in the Holy Scriptures as the one power for the sons and daughters of God, as for the earth and the universe. Scientific worship is not one of the many forms of worship. It is divine in its order, and stands alone. All others must approach it; all others must be absorbed by it. All forms of worship will be shaken until that which remains will be the true in all worship.

True worship is not a notion about God. It is to give ourselves to the government of the one Mind, and be sent by him to bless others by showing them the way by our precept and example until they can see Jesus lifted up.

The world demands a sign, and one sign must be given because he commanded it. Preaching the Kingdom of God must be followed by healing the sick. We must live purer lives and reflect more healing power that the world may see how Divine Love heals the sick, by destroying the love of sin,—ignorance of Truth and fear of death.

Let us thank God that we were born into the Kingdom for such a work at such a time as this. Gratitude is an open door for the Christ to come in and speak through us. He is the definite action of Mind as manifest in the individual consciousness. It is no accident that the impersonal Christ is shown by the great Physician to-day. His second coming was looked for in the personality of Jesus. That will be true when we are like him personally, by the power of the Holy Ghost that destroys all unlike him. The power of the highest is overshadowing the human race always. The human race must learn that this divine touch is the Spirit of Truth, and is all there is of man that is real and eternal. Understanding the metaphysical teachings of the New Testament reveals

God's idea to us in the degree of understanding and empowers us to do his works. The work of to-day is but a preparation for the great future. See the Christ speaking to Adam and rejected because the voice of earth was louder and seemingly more practical. Obeyed by Noah, Abraham, Moses, David, Zechariah, John, Mary, and in Science, by Jesus, and remember that he is now our example. Beware of the leaven of Pharisees which is profession of discipleship without works. The world needs you with your one, two, or five talents, and the responsibility of utilizing them is with you. The penalty of omission I have often rehearsed. There is no promise but to him who overcometh by the power now upon you. Throw yourselves into this infinite power as fearlessly and unreservedly as you have in the past thrown yourselves into the power of the world's pleasures. Only thus can we learn to "live, and move, and have our being" in Love, which is eternal Life.

This is giving all honor, and power, and dominion to God. This is worshipping in Spirit and in Truth. This is being born again. The infantile sense will be the little child to lead us about our Father's business, and dispute with the doctors of human theology and thereapeutics. We can rejoice that the everlasting arms support us and human scoffing is a dream that is past. The water of life which Truth gives, springs from the throne which is eternal Life, Love. To us it seems a spring of water in us springing up into everlasting life, which is its source.

Understanding the Cause of our existence to be the only existence, and that we can only reflect him, is the stream from the one spring by which all must some day drink and follow to its source. It is our holy communion, our bread, wine, table, doctrine and life.

It is an open communion, and we invite all nations and sects to eat the flesh and drink the blood of the divine idea of man as it was manifest in the personal and impersonal Jesus the Christ. He in us and we in him,—all in Mind. Lift up your intellect and your affections to the blazing fire of Love, and the King of glory will come in.

"You will know him when he comes
Not by any din of drums,
Nor the vantage of his airs,
Nor his crown, nor his gown,
Nor by anything he wears;
But his coming shall well known be
By the holy harmony
Which his coming
Makes in thee."

I wish to say to students and contributors, do not quote profusely from *SCIENCE AND HEALTH*, but when you do, be careful to use the quotation marks and cite the page. In most of the articles which come to us there is such a running together of the writer's language and that of Mrs. Eddy's writings, that it is almost impossible to sift out one from the other, and the amount of labor imposed upon this department thereby is very great. It is not only an unnecessary imposition of labor, but a heavy tax upon time which should be devoted to other work.

It is unnecessary to say that the use of the language of our Leader as contained in her writings, without giving due credit by way of quotation and reference, is plagiarism, and is even more reprehensible on the part of loyal students than on the part of those who make no claims to loyalty.

I am aware that we have all so deeply imbibed *SCIENCE AND HEALTH*, that both in talking and writing almost,—sometimes quite,—unconsciously we use its exact language; but this is not excusable, for the exercise of such care as it is our plain duty to exercise, would easily prevent it. We must be more careful, more scientific, more honest.

Let us see to it that we do our beloved Leader, who is incessantly toiling for us, this simple act of justice. We owe it to her, we owe it to our cause, we owe it to ourselves. She asks nothing at our hands but simple, plain obedience, not to her, but to Him who speaks through her. She asks it not for *her* sake, but for *ours*. I plead guilty to thoughtlessness along this line; but I shall try to *forgive myself* by making amends in the future. Let us all seek this forgiveness. It is the only kind that will stay. No one can forgive us for *ourselves*.—EDITOR.

REPLY TO A SECOND CRITICISM.

M. G. WALTERS.

THE following is a reply to a second letter received by me from a member of the M. E. Church, who is opposed to Christian Science :—

I see by your last letter that you do not at all understand what I have written you, and in criticising Christian Science, you, like so many others, are talking of something you know nothing of. You say that according to what I say, Christian Science teaches of two creations.

This is not the teaching of Christian Science. It teaches of *one* creation wherein God made man in his image and after his likeness,—male and female. Gen. 1 : 27.

It teaches also, that God is Spirit; that he made all that was made; that man being the image and likeness of Spirit is therefore a spiritual man. You ask me to give Bible authority for the term “false man.” This I will gladly do. God’s creation which was spiritual was “finished,” and all the host thereof, and he pronounced it “very good.” Gen. 1 : 31.

The teaching of Christian Science is that a mortal is not man; but that the account of the creation of such a man is false from the beginning to the end; hence the term “false man.”

References: “I know that whatsoever God doeth, it shall be forever: nothing can be put to it, nor anything taken from it.” Eccl. 3 : 14. “I am the Lord, I change not.” Mal. 3 : 6. “Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.” James 1 : 17. “Jesus Christ the same yesterday, and to-day, and forever.” Heb. 13 : 8. “I said in mine heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts. For that which befalleth the sons of men, befalleth beasts; even one thing

befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preëminence above a beast: for all is vanity." All go unto one place; all are of the dust, and all turn to dust again." Eccl. 3: 18-20. Thus Truth consigns error, or falsehood — false man — to its native nothingness.

"If a man think himself to be something, when he is nothing, he deceiveth himself." Gal. 6: 3. "Surely men of low degree are vanity, and men of high degree are a lie; to be laid in the balance, they *are* altogether *lighter* than vanity." Ps. 62: 9. "Man is like to vanity: his days *are* as a shadow that passeth away, . . . whose mouth speaketh vanity, and their right hand is a right hand of falsehood." "Verily every man at his best estate, is altogether vanity."

Now consult Webster, and see what he says vanity is: "Lack of substance; untrue" etc. See what Jesus says: John 8: 38-44. Also Paul: "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned." 1 Cor. 2: 14.

This last reference completely upsets the theory that the Spirit was ever breathed into man's nostrils, since it is clearly stated that he cannot receive it, neither know it. Enough on that thought. It seems to me that it is a poor foundation upon which to build a church system. Truly it is a foundation of sand.

There is an impassable gulf between this mortal, carnal thought and the Truth as it is taught by Jesus. The carnal thought can never get to the Truth, nor can Truth come to the carnal thought. It believes in evil as a reality and a necessity, and would not believe Truth "though one were raised from the dead."

Christian Scientists do need a Saviour, notwithstanding your hint to the contrary, and we have one in Jesus the Christ. He is God's representative man; our representative priest; our elder brother. He knew that man was spiritual, and he came to destroy the carnal mind of the flesh which says he is material. He only appeared in the "likeness of

sinful flesh," that he might destroy the works of the devil, and thus bring "life and immortality to light"; dissolve the lie by the application of Truth.

You say Christian Science is of the devil. That is what the Pharisees of old told Jesus. They said he had a devil and they knew it.

I would gladly give you Truth if you sought it for Truth's sake; but when you seek it as did Herod to destroy it, I am sure you will be foiled in your attempt, for it will not come your way. "Ye must be born again." Jesus did not try to teach Nicodemus the mysteries of the Kingdom of God, but he told him that unless he was born again, he could not see the Kingdom. Who would think of teaching an unborn child the problems of Euclid, or of assigning it the task of teaching others who are unborn? It would indeed be the blind leading the blind. Nicodemus was a "teacher in Israel," and knew nothing of the things that he was trying to teach, for Jesus said to him, "Art thou a master in Israel, and knowest not these things?"

He declared emphatically to Nicodemus that he must be born again, in order to see these things. We cannot do the will of God except we be born again, and then we have the promise that we shall know of the doctrine. Since a man cannot see the Kingdom of God unless he is born again, he is utterly unable to do God's will, and consequently if he speak at all, he "speaketh of himself, and therefore seeketh his own glory." Nicodemus evidently "moved from the ground" he occupied, for later we find him taking the body of the Master and laying it in the tomb.

Being "dead to the world, and alive to God," means much to those who have been born out of the belief that man is material and mortal, and into the belief or understanding that he is spiritual and immortal.

The Pharisees boastingly said: "Howbeit we know this man whence he is;" but Jesus rebuked them. Although they did know of his earthly surroundings, they yet did not know God. Jesus always spoke in tender love to the thought that desired God; but to the self-satisfied Pharisee, he spoke

with the sternest rebuke and condemnation. When men are born into the Spirit — the understanding of Truth — they will understand the things pertaining to the Kingdom, and their "covenant with death shall be disannulled," and their "agreement with hell shall not stand; when the overflowing scourge shall pass through, then "they shall be trodden down by it." "The hail" (Truth) shall sweep away the refuge of lies, and the waters shall overflow the hiding place."

Mortals have got to move from the ground (thought) which they occupy, for it is written: "As I live saith the Lord, every knee shall bow to me, and every tongue shall confess to God."

At the crucifixion, the veil of the temple was "rent in twain, from the top to the bottom": and so this veil of flesh; — (see Heb. 10: 20,) this carnal mind, must be "rent from the highest form of error, to the lowest," before mortals can see that man is spiritual, and not material. Then the Christ, Truth, will appear, and "Life and immortality will be brought to light." Then that which was "lost" to our carnal view, — not to Truth, — will be forever saved to our spiritual view, and we will all know that the false man was a myth-ology, — a lie.

With these last thoughts, the temple service comes vividly to mind, which I will endeavor to give by way of illustration.

How easily the priest is distinguished from all others, by his royal attire.

For a description of this royal dress, — this robe of priestly office, see Ex. 28: 33 and 39: 24.

How readily the people who are in the court "without" (outside) the veil, see that the veil hides the priest from their view. The priest is lost to their view, behind ("within") the veil.

No one thought for a moment, that the veil was the priest, or that the priest was the veil.

The veil intervened between themselves and the priest; but the priest was not lost to himself, — he was only lost to the view of those outside the veil.

They could hear the music of the bells upon his robe; they knew that life was expressed behind (within) the veil, and with this expression of the life of the priest, they knew, that the beast for sacrifice must die,—perish upon the altar.

How gladly the people must have listened to the music of those bells. The priest was “within” (behind) the veil; not in the warp and woof of the screen: nor did he think for one moment, that he was in the fiber of the veil and so call the veil priest, (a man) with a Soul in it.

Now notice the robe of the priest, and especially the “hem” of the “garment.” Ex. 28: 33, 34.

Read carefully, and notice the top, or neck of the robe: how securely it is made, in order that it shall not be “rent.” Ex. 28: 32.

This is a figure of the garment which was parted (rent) at the cross, when the ancient church crucified one whom they called a devil, but which proved to be only the veil which hid the undying Son of God from their view.

This shows clearly, that the belief in evil (devil) is all there is that is real to the carnal mind; since this false mind cannot see God.

The bells upon the hem of the priestly robe, you will notice, were there in order that their sound might be heard by those who stood without the veil; and this sound determined his fitness for that office. If he was not fitted for the office of the priesthood, he would die; then there would be no sound of bells, and those outside the veil would know by this that their priest was dead, and the sacrifice was not being made. Ex. 28: 35. Also, if they heard the sound of the bells, they knew by this that their priest was alive, and that the sacrifice was going on.

We have no account that the people ever believed that their priest was dead, although he passed from their sight behind the veil.

The sound of the bells was the manifestation of life to them while he was ministering in the sacrificial office.

This service is called, by St. Paul, “A shadow of heavenly things; Heb. 8: 5; and in Heb. 10: I we read, “For the law

having a shadow of good things to come, *and* not the very image of the things, can never with those sacrifices, which they offered year by year continually, make the comers thereunto perfect."

Carnal observances make nothing perfect; "but the bringing in of a better hope did." Heb. 7: 19.

Let us briefly consider this "better hope."

Christ, our great High Priest, God's representative man, our Elder Brother, stood behind the veil for us, and offered,—not the Christ (Anointed,) but the veil; which veil was his flesh, "By a new and living way, which he hath consecrated for us, through the veil, that is to say his flesh." Heb. 10: 20.

If you remember the types and shadows of the temple service already given in preceding pages, you will see, that although our great High Priest expressed Life through the veil (flesh), yet from this same expression of Life, we ought to remember, by the former temple service, that a beast,—an animal, has got to die.

At the crucifixion, when the flesh was being offered, the veil of the temple, which was a symbol of His flesh, was "rent in twain from the top to the bottom."

When we mortals are ready to offer this veil of flesh (called man), this beast, that we prize so highly,—the "firstling of the flock," in our own estimation,—then this carnal sense will be "rent in twain," crucified with Christ, Truth; that is, with the Christ-power; this carnal sense will be destroyed. The words, with Christ, are used in the same sense here as were the words of Jesus when he said, "Shall be beaten with many stripes." The Christ was never crucified. He was a "Priest forever." "Without beginning of days, or end of years." Standing within the veil, he, by the Spirit of Truth,—ever dwelling in the true man,—rends this veil for us, and lo, the unfallen image of God appears, which before was lost to our false, deluded view.

ALL contributions for the Church Building Fund should be sent to Stephen A. Chase, treasurer, Box 136, Fall River, Mass.

COURAGE.

IDA E. FULLER.

O BROTHER, rise! Cast off thy chains, be free!
O Son of the Most High, be not deceived!
Thou ne'er wert born a slave,—look up and see!
Look up and find thy heavy heart relieved.

Cast off the flimsy bands of craven fear!
Thy God is Love who all thy steps doth guide;
Lay hold on Him with trust both calm and clear.
Love never faileth whatso'er betide.

The shackles forged at error's flick'ring fire
Are weak to stay thee if thou wilt but run;
If Life, and Truth, and Love be thy desire
Thou ne'er wilt falter till the prize be won.

Thou art a freeman: and to bear the brand
Was ne'er thy loving Father's base decree;
And though the burden heavy lie upon thy hand,
Thy birthright still is heavenly liberty.

Then break the hollow links that bring thee death,
Seek thy divine inheritance and learn
The Truth that lives and ever conquereth;
Flee from thy bondage,—to thy home return.

O burst the prison-bars of lust and pride!
O claim thy heritage of joy and peace!
Then on the boundless wings of Love thou'lt ride,
And know no limit in thy glad release.

I AM not here to tell you to seek the kingdom of God. I have come to tell you to seek the kingdom of God *first*. *First*. Not many people do that. They put a little religion into their life—once a week, perhaps. They might just as well let it alone. It is not worth seeking the kingdom of God unless we seek it *first*.—*Henry Drummond*.

THE CHILDREN OF ISRAEL.

AL-FREDDIE DELONG.

EXODUS xiv.

EVERY child in any way familiar with the Old Testament history can give a graphic description of the seemingly supernatural crossing of the Red Sea by the children of Israel in their journeying out from the bondage of Egypt toward the promised land, even though their sense of this historic record be strangely confounded with the fairy tales which so delight the heart of the imaginative child.

The thought is still present, even while perhaps undefined, that in some unaccountable way this experience of the Children of Israel is fact, while the other is fable. The immature thought of children not being able to grasp that point wherein fact and fable diverge, is satisfied to know that God has power to so aid his persecuted and faithful followers, with perhaps a faint belief that even the glories of fairy land could become real, if only controlled by the same Principle that guided Moses' followers. And can we not see that the Christian of to-day is in the same chrysalis state of thought, which has not as yet broken loose from the bondage of material sense into the faintest realization of spiritual possibilities? Are we not too much held by our theories and opinions, and as a result, very reluctant to accept one thought that is in any way contrary thereto?

Jesus said, "Except ye be converted and become as little children, ye cannot enter the Kingdom of Heaven." The believing child would surely say, "If God so rescued the Children of Israel in the past, could he not do it again, and in the same manner if need be?" No adult, however skeptical, would think of quenching this childish faith by expressing a doubt as to God's ability, even while, perhaps, advancing the thought that such a deliverance would be supernatural.

Now why should we look upon this manifestation of divine power as supernatural simply because of educated belief? The one advancing contrary thoughts is looked upon by the more matter-of-fact as superstitious; and it is not strange that this should be so when we consider that the world is held to-day by the belief in a personal ruler who has set aside, on certain

occasions in the ages of the past, established laws of nature to especially aid or bless certain of his children, who — if this reasoning be correct,— must have been particular favorites of Jehovah.

Scripture teaches that God is no respecter of persons. He causes the sun to shine on the just and the unjust alike, and the result must be either blessings or cursings according to the sense we hold thereof. The just thought will see in God's infinite wisdom nothing but light, even the Light that lighteth the whole world; while to the unjust thought, it is the "Light shining in darkness, and the darkness comprehendeth it not." But let us remember it is always the same unchanging Light, no matter what our conception of it may be.

Surely the wisdom of man is foolishness with God. Yet it is this very wisdom upon which our sense of the so-called laws of nature are founded, and this sense shuts out from us the reception of that divine aid which man is ever asking and not receiving, because he asks "amiss that he may consume upon his lusts." In our blindness we are expecting spiritual blessings to meet the demands of material, carnal desires, "For the flesh lusteth against the Spirit, and the spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would. But if ye be led of the Spirit, ye are not under the law." That is the mortal law that would place limits upon God's power.

Paul writes to the Corinthians: "Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool that he may be wise." He also says: "When I am weak, then am I strong."

When we are weak in the world's sense of strength, then and then only are we strong in the Lord. When we become humble as the little child, willing to be led of Truth, then are we prepared to fear not, and stand still and see the salvation of the Lord.

While studying the Old Testament, as well as the New, in the light of Christian Science, learning to "resolve things into thoughts" (SCIENCE AND HEALTH), how clearly can we follow the history there brought out in the mental disturbances of the present day, when human thoughts are thronging to the front, clamoring to be interpreted in this new tongue! And so long as we are faithful to the leadings of Spirit, will we be "endued with power from on high," to separate the true from the false,

for God working with us, "giveth us the increase." And we find that history is to-day repeating itself in this mental realm.

The Children of Israel, are fleeing from the bondage of darkness, their faces turned to the Light of Spirit, that is to them "by day a pillar of cloud, to lead them the way; and by night a pillar of fire to give them Light."

Are we not as much in bondage to the claims of material sense, as were the Children of Israel to Pharaoh, the king of Egypt? Let us see wherein the conditions are similar.

The Bible definition of Egypt is "black darkness." The idea conveyed in the teaching of Divine Science is that Egypt typifies a darkened state of thought, and God's chosen people are seemingly in bondage to the ruler of this province of darkness, king Pharaoh. The Bible definition of Pharaoh, is, Sun; and what is the ruling thought in this Egypt of to-day? Is it not the claim of life in matter? a false claim of light? "And if the light that is in thee be darkness, how great is that darkness!"

If we are guided by the false light, or the sun that Pharaoh represents, we are indeed in bondage; a bondage from which we can never be freed until this false light goes out before the true Light "which lighteneth every man that cometh into the world."

Let us, in following the flight of the Children of Israel, see our own condition and success in fleeing from the tyranny of a cruel taskmaster, if we but faithfully follow the teachings of the Moses who has been appointed to this day, to guide deluded mortals out of the darkness of the Egypt of human error into a haven of safety,— the promised land of Light, Life, Truth, Love.

Here we are encamped by this Red Sea of error which is defined in SCIENCE AND HEALTH as the "dark ebbing and flowing tides of human fear," the enemy near, only separated by the pillar of cloud that to the Children of Israel gave light, but to the Egyptians nothing but darkness. The Children of Israel typify the thought that is receptive of Truth, while the Egyptians symbolize the thought that antagonizes it. Divine Science is the cloud which, to the receptive thought, is Light by night,— that is, in the apparent darkness; but to the antagonistic thought, the blackest darkness.

This Light turns the darkest night into day. The Red Sea of error before us, and the Pharaoh of mortal thought, and all his hosts behind us, we can seemingly press neither forward nor turn backward, and without this cloud of Truth to guide, must surely

meet destruction or bondage either way we may turn. But our deliverer is near, for which we "thank God and take courage."

The commanding, or leading thought in this human mentality, reaching beyond the claims of matter, grasps the spiritual fact of Being; and as this thought is fed and sustained by Spirit, it is in turn imparting or breaking bread from heaven to all faithful followers, and with the power of divine understanding, is dividing the waters of error that the Children of Israel may pass through upon dry ground.

This Red Sea is indeed a perfect type of the error or evil of to-day.

Christendom greatly deplores the fact that Christian Science would dare teach that there is no evil or sin, but the lesson brings out clearly the nothingness of sin to the Christian Science follower, and the somethingness of it to the scoffer. This Red Sea until divided by the understanding, the power of Truth, was just as real and formidable to the Children of Israel, as to the Egyptians, and after this division, the dry ground probably looked as inviting to the Egyptians as to the Children of Israel. But while the Children of Israel stepped fearlessly in, looking only to God for deliverance, and in their earnest desire to reach the promised land, took no note of seemingly dangerous surroundings, but, holding their thought to the Truth, they had no conception of danger, and passed through unharmed; but let the malicious, unjust and persecuting thought hope to escape in the same way, and it must be engulfed in this sea of error, which is so real to carnal mind.

Surely so long as we believe in sin as a reality, and as having a place in God's economy, and fear it, so long will it bring suffering; whereas, if we do not allow it power because we understand it is not of God, we are free. Paul 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." Sin is real to the thought that makes it real by believing it to have power, and that thought must suffer because of its erroneous belief. While to the Science thought, even though the evil manifests itself as claiming reality, so long as that claim is not recognized as having power, and is thereby overcome, the thought is free from such claim, and the temptation is not yielded to.

This same Red Sea of error which to the Children of Israel

has no terrors, was the destruction of those who attempted to pass through its midst without the guiding Christ. Should we not feel the daily presence of this Christ-power in our lives instead of placing it away beyond the reach of mortals? Jesus said, "God is not the God of the dead, but of the living." Then who dare deny man the right to feel that presence, the living testimony of God's infinite wisdom and Love, and trust all to him in whom "we live, and move and have our being."

Our reception of Divine Science typified by the cloud that shielded the Children of Israel depends entirely upon the position from which we view it. If, as the Children of Israel, we see in it nothing but Light, it will be our guide, leading us safely through every claim of error; but if, as the Egyptians, we see nothing but darkness and mystery, we shall be shut out from a realization of Sonship with the Father just so long as we are blinded to the "Light that shineth in darkness, and the darkness comprehendeth it not."

EXTRACTS FROM THE HISTORY OF THE REFORMATION.

THE following extracts from "D'Aubigne's History of the Reformation" may not be uninteresting to Scientists.

Speaking of Luther while yet a monk in the cloister, our historian says:—

He has received salvation immediately from God himself; and from that moment Roman Catholicism is virtually destroyed in him. He goes forward and searches the writings of the apostles and prophets, for everything that may strengthen the hope which fills his heart. Each day he invokes help from above, and each day also the light increases in his soul.

The health which his spirit had found soon restores health to his body, and he rises from his sick-bed, after having, in a double sense, received a new life.

Again when Luther was supposed to be sick unto death on his way to Rome the historian says:—

But when at the moment when these terrors were at the worst, the passage of St. Paul which had struck him at Wittenberg, "The just shall live by faith," presented itself to his mind, and illumined his soul as with a ray of light from heaven. *Revived and comforted, he soon recovered his health, and resumed his journey to Rome.*

It would seem from this that Luther in his sicknesses, relied rather upon God than the physicians, or drugs and medicines.

In one of his discourses at Wittenberg, Luther, preaching from the text "Thou shalt have no other gods before me," said : —

All the sons of Adam are idolators, and guilty of violating this first Commandment. There are two kinds of idolatry, the one without, the other within. The one without is, when man worships wood and stone, beasts and stars. The one within is, when man, fearing punishment or seeking his ease, does not give worship to the creature, but loves it internally, and confides in it.

What religion is this? You do not bend the knee before riches and honors, but you offer them your heart, the noblest part of you. Ah! you worship God with the body, and with the spirit you worship the creature. This idolatry reigns in every man until he is cured of it freely by the faith which is in Jesus Christ.

Again we read : —

Luther afterwards directs his discourse against the superstitions with which Christendom then abounded, against signs and mysterious characters, observations of certain days and certain months, familiar demons, ghosts, the influence of the stars and wizards, metamorphoses, the patronage of saints, etc. He attacks these idols one after another, and vigorously casts down these false gods.

It may not be amiss here to suggest that there is evidently about as great need of preaching against and tearing down these various idols now, as there was in Luther's time.

Again we read : —

At length those views on the nature of goodness were propounded which were at once clear and profound, and the great truth was distinctly proclaimed, that the real goodness of a work consists not in its external forms, but in the spirit in which it is done. Thus giving a mortal blow to all the superstitious observances, which had for ages choked the church, and prevented Christian virtues from growing and flourishing in it. . . . We live in dangerous times. A man is not a good and judicious Christian because he understands Greek and Hebrew. Jerome, who knew five languages, is inferior to Augustine, who knew only one. The impotence of man, and the omnipotence of God, were the two truths which Luther wished to re-establish. It is a sad religion and a sad philosophy which throws man back upon his natural powers. Ages have made trial of these boasted powers, and while man has succeeded wonderfully in things which concern his earthly existence, he has never been able to dissipate the darkness which hides the true knowledge of God from his mind, nor to change a single inclination of his heart. The highest degree of wisdom attained by ambitious intellects, or minds inflamed with ardent longings after perfection, has only plunged them into despair. The doctrine, therefore, which unveils to us our impotence, in order to acquaint us with a divine power, which shall enable us to do all things, is a generous, consoling, and perfectly

true doctrine; and the reformation which exhibits the glory of heaven on earth, and pleads the rights of Almighty God with men, is a great reformation.

Luther plainly saw the impotence of the natural, or mortal man, but it is evident that earnest, sincere and zealous in the cause of Christ as he was, he yet failed to discern the true man, and distinguish it from the false. It was this failure which led him to accept the doctrine of Justification by Faith alone. In the true sense man (mortal man) is impotent, and of himself, can do nothing, for he is nothing. Only the true man, the spiritual man who is the image and likeness of God, is something. He is the immortal essence, and the true doctrine of Justification is the bringing to his understanding the fact of his spirituality, *i. e.*, his immortality. The bringing of Life and immortality to light in human consciousness, was the doctrine of Justification by Faith of Jesus Christ.

Had Luther caught this conception, it would have relieved him of many a struggle and burden, and enabled him to have established a true and radical Reformation, instead of a partial one; for upon this understanding,—the nothingness of the mortal, and the allness of the immortal,—hang all the law and the prophets.

The time had evidently not come for the revelation of this all-important fact to the world; but one reading Luther's life-experiences and the work he did, in the light of present events, can readily see that he was indeed a John-the-Baptist, in preparing the way for the greater revelation which was yet to come; the revelation which should not only re-form, but revolutionize human thought and human action, because it should substitute understanding for faith, action for speculation, practice for theory, and demonstration for form and ceremony.

The following are some of Luther's propositions:—

The old man (we, of course, must understand the "man" he refers to to be mortal) is vanity of vanities—he is wholly vanity, and renders all other creatures vain, how good soever they be.

The old man is called the flesh, not only because he is led by the sensual lusts, but also because, even though he were chaste, prudent, and just he is not born anew of God by the Spirit.

Man cannot naturally wish God to be God. His wish is that he himself were God, and that God were no God.

In one word nature possesses neither a pure reason nor a good will.

He who says that a theologian who is not a logician is a heretic and an adventurer, maintains an adventurous and heretical proposition.

But the grace of God makes righteousness abound, through Jesus Christ, who makes us love the law.

Every work of the law appears good externally, but internally is sin.

Cursed are those who do the works of the law.

Blessed are those who do the works of the grace of God.

The law, which is good, and in which we have life, is the law of the love of God, shed abroad in our hearts by the Holy Spirit.

To love God is to hate one's self, and know nothing out of God.

THE IMMORTALITY OF JESUS' WORDS.

FANNIE L. SMITH.

N EARLY nineteen centuries have passed since amidst the flowery plains and hills of Palestine, was heard the angelic chorus, "Glory to God in the highest, peace on earth, good will to men," announcing the coming, and heralding the birth of a Teacher of immortal Truth; one who said, "Heaven and earth shall pass away, but my words shall not pass away." Spoken in one language and translated into others, coming down through the dark ages, through times of persecution when the massacre of hundreds of Christians in one day was deemed holy work; through the mediæval times when Church and State were united, and thereby became a foe more destructive than the previous persecutions; then through the period of the Reformation, a time in which a large part of the world was held in the darkness of Romish idolatry and superstition, — yet after all these years, and through all these seeming barriers, we find these words of the Master still shining resplendent on the inspired page, their spiritual lustre intact to the spiritually illumined. Written on parchment, some of them hidden for ages in some valuable ones only recently discovered, and each one bringing some new light to the world, the words of the Bible come to us clothed with the assurance of their divine authenticity by the very fact of their marvellous preservation, and show the Truth of the Master's saying.

Many of us have thought, If I could have seen the personal Jesus and listened to his words, how easy it would have been to have been cleansed of sin and healed of sickness! Let us consider this matter carefully and intelligently. Do we realize that we can become disciples of the Christ the same as his followers were in the first century?

Disciple means student (SCIENCE AND HEALTH), so the disci-

ples were students, learning of Jesus. What was it that Jesus endeavored through all these years of his ministry to impress upon the minds of his hearers? This, that it was his Father through him that did the work, and spoke the words; that he of himself could do nothing; that it was the Christ, not the mortal, material part that performed the mighty works. This same Christ is with us to-day, because we are made in the image and likeness of God, and the real substance-part of every man is the spiritual.

After three years of close companionship with him as students, their spiritual understanding was still dull. His words to them at the last Supper were: "I have yet many things to say unto you, but ye cannot bear them now; howbeit when he, the Spirit of truth, is come, he will guide you into all truth." So we find their scholarship was not finished under their earthly teacher, but they were again to be learners of the spiritual, impersonal Christ. They were to listen attentively to this spiritual voice and give up mortal beliefs and opinions, and learn of God, and what he could accomplish through them as he had through Jesus. Jesus lived and spoke constantly from the spiritual part of his being, while mortal self was crucified. His command to us is, "Be ye perfect, even as your Father which is in heaven is perfect." He did not say you can be, but he commanded each one of us to be perfect. Did he who knew all the temptations and frailties of the flesh, command us to do something he knew was impossible? He knew it was possible, because he knew that evil could be overcome with Good; that the mortal could be overcome with the immortal; the flesh with the Spirit. Shall frail humanity say that Jesus the Son of God did not understand what he said? dare we, because of our slavery to sin, impute less knowledge to him than to earthly parents, none of whom would tell a child to do that which they knew the child could not do? His promise is to him that overcometh; to him 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."

The subtle reason of the talking serpent is repeated to us all each day, telling us of error and illusion, but never of Truth and reality. It is time for us to stop and consider which path our feet are treading; whether our spiritual understanding is yet dull as was the disciples' after three years of studentship. It may be that Christ is saying to each one of us: "I have many things

to say unto you, but ye are not able to bear them now." Let us examine ourselves and see whether we have the letter that killeth or the Spirit which maketh alive.

If we only have the letter, we shall not be able to hear the spiritual voice of the Christ. But he tells us what the outcome of knowing the Truth is, so that we may know for ourselves whether we have found the "pearl of great price." The "Truth shall make you free." Will our reply be, "We have never been in bondage to any man"? as said the Pharisees and Sadducees of old. Jesus' reply to them (as it is to us) was, "Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin." Who will assert in face of this answer that as mortals they are free?

Jesus knew through his divine understanding that although the human conceptions of heaven and earth should pass away, his words should not pass away, and they have not. Time may utterly destroy the words of all mortals, but it can never cast into oblivion the words of the great Teacher, for he spoke immortal Truth.

LET US KEEP IN THE ONE MIND.

FRANCES E. SAYLOR.

BUT unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. Mal. iv. 2.

HOW much these words mean to all who follow strictly in the line of the teaching of the BIBLE and SCIENCE AND HEALTH, and our Teacher's other works!

It truly keeps us in the one Mind, and is fulfilling the desire of our Lord, "That they also may be one in us." In keeping in the one Mind are we not heeding the warning, "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man"?

I feel that I must express my joy in this blessed Truth. The different experiences of the students that I read in the JOURNAL, remind me somewhat of a Methodist class-meeting, only they are far more uplifting and strengthening. We should rejoice in the understanding we have gained which gives us control over these material senses. While the warfare lasts it seems very real, but after the serpent is handled and strangled the fear departs, and we realize the supremacy of Spirit, or divine Mind.

May we heed the beautiful and prophetic words of our Leader : "A short halt will give opportunity to finish all work on hand. May you next meet thoroughly equipped for continued service." They bring to mind the words of Jesus in Matt. xxiv. 28. Without doubt the eagles are those who soar highest in the realm of Spirit, by loving his appearing and by crucifying all that is opposed to the things of Spirit, and by enduring the persecutions spoken of by our Lord. These words of Peter should give us courage : "But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you." It seems as if Peter had a great struggle with error, especially when he denied his Lord ; and yet we are doing this same thing when we allow error to assert itself even for a moment, and when we do, we become stumbling blocks without knowing it.

What inspiration there is in realizing that our Lord is with us in consciousness, and that he shall be with us "forever more" !

As the belief of life and intelligence in matter disappears, or the false mortal self is denied, we find there is nothing but Love and Harmony, and the Kingdom of God is within us.

From childhood I have thought much of the latter days, or the great change that was to take place on the earth, and I stood in fear of the latter days. But how different now, when I can rejoice in any change that will bring me nearer to God, and I can join with the others in singing the song of Moses and the Lamb. I am waiting for opportunities to bring all my tithes into the storehouse, and trust my loving Father for protection and care as did Elijah and Jesus. As we are told in Rom. xiv. 17, "The Kingdom of God is not meat and drink ; but righteousness, and peace, and joy in the Holy Ghost."

COME OUT AND BE SEPARATE.

JENNIE B. BAIRD.

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you." (2 Cor. 6 : 17.)

I HAVE heard some say, Is it not enough to come out from the world in thought? We know our deeds are the result of our thoughts, and if we are separated from the world in thought, we certainly are separated in person, for Science teaches us that both thought and action must be guarded.

It seems to me a very great error for one to keep on in the

pleasures of the senses, and then deny the pain which follows that pleasure. Our text-book SCIENCE AND HEALTH, tells us, "The pains of sense are less harmful than its pleasures," and if we participate in its pleasures we surely should be glad to suffer our penalty, and thereby learn a lesson.

When the wise men of old followed the star to the young child, we are told, they "opened their treasures and presented unto him gifts," and they were "warned of God in a dream," that they should not return to Herod, and "they departed unto their own country another way."

Like us, they had found the glorious Truth which does turn us about, leads us away from Herod (mortal mind), away from all beliefs of life in matter, to walk in a brighter path, the way of holiness and peace.

Surely, the most we can give up is nothing in comparison with what we gain.

The beauty of this Truth is that it satisfies us, shows us how fleeting are material joys, and how lasting is spiritual joy,—the joy that comes from overcoming sin, casting evil out of our consciousness, and filling our storehouse with spiritual thoughts which uplift and bless others.

Only as we live above sin ourselves can we lift others above it into a better and holier life. Our work is not to ease mortals in sin, but to show them the nothingness of it, and how to resist it,—and our patients are not truly healed unless they have received this blessed understanding of Truth, and have started on their journey from "sense to Soul." Striving to "die daily" to error, "putting off the old man with his deeds," and being clothed with righteousness, purity, and immortality.

LETTER TO MRS. EDDY.

OKLAHAMA CITY, OKLA.

REV. MARY B. G. EDDY, CONCORD, N. H.,

My dear Leader.—I will try to tell you how I was led to Christian Science. Heretofore I have not tried to live a Christian life, but have always firmly believed that if one truly desired and needed help, he would get it from God by asking for it. I suffered, as I think but very few have, for fourteen years, yet I did not think it sufficient to warrant me in asking God to help me until I gave up all hope elsewhere, and this occurred in the

spring of 1891. I thought the time had come to commit myself to God. Being at home alone, after going to bed, I prayed God to deliver me from my torments, this sentence being the substance of my prayer, "What shall I do to be saved?"

I repeated that sentence, I suppose, until I fell asleep. About twelve o'clock at night, I saw a vision in the form of a man with wings, standing at the foot of my bed,—wings partly spread,—one arm hanging loose at his side, and one extended above his head. At the same time there was a bright light shining in my room which made all objects shine like fire. I knew where I was and was not afraid. The vision (for such it was), after looking directly at me for some time, spoke this one sentence, and then disappeared: "Do right, and thou shalt be saved."

I immediately tried to live according to that precept, and found relief in proportion to my understanding. I soon after learned of Christian Science. One of my brothers in Kansas having been healed by it, persuaded me to buy *SCIENCE AND HEALTH*, which I did, and learned that the above precept was the key to Christian Science, and that it is Christian Science to do right, and that nothing short of right living has any claim to the name. (*SCIENCE AND HEALTH*, 433.)

I have been learning my way in Christian Science about one year, and have been successful in healing. I have all of your books, and am a subscriber for the *JOURNAL* and *Quarterly Bible Lessons*. Some of the cases I have treated have yielded almost instantly. I am a stranger to you, but I have told you the truth just as it occurred.

Yours in Truth,

SAM SHROYER.

SOME CENSUS STATISTICS.

AS Jacksonville and other Florida cities have numerous Christian Scientists among their people, although they are for the most part unorganized, it may interest the readers of the *Times-Union* this morning to learn that this, the newest really among the religious sects of the United States, already has 221 church organizations distributed over thirty-three states, 8,724 communicants or members, seven church edifices valued at \$40,666 and with an aggregate seating capacity of 1,500, and 213 halls rented for church purposes and capable of seating 19,690 people. This sect is most numerous in Illinois, where there are 13 church

organizations, 1 church edifice and 1,271 communicants, New York state being next with 28 church organizations (but no edifices) and 1,268 communicants. South Dakota and Florida have each two organizations of the Christian Scientists with exactly the same membership — 33; Tennessee and Delaware have each one organization, with three members in each.

In Florida, Putnam and Walton counties have each one organization of Christian Scientists, but no church edifices, the worship being conducted in public halls; the membership in the Putnam county church is 15, in that of Walton county 18.

Of the Christian Scientists it may be stated briefly that they are those who believe that all ills of the body and all evils of whatever nature are subject to the healing power of Mind or Spirit.

Mrs. Mary Baker G. Eddy of Boston, Mass., claims to have discovered in 1866 and introduced in 1867 the "first purely metaphysical system of healing since the apostolic days." She began in that year to impart information as to the principles of the system. Out of this beginning was developed the Massachusetts Metaphysical college, which was chartered in 1881. Mrs. Eddy, with six of her students, constituted the first Christian Scientist association in 1876. Three years later a Christian Scientist church was organized in Boston with 26 members. Mrs. Eddy was called to be its pastor the same year and accepted the position. In 1881 she was ordained. Other churches and associations sprang up in different parts of the country and in 1886 a national Christian Scientist association was formed the first meeting being held in New York city. There are regular churches with pastors in thirty-three states, and Sunday services are held in numerous places where churches have not been organized. There are also thirty or more Christian Science dispensaries. The organ of the denomination, the *CHRISTIAN SCIENCE JOURNAL* (monthly), publishes many columns of cards of practitioners of the science of Mind-healing.

The principles of Christian Science have been set forth authoritatively by Mrs. Eddy. According to her statements, all consciousness is Mind and Mind is God. There is but one Mind, and that is the divine Mind. This is infinite good, which supplies all mind by reflection instead of subdivision. God is reflected, not divided. Soul is spirit, and spirit is God. There is but one Soul, and that is God. The flesh is evil, not the soul. Soul is "substance in truth"; matter is "substance in error." Soul, Spirit or

mind is not evil, nor is it mortal. Life is eternal. It implies God. Whatever errs is mortal and is a departure from God. Evil is simply the absence of good. Evil is unreal; Good only is real. The divine Mind is one and indivisible and therefore never out of harmony. Man is immortal being co-eternal with God. The divine power is able to bring all into harmony with itself. Hence Christian Science says to all manner of disease: "Know that God is all power and all presence and there is nothing beside him, and the sick are healed." "Sickness is a belief, a latent fear, made manifest in the body in different forms of fear or disease. This fear is formed unconsciously in the silent thought." It is to be dissipated by actual consciousness of the "Truth of Science" that man's harmony is no more to be invaded than the rhythm of the universe. Suffering exists only in the "mortal mind"; "matter has no sensation and cannot suffer." If you rule out every sense of disease and suffering from mortal mind, it cannot be found in the body." All drugs are to be avoided. The only means of cure proposed by Christian Science is spiritual. Sin, like sickness and death, is unreal. In order to cure it the sinner's belief in its reality must be overthrown.

The growth of the sect has been almost phenomenal in the past half dozen years, the unorganized membership far exceeding the organized in point of members. It was stated last winter that there was probably a sufficient number of Christian Scientists here in Jacksonville to organize a very influential church and with means enough to build a fine church edifice, if they would only contribute it -- and it is a fact that Christian Scientists in belief are to be found worshipping regularly in nearly every church in Jacksonville, some day they may stand up and be counted. — *Times-Union, Jacksonville, Fla.*

The census-taker evidently failed to get *all* of the Christian Scientists in the country. It is estimated that there are not less than 200,000 in the United States and Canadas. Its growth has truly been phenomenal.

The Annual meeting of "The First Church of Christ, Scientist," in Boston, Mass., will be held Tuesday, Oct. 3, 1893, at 2 o'clock P. M., in Chickering Hall, 151 Tremont St., Boston, Mass., to listen to the reports of the Treasurer, Secretary, and the Committees, and general reports from the fields of the entire members of this church who desire to speak of their various experiences. — WILLIAM B. JOHNSON, Clerk.

LOVE DIVINE.

THE liquid notes of harmony
 From Nature's feathered choir ;
 The softened hues of eve ; the brilliant morn ;
 The sweet caressing winds, spiced with the breath of bloom ;
 The whispering leaves ; the nodding pendant boughs ;
 The glowing sky ; the snow white isles of feathery down ;
 The waving fields ; the silvery, rippling lake ;
 The river winding to the sea ; the hills,
 Sun-kissed, rock-ribbed, majestic, grand ;
 The quiet sheltered vales with blossoms strewn ;
 All speak the gentle tenderness and peace
 Of Nature's sweet unselfishness, and voice
 The Love Divine.

And thus through Mother's Love — the Way, the Truth, the Life,
 We mortals learn the sweet divinity of gratitude ;
 The lesson of unselfishness ;
 The sweetness of existence for the Good alone ;
 The consciousness of Christ's immortal bonds ;
 The Brotherhood of Man ; the Motherhood of God ;
 The loyalty of Principle ; the unity of Love,
 And though on earth, we breath the atmosphere of Heaven,
 And live and move in Love.

— *Wm. Bradford Dickson.*

ERRATA.

THE article in the August JOURNAL entitled "A Christian Science Lecture," by Carol Norton, on page 205, was made to read: "The Founder of Christian Science in speaking of disease calls it but the bugle call to higher thought and action." It should have read thus: "in speaking of the healing of disease," these words having been inadvertently omitted.

In the article entitled "Angels," by James P. Gilman, the quotation from Mrs. Eddy's letter to her student, was made to read, "Oh what an inheritance is given to 'me,'" whereas it should have read, "Oh what an inheritance it has given to 'us.'"

The poem commencing:

"Fearest sometimes that thy Father
 Hath forgot?"

was written by Karl Rudolph Hagenbach, and its authorship should have been credited to him.

These are all the mistakes in the August number to which my attention has been called. If there are any more of sufficient importance to warrant their correction, I shall be glad if attention is called to them. There is but one way to *remedy* mistakes and that is to *correct* them so far as possible.—EDITOR.

NOTES FROM THE FIELD.

I wish to acknowledge through the columns of the JOURNAL what Christian Science has done for me. Seven years ago, after a long sickness, I was given up to die by three of our best physicians. There was nothing more that could be done for me. It was only a matter of time, and a very short time, as to how long I should live. My minister remained at home from his vacation for a few days longer with the expectation of attending my funeral.

My sister from an adjoining State came to see me, and told me of Christian Science. I had never heard of it, and knew nothing whatever about it. My doctor was very willing to have me try it, and wrote himself to a Scientist in Boston, stating my case, and asking him if he could do anything for me. The answer was, "All things are possible with God." It was my last resort and I concluded to try it.

I was treated absently. I commenced to gain immediately and to eat solid food, something I had not done for months. The gain was wonderful. I was about the house in a very short time. In a few months I resumed my business. I wish to say that my desire was to study Christian Science, and take up God's work; but mortal mind said I had better keep on with my business a while longer, then I would be better able to study, as my long sickness had been very expensive. So I continued in business for about three years and a half, when I was again stricken down very suddenly with my eyes. The experience was terrible, and not being near a Scientist, and feeling that I must have help at once, I called in a doctor.

My eyes were soon in such a condition that I could not bear the light. I was completely prostrated. I was put in a dark room, and my eyes bandaged. I was in that condition for six months, when we concluded to have the Scientist who treated me first come to me. He was very busy and could only leave on Saturday night. He arrived at our place at midnight. He had not been in the house a half hour when I was healed, and the light was brought into my room. The next morning I was up and dressed and about the room, and the following morning I was put on the train and came to Chelsea, where I have been

ever since. Thus have I been led into this Truth which is all-in-all.—HARRIET C. HERRICK, CHELSEA, MASS.

For years I was a member of the Presbyterian church. I tried to follow Jesus' teachings. I taught a Sabbath school class, attended missionary meetings and all branches connected with the church. All this time I was a constant sufferer. I wore the strongest glasses, was a chronic dyspeptic, and had many other claims of disease.

Two years ago my husband was on what would have been his death-bed had not Christian Science come to his rescue, and brought him from the death-valley to life and health. During this time I heard much of Christian Science, but I was very skeptical.

After my husband became a practitioner of the Science, he asked me to take off my glasses. I scoffed at the idea, as I had worn glasses since my childhood, and could Christian Science benefit me when the best medical skill had failed to do so?

My sister was suffering from consumption. All that medicine could do had been done for her. As a last resort her husband was persuaded to try Christian Science. She recovered rapidly, and is now as strong and well as ever.

Even after my sister's rapid recovery, I could not understand Christian Science. That it did the works I knew. I was cured of dyspepsia, took off my glasses, and enjoyed better health than I had for ten years. Yet it all seemed so dark. I was stupid in error and unwilling to give up all for Truth, for Christ. I could not reconcile Truth and error. At last a ray of Light shone through the darkness. I studied with redoubled energy, gave up all, went through a class, and am now doing all I can for the spread of this Truth. My husband and myself are now preaching the Gospel, and to the best of our ability, are doing the works Jesus commanded us to do.

As is often the case, when Truth is introduced into a new place, we met with a great deal of opposition. The opposition was caused principally by the doctors and ministers. They even threatened to tar and feather us if we did not leave the place. Trusting fully in God, we paid no attention to their threats, and to-day go about our work, healing and preaching, without encountering any open hostility.—MRS. D. D. MACLEOD, LITCHFIELD, MINN.

"SEEK ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

To me there is nothing more beautiful in the Scriptures than this promise, because it has been so graciously fulfilled. I was without hope, without health, without God in the world. After accepting the teachings of SCIENCE AND HEALTH I was made whole, and all these things have been added unto me.

I used to ponder over that promise, thinking how hard it must be to "seek the kingdom of God, and his righteousness," what great sacrifices one must make in order to do that, besides I did not know just how to seek, or how to begin my search. With a personal devil in the way, and a personal God to implore for pardon, and so many personalities to contend with, the outlook seemed very discouraging. After being helped by Christian Science I was able to read SCIENCE AND HEALTH. I had been almost blind from childhood. As I turned its pages, that which had seemed discouraging faded away, and there was unfolded to me a "new heaven and a new earth," I found the God I had so earnestly longed for. Not the God off in heaven, sitting on his throne, who perhaps knew nothing of poor sick I; but the ever-present, All-powerful God, Spirit, that man cannot be separated from. Not the God that I must implore to heal me, and forgive my sins. Instead of throwing myself prostrate on the floor all night imploring Him for relief, I understood that I am the child of God, and that as such old satan, who had been such a horror to me, had no power over me. Jesus' words prove that when he said the devil was "A murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it."

I have learned that there is no personality to oppose the Truth, that it is the carnal thought that opposes. If we hear the "still small voice" that is knocking at the door of each heart, we may know that Jesus did not come in vain.—R. L. H., SALT LAKE CITY, UTAH.

I DESIRE to make known the great good I have received by reading the blessed book SCIENCE AND HEALTH. It is now four years since I began to read it. It has been my only healer and teacher, as I never have had an opportunity to go through a class; but I find that the Spirit of Truth will teach us all things if we

will but practise well what we know. After two years and a half of study I thought as many new beginners think, that I had travelled over the worst part of this narrow path.

Soon after it came about that I was separated from every one who had ever heard of Christian Science, and as I lived in the country no one came to visit me for about eight months. At first I thought the Lord had wrought a great evil. I had no one to talk to, but would take my *SCIENCE AND HEALTH* every morning before going about my work and read, but mortal mind would say, "You can do no good with no one to talk with." At last one morning after listening to the serpent's voice, I looked out at the little wild flowers as they waved to and fro. They seemed to be a living voice and this is what they said: "Peace on earth, good will toward men." There was also a mocking bird that would sit on the house and sing. And for the first time I realized that divine Love was the only friend I needed. Soon after, I sent the *JOURNAL* to my nearest neighbor, by her little son who came to play with my children. Afterward she told me that when she began to read it she said to the family, "God has sent this book to me." Calling to see her one evening I found her suffering from heart disease. I began talking to her about Christian Science, and in less than an hour she declared herself healed. She is to-day a happy woman. I would say to all suffering ones if they will buy a copy of this wonderful book, *SCIENCE AND HEALTH*, and study it, and practise its teachings, they will find it a pearl of great price.—MRS. FANNIE MEEKS, BELLS, GRAYSON CO., TEXAS.

DURING last summer we held a Sunday school every Sabbath at my sister's home at Big Piney, using the *Christian Science Quarterly* and *SCIENCE AND HEALTH*, with the *BIBLE*. I was requested to have Sunday school at the schoolhouse. I assured the people that I could teach only a Christian Science Sunday school, and for several reasons decided to have it at my sister's home.

Last fall I came to La Barge to teach a short term of school; and have distributed from this point fifty cards of the Lord's Prayer, with spiritual interpretation, and one dozen *JOURNALS*. I shall order another dozen and scatter them also. Surely they are blest of God to bear good tidings to many people. The people in this vicinity are scattered over a wide tract of country remote

from railroads, and shall we not make some effort to pre-empt this new State for Christian Science?

The lady with whom I board expressed a wish to come in with her family and study the S. S. lessons with me, as she saw I sat down to study alone the first Sabbath. Of course I was glad to have them do so, and every Sabbath we have this home Sunday school. No outsiders have come in yet, but the words of Jesus are read and all seem happy to make some recognition of God in their daily life. The people are Danes, but have been long in this country. The children, the oldest now fifteen, were all born in Wyoming, yet there was neither Bible nor Testament in English in the house when I came. Now there are several Testaments.

— MRS. M. W. HEWITT, LA BARGE, WYOMING.

A word of encouragement to those dear ones in the field, who are loyally battling the foe that is trying to cast dishonor on our text-book, SCIENCE AND HEALTH, cannot be amiss at this hour. I was called to a field that had been taught and vacated by a disloyal students' student. The dear flock had been through deep waters in the way of discord and strife among themselves, and at one time would not hear anything at their meetings which came from the pen of our Teacher. When I went to them, however, they were trying, most of them, to study SCIENCE AND HEALTH, but had not discarded other so-called Christian Science literature. The consequence was that SCIENCE AND HEALTH was difficult to understand. Public service was commenced, and the order of service recommended by our Teacher adhered to. When that part of the service came where SCIENCE AND HEALTH was read from, I felt that there was a good deal of annoyance, and noticed a good deal of uneasiness and shuffling of feet for several sabbaths; but now the reading from our text-book is the most quiet, peaceful, and powerful part of the service. Quantity of numbers has not been given us yet, but quality of growth under the refining rod of Love, and the energizing Truth from the BIBLE and SCIENCE AND HEALTH, is assuredly ours.— M. A.

REV. MARY B. G. EDDY.

BELoved TEACHER AND LEADER: — May I tell you what God has done for me of late in the line of obstetrics, because you know how I shrank from this point of duty? I had two cases on hand, one in Somerville and the other in Reading. The latter seemed to come as an emergency. Both had previously suffered tortures

under the M. D.'s. The one in S. went along all right on last Thursday A. M. The next day came a despatch to "Come quickly if possible," to attend my sister in E. Montpelier. Then came a struggle. The human heart urged the claims of the dear sister, but what of those other two?

The way was made plain and I decided to remain at my post. I telegraphed my student at W. Randolph, Vt., to attend my sister. All went well, and yesterday the Reading party was delivered without a labor pain; babe weighed ten pounds. I did the mechanical part for the first time, for lack of others to attend to it. This had always seemed to me something that I never could do. Truly, "God is Good."—M. W. M.

WE organized last September with twelve members. Have had a steady increase in attendance and interest. Like Christian Scientists elsewhere, there is no danger of our being spoiled by the flattery and petting of the mortal thought around us. On the contrary, if we were trying to please mortal sense, we would think we were making a failure. One of the things to learn in Christian Science is that we cannot please the flesh and Spirit both. If we are gaining in Spirit, we cannot expect help from the carnal mind. We learn more and more every day, that we need the whole armor of God, to be able to stand against the wiles of the wicked one.

To see the claims of physical and mental error yield to the demands of Truth, is a guarantee that we are right, and that God is working through us in the battle with sin. With ears that hear and eyes that see, we know the hidden heaven is working.—SARAH McATEE, HORTON, KANSAS.

I HAVE been a student of Christian Science only a short time, but I know there is nothing else in this world that can give the peace and joy that it can, and that it is the only way to be cleansed of evil thoughts, and it leads to life eternal.

Were I to tell of the struggles I have had to gain a foothold in this understanding, it would make a book. I can see now that these struggles were my progress out of darkness into Light. Now nothing can separate me from the Love of God.—M. E. BRIMHALL, OTAY, CALIFORNIA.

I HELD services at Weeping Water, Nebraska, last Sabbath. It is a little town of about twenty-five hundred inhabitants. We had a congregation of over one hundred and twenty-five. Some drove over twenty miles to attend our meeting.

There seems to be an increased interest in public gatherings all over our State, especially in the Sunday School. In many cases where the belief of "who shall be greatest" has seemed to be very prevalent, the error is becoming so bold that it uncovers itself, and must fall of its own weight.—E. M. B., BEATRICE, NEB.

EDITOR'S TABLE.

THE prevailing systems of healing on a material basis are committed to the idea, either that God has not the power to heal, or having it, does not see fit to exercise it, excepting in an indirect manner through material means and appliances. The effect of this view, thus far at least, is that God has seen fit in his wisdom to confine his remedial and life-saving methods largely to mineral and vegetable poisons, with all their attendant dangers and difficulties.

If God is the author, mediately or immediately, of material means of healing, the ordinary method of human reasoning would hold him responsible also for the consequences of those means. We say the ordinary methods. There is much human reasoning which would hold him responsible for the ill-effects of such means, but which, on the other hand, would give human skill the credit for all good effects.

If a person gets sick the doctor is called. If the case is a dangerous one, and the patient recovers, the doctor gets unstinted praise, and his reputation is at once added to. Few persons, even among those who believe in the divine, think of ascribing the recovery to God's mediation or power. They ascribe it rather to the supposed skill of the physician. But if the patient dies, the physician is relieved of all responsibility, on the specious plea that the death was inevitable, that no "human power" could have prevented it, and that it was God's will that it should occur. Thus it is that all favorable results are credited to human skill, while all unfavorable and disastrous consequences are charged to the account of the "divine will."

It ought not to require very profound thinking to satisfy one of the fallacy and rank injustice of this sort of philosophy. Man receives all the praise and credit for favorable achievements, while God must bear the burden of all accidents, fatal sicknesses, and deplorable conditions. It is high time such false philosophizing and outrageous conceptions of the all-wise and infinite, were done away.

If God has any connection with the drugging system, where shall the line be drawn between the divine and the human agency? Where does human responsibility begin and where

end; where does divine responsibility begin and where end? Yet we often hear unthinking persons say that God blesses all material means. Strange sort of blessing!

If it be true that drugs and medicines are of divine remedial intent, as a matter of further human reasoning we are forced to conclude that divine means are inadequate and uncertain. We are driven to this conclusion from observation, from indisputable facts of every day occurrence, and from the repeated declarations of the physicians themselves.

Without stopping to quote from the text-books of *materia medica*, which are replete with admissions of the inadequacy of their system, of the difficulties and uncertainties surrounding the diagnoses of cases, and the equivocal and experimental character of their remedies, which of themselves are sufficient to throw a deep shade of doubt over the entire system, and at the risk of undue repetition, we will draw from some of the leading members of the profession itself for evidence in support of our charge. These men speak not from the standpoint of theory, but out of the school of long and practical experience.

On page 56 of our text-book SCIENCE AND HEALTH, we find the following quotations from men of confessedly high standing and great reputation in their profession, and whose word is as nearly authoritative as any to be found.

Dr. Benjamin Rush, the famous Philadelphia practitioner of medicine and teacher of medical practice, said:

"It is impossible to calculate the mischief which Hippocrates has done, by first marking Nature with his name, and afterward letting her loose upon sick people." Hippocrates, it is almost unnecessary to say, is the father of the drugging system; nor is it necessary to emphasize the fact that he was a pagan, and that therefore *materia medica* is founded in paganism and not in Christianity.

Dr. James Johnson, surgeon-extraordinary to the King, said: "I declare my conscientious opinion, founded on long observation and reflection, that if there was not a single physician, surgeon, apothecary, man-midwife, chemist, druggist, or drug on the face of the earth, there would be less sickness and less mortality."

From his high eminence he could afford to speak the truth as he understood it; and what a commentary upon the drugging system!

Dr. Mason Good, a medical professor of high standing in London, said:

"The effects of medicine on the human system are in the highest degree uncertain; except, indeed, that it has already destroyed more lives than war, pestilence, and famine, all combined." This is a scathing and terrible arraignment of the drugging system. If it, and the other charges quoted, are true, they ought of themselves, coming from the source they do, be sufficient to destroy the entire system. If what Dr. Good says is true, the drugging system is vastly more direful in its effects than the liquor traffic, with its well-known train of blighting consequences.

To these we might add many other equally forcible declarations of men eminent in the profession. These are sufficient from that source. We will turn our attention for a few moments to what some others have said, who if of less celebrity, are yet worthy of a respectful hearing, for they speak from a new and different standpoint. The others spoke of the shortcomings of their system, not knowing of any better.

These have learned of "a better way," and from the viewpoint of their better understanding, they speak with even greater authority than their more distinguished brethren.

Dr. E. J. Foster Eddy, who not only graduated from the Hahnemann Medical College, Philadelphia, in 1869, but received a certificate from Dr. W. W. Keen's Philadelphia School of Anatomy, and was two years in the clinic classes in two Allopathic hospitals, in a paper read by him before an annual meeting of the Vermont State Homœopathic Medical Society, said:

"The time is coming when the nostrums of quacks, and the filthy and obnoxious medicines prescribed by Old School physicians, will be looked upon with disdain, and will not be tolerated by enlightened people."

After coming into Christian Science Dr. Eddy in a letter written to his teacher, the Rev. Mary B. G. Eddy, had this to say concerning the *efficacy* of drugs: "I give you two cases, showing that Mind, not matter, is the controlling power. In 1869, just after my graduation from a medical college, I was called to see a lady who thought she was suffering severely. I prescribed for the case. After a few hours my preceptor was sent for, the messenger saying the old doctor was the one wanted. My preceptor went, prescribed the identical thing I had prescribed, to be used in the same way, and the relief was immediate: medicine had not the least thing to do with it.

"On still another occasion I was called to a lady with acute bronchial irritation, with considerable dyspnœa, who wanted medicine. To satisfy her mind I gave her a few drops of homœopathic alcohol (the purest form of alcohol) in two thirds of a glass of water, with orders to be sure and take only one teaspoonful at a time. This was in the evening. After she had retired and put out the light, she thought she would get up and take a swallow from her glass of medicine. Her husband exclaimed: 'You ought not to have done so! You don't know how much you took, and it may kill you.' The lady became desperately sick. She came out all right, after a short time, and her former trouble disappeared. In speaking of it afterward she said: 'No one need tell me there is nothing in homœopathic medicine, for I know better.'" (See JOURNAL, vol. vi. 148.)

Dr. R. Sears, of Marshalltown, Iowa, in a letter published in a local newspaper of that place, and republished in this JOURNAL (vol. vi. 479), had this to say: "I am by profession an allopathic physician. I graduated from Rush Medical College in 1854, and practised medicine actively in Central Iowa for nearly thirty years. I have belonged to the Iowa State Medical Society since the first year of its organization. I have been one of the most *ultra* sticklers for old methods of practice, denouncing all the outside schools of medicine in the strongest terms, and honestly regarding all healers by magnetism, and the various other isms, as quacks who ought to be suppressed. My observations since I have been out of practice have led me to somewhat modify my views as to some methods.

Some three years since my attention was called to Christian Science by friends in Chicago. Although the cases cured by it were truly remarkable, I gave but little thought to the subject. Nearly two years ago my attention was again called to it, and I had an opportunity to give it some personal investigation. I still ridiculed the idea of there being anything in it, except imagination. The cases I investigated were not by any means cases of diseased imagination, but serious cases of long standing, which had baffled the best medical skill. . . . Without going into details, I will state that some of the results were to me very wonderful. I notice in the various articles published in this paper, in the interest of those who oppose and ridicule this method, that the cases of failure are always mentioned, while the cases of cures and benefits derived are either ridiculed or ignored.

Ordinary medical treatment is not always successful. I find in our beautiful cemetery many newly made graves; and I hear very often of strangely fatal cases, occurring at the hands of those who are regarded as our best medical men. To those who fight this new method, that seems all right. They are regarded as incurable cases, and no one would think of discarding doctors and medicines because of these failures."

Dr. Sears, as the result of continued investigation of Christian Science, has become a firm believer in it. If his arraignment of *materia medica* is true (and who can successfully deny the truth and justice of it), what shall we say of our educational institutions which are so persistently and industriously perpetuating the system the doctor so graphically inveighs against? He, be it remembered, has not only passed long since beyond the immediate influence of the schools, but after long years of experience in the profession of which he was an earnest disciple and practitioner, and in which until his eyes became opened to better methods, he was a firm and conscientious believer, he is able to give his honest convictions, and to speak fearlessly against error even though it strike with terrific force at the very foundation of the profession of which he was so long an honored member.

In this connection we also call attention to the lecture of Dr. Hutchins published in the July JOURNAL. Here is another member of the profession, educated in the strictest school, who has the courage and the integrity to come boldly out in favor of better methods as they begin to present themselves to his mind.

Dr. J. Rhodes Buchanan, has this to say in reference to the medical colleges:—

"Medical colleges have no infallible wisdom or disinterested virtue that should make them the dictators of the healing art. They do not now, they never did, and unless human nature shall be greatly improved they never will, represent the totality of therapeutic art and science, for the art of healing is an ever-progressing art, and progress is made not by corporations, but by individuals in and out of the profession. Colleges do not represent individual progress, but only those things which after a long period of probation, — ten, twenty, fifty, or a hundred years, — have slowly displaced old errors, and gained recognition. Hence the colleges represent conservatism and are from ten to twenty years or more behind the therapeutic science which flourishes outside of colleges, sustained by the people of intelligence. The

abandonment of bleeding was successfully taught and maintained by progressive physicians in America more than fifty years before it was accepted by medical colleges."

Dr. Benbow, of Colorado, a physician educated in the Homœopathic school, and long a practitioner therein, upon becoming converted to Christian Science, having also learned the better way, in an article published in this JOURNAL in 1889, writes:

"I started in Christian Science for the purpose of staying in it, and every day this purpose grows stronger. There is not the slightest idea of returning to medicine to heal the sick. I am expecting to trade all my medical books, medicines, and instruments for a Jersey cow. All the opposition that can possibly be brought to bear against Science and myself only makes me stronger in the Truth, and more faithful to my trust. I have had some wonderful demonstrations here."

Such experience and actual demonstrations are worth all the high-sounding theorizing of all the medical schools in the world.

Dr. I. T. Ingersoll of Grand Junction, Colorado, in a letter published in the JOURNAL, 1889, after referring to his wife's case and condition, says: "Hesitating to treat her myself, and no competent medical aid being available, I persuaded my wife to place herself under the professional care of Mrs. Carpenter, — more I confess, to gratify my curiosity, than with the hope of relief. Four treatments removed the trouble completely. Four months have now elapsed, and no return of the complaint. The displaced organ is in its normal situation and free from inflammation. Her general health is as good as ever. I have no knowledge of the agent that produced these effects, but my curiosity has been surprisingly gratified."

While we are on this subject we will also quote from an article which appeared in the Boston *Daily Globe* early in 1889: —

"Only yesterday, Dr. Holt, in a paper read before the Massachusetts Medico-Legal Society, an organization of 'regular' physicians, complained of the ignorance of his professional brethren as shown in the notorious Robinson poisoning cases. This crime, said the doctor, one of the greatest in our medical history, would never have been discovered but for the suspicions aroused *outside the profession*. And he called attention to the fact that in five of the poisoning cases the regular physician certified the cause of death to be pneumonia, typhoid fever, meningitis, bowel disease, and Bright's disease respectively. This

shows how far the 'regular' physicians are from being infallible. It would seem to be more in accordance with justice and common sense were they to perfect their own knowledge before they appeal to the law to prohibit others from healing.

Not long ago a *Globe* reporter called upon ten 'regular' physicians on the same day, and described his symptoms in exactly the same language in each. The ten physicians informed him that he was suffering from ten different diseases, and gave him ten different prescriptions, each utterly inconsistent with the others. The implied claim that there is any certainty in 'regular' medicine as at present practised, is absurd.

All medical practice, outside of the simplest complaints, is more or less guess-work and experiment, whether regular or irregular.

When Garfield was shot, five of the most famous regular physicians in the country spent three months probing for the bullet in the region of the left hip, and after his death it was found under his right shoulder blade."

We might, by making the necessary search, find enough material similar in kind to the above, to fill volumes; but we have here an array of evidence, and a consensus of opinion which abundantly establishes all that this article claims or could well claim. It establishes all that Christian Science claims or could well claim concerning the inefficacy of the old and traditional methods, and the efficacy of its method.

For more than twenty-five years its healing work has been in progress. Thousands and thousands of persons have received its benefits, while many thousands have been thoroughly convinced of the Truth of its claims by actual experience and demonstration.

For more than ten years this JOURNAL has been monthly reporting cases of healing by its means, most of which had baffled the best medical skill, and all of which had failed of cure by the old methods. This record of itself ought to be sufficient to convince the most skeptical and straightlaced, both in the schools and out of them, that they have failed in some way to reach the true healing method, and that there is a power outside, above and beyond the teaching of the old schools, for the healing of mankind.

The Principle and rule has sufficiently demonstrated a thousand times over its just claims to recognition, and if but a tithe

of its attainments had been reached by material means, by drugs, medicines, or what not, if it were but perceptible to the human eye, and sense of smell and touch, earnest and serious inquiry and research into its virtues would long since have been made by the professors outside, and no doubt by some inside the school-walls. But because Christian Science claims are so wofully untraditional as to give the credit to divine rather than human power, even its well-known and established results are questioned, disputed, denied, maligned and misrepresented.

Yet any single case, such as we have referred to, is enough of itself to establish the possibility of healing by untraditional methods, and shows that there is a controlling Principle back of the effects.

If a farmer should raise a crop of corn in the frigid zone where corn had never been raised, and where all tradition said it was impossible to raise it, the possibility of raising it and the principle whereby it was accomplished would have been established, and an hundred or a thousand subsequent failures would not destroy that possibility and that principle, but would simply show that in some manner the conditions necessary to success had not been met.

So with Christian healing, its failures, when they do occur, are taken up and commented upon and heralded abroad with the gusto of delight, while its successes, though as a thousand to one, are passed by with the silence of incredulity and prejudice, and the possibility of so healing is unblushingly denied.

Phariseeism is yet the rule of mortal conduct, and prejudice yet controls the world. The time, however, is not so far distant as it may appear, when "he whose right it is shall reign," and the Principle and rule which Christ taught will obtain in human affairs.

THE authorities of the World's Congress Auxiliary of the World's Columbian Exposition, have assigned to us the privilege of holding a preliminary convention, and also of presenting to the World's Parliament of Religions an address setting forth the Principles of Christian Science.

It is expected that a hall which will accommodate not less than 2,000 persons will be secured. The meeting will occur about the 20th of September, although there may be necessarily a slight change from this date.

All desiring to attend can learn definitely of the date and place by conferring with Mr. E. A. Kimball, 5020 Woodlawn Ave., Chicago.

The meeting will be an interesting and profitable one, and it is hoped all Christian Scientists who can will attend. The meeting will be carried out according to a programme already arranged by the authorities of the World's Congress.

PUBLISHER'S DEPARTMENT.

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.

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.

THE HYMNAL is of some 225 pages, and bound in two styles — cloth, and leather finish. Prices are,

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 \$1.00 and \$1.25, respectively, and we prepay expressage.

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.

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.

Copies when ordered for sale are furnished at \$1.80 per dozen.

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.

PLEASE remember that the Series are all out and no more are to be printed.

WE are now prepared to furnish "Genuine Oxford" Teachers Bibles. Descriptive Catalogue with prices sent upon receipt two cents. Also Descriptive Catalogue with prices of Bagster's Teachers Bibles sent upon receipt of two cents.

CHRISTIAN SCIENCE JOURNAL.

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

VOL. XI.

OCTOBER, 1893.

No. 7.

AN ALLEGORY.

BY REV. MARY B. G. EDDY,

THE DISCOVERER AND FOUNDER OF CHRISTIAN SCIENCE.

[Republished by request of students, and by permission of the author.—ED.]
Copyrighted.

PICTURE to yourself "a city set upon a hill," a celestial city, above all clouds, in serene azure and unfathomable glory. No temple therein, for God is the temple thereof; nor need of the sun, neither of the moon, for God doth lighten it. Then from this sacred summit behold a Stranger wending his way below, where a few laborers in a valley at the foot of the Mountain are working and watching for his coming. The descent is beset with peril, privation, temptation, toil, suffering; venomous serpents hide among the rocks, beasts of prey prowl in the path, wolves in sheep's clothing are ready to devour him. But he meets their secret, and open attacks, with the serene confidence of love's everlasting victory.

The Stranger finally stands in the valley at the foot of the Mountain. He saith unto his patient toilers, "What do ye here? Would ye ascend the Mountain,—climbing its rough cliffs, hushing the hissing serpents, taming the beasts of prey,—and bathe in its streams, rest in its cool grottoes,

Copyrighted, 1893, by National Christian Scientists Association.

and drink from its living fountains? The way winds and widens in the valley; up the hill it is straight and narrow, and few there be that find it."

His converse with the watchers and workers in the valley closes, and the Stranger goes into the streets of a city made with hands. Pausing at the threshold of a palatial dwelling, he knocks and waits. The door is shut. He hears the sounds of festivity and mirth; youth, manhood and age gaily tread the gorgeously tapestried parlors, dancing halls and banquet rooms. But a little while, and the music is dull, the wine is unsipped, the footfalls abate, the laughter ceases. Then from the window of this dwelling a face looks out, anxiously surveying Him who waiteth at the door.

Within this mortal mansion are adulterers, fornicators, idolaters, drunkenness, witchcraft, variance, envy, emulation, hatred, wrath, murder. Appetite and passions have dimmed their sight, so that he alone who looks from that dwelling through the clearer pane of his own heart tired of sin can see the Stranger.

Startled beyond measure at beholding him, this inmate withdraws, but growing more and more troubled, he seeks to leave his odious company and the cruel walls, and find the Stranger. Stealing cautiously away from his comrades he departs; then he turns back; he is afraid to go on and to meet the Stranger. So he returns to the house; but only to find the lights all wasted and the music fled. Finding no happiness within, he rushes again into the lonely streets, seeking peace but finding none. Naked, hungry, athirst, this time he struggles on, and reaches at length the pleasant path of the valley at the foot of the Mountain.

The Stranger next enters a massive carved stone mansion, and he saith unto the dwellers therein, "Blessed are the poor in spirit, for theirs is the Kingdom of Heaven." But they understand not his saying. There were believers of different sects, and in no sect; some so-called Christian Scientists in sheep's clothing, and all "drunken without wine." They have small conceptions of spiritual riches, or immortal cravings; they are puffed up with the applause of

the world, have plenty of pelf, and fear not to fall upon the Stranger, sieze his pearls, throw them away, and afterwards try to kill him.

Somewhat disheartened the Stranger seeks another dwelling only to find its inmates asleep at noontide! Robust forms, with manly brows, nodding on cushioned chairs, their feet on footstools, or flat on their backs stretched on the floor dreaming away the hours. Balancing on one foot, with eyes half open, the porter starts up in blank amazement, looks at the Stranger, calls out, rubs his eyes, amazed beyond measure that anybody is animated with a purpose, and seen working for it! They in this house are those that "Provoke Him in the wilderness, and grieve Him in the desert." Away from this charnel house of the so-called living, the Stranger turns quickly and wipes off the dust of his feet, as a testimony against sensualism in its myriad forms. As he departs, he sees robbers finding ready ingress to that dwelling of the sleepers in the midst of murderous hordes, without watchers, and with doors unbarred!

He enters a place of worship, and saith unto them, "Go ye into all the world, preach the Gospel, heal the sick, cast out devils, raise the dead." "For the law of the spirit of life in Christ Jesus hath made you free from the law of sin and death." And *they cast him out.*

Once more he seeks the dwelling-place of mortals, and knocks loudly. The door is burst open, and the sufferers shriek for help; the house is on fire! The flames caught in the dwelling of luxury, where the blind saw them not, but the flesh at length did feel them; they spread to the house of slumberers, who heeded them not until they were unmanageable. Fed by the fat of hypocrisy and vain glory they consumed the next dwelling; then crept unseen into the synagogue, licking up the blood of martyrs, and wrapping their altars in ruins. "God is a consuming fire."

Thus are all mortals under every hue of circumstances driven out of their houses of clay, and, homeless wanderers in a beleagured city, they must seek the Father's house, if they would be led to the valley and up the Mount. Seeing

the wisdom of withdrawing from those who persistently rejected him, the Stranger returned to the valley, first to meet his own with joy, to wash their feet, and take them up the Mountain. Well might our Master say, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee. . . . Behold, your house is left unto you desolate."

Discerning on his way the penitent who had groped his path from the dwelling of luxury, the Stranger said unto him, "Wherefore comest thou hither?" He answered: "Thy touch unveiled my sins, and turned my misnamed joys to sorrow. When I went back into my house to take something out of it my misery increased, and I came hither to wait hoping that I might follow thee whithersoever thou goest." And the Stranger said unto him, "Wilt thou ascend the Mountain, and take nothing of thine own with thee?" He answered, "I will." Then said the Stranger, "Thou hast chosen the good part, follow me."

Those who had entered the valley to speculate in religion, politics, and finance — searching for wealth and fame — had heavy baggage of their own, and they insisted on the possibility of taking it all with them; this greatly hindered their ascent. The journey commences; the encumbered travellers halt and disagree; they stoutly belay those who have less baggage, and so ascend faster than themselves, and burden them betimes with their own. Despairing of the summit, loaded as they are, they finally stop and lay down a few heavy weights, but take them up again, more than ever determined not to part with their baggage. All this time the Stranger is pointing the way, showing them their folly, rebuking their pride, consoling their afflictions, and helping them on, saying, "He that loseth his life for my sake shall find it."

Obstinately holding themselves back, and sore footed, they fall behind and lose sight of the Stranger, when stumbling and grumbling and fighting each other they plunge headlong on the jagged rocks. Then he who has no baggage goes back and kindly binds up their wounds, wipes away the

blood stains, and would help them on. But suddenly the Stranger shouts, "Let them alone, they must learn from the things they suffer. Make thine own way, and if thou strayest, listen for the Shepherd's mountain horn, and it will call thee back to the path that goeth upward."

Dear reader, dost thou suspect that the valley is humility, and the Mountain is Heaven crowned Christianity; and the Stranger, the ever-present Christ, who from the summit of bliss surveys the vale of the flesh to burst the bubbles of earth with a breath of Heaven; and acquaint sensual mortals with the mystery of godliness, unchanging unquenchable Love. Hast not thou heard the Christ, Truth, knock at the door of thine own heart, and closed it against Truth to "eat and drink with the drunken?" Hast thou been driven by suffering to the foot of the Mount, but earth-bound, burdened by pride, sin, and self, hast thou turned back, stumbled, fallen, and gone to its foot? Or hast thou tarried in the habitation of the senses, pleased and stupefied, until wakened through a baptism of fire?

He alone ascends the hill of Christian Science who follows the wayshower, the spiritual presence and idea of God. Whatever obstructs their way, causing mortals to stumble, fall, or faint — who are striving to enter the path — Divine Love will remove, and uplift the fallen and strengthen the weak. Give up thy earth-weights, and "forgetting those things that are behind, reach forth unto those which are before." Then loving God supremely and thy neighbor as thyself thou wilt safely bear thy cross up to the throne of everlasting glory.

NOTICE.

THE third vol. of *The National Cyclopædia of American Biography*, published by James T. White and Company, New York, — even as the preceeding volumes, — meets the wants of the scholar, historian, and philanthropist. It is to be hoped, that those Christian Scientists who do not feel able to purchase the entire work, will not be without this volume.

MARY B. G. EDDY.

THE LAW OF SPIRITUAL GROWTH.

Outline of a sermon preached by Rev. D. A. Easton, pastor of the First Church of Christ, Scientist, in Boston.

Philip saith unto him, Lord show us the Father, and it sufficeth us. John xiv. 8.

PHILIP here is speaking for the twelve disciples. It is easy enough to say that Philip in this request voiced a larger truth than the disciples realized, and one, for which if it had been suddenly granted, they would not have been prepared. They were not yet on a plane of thought where the knowledge of God would supply every want, because it would be a knowledge of God unaccompanied by the intermediate steps of demonstration. Under the tutelage of Jesus they had made rapid strides in spiritual growth. At an earlier stage of their discipleship they were disputing as to which should be first in Christ's kingdom. They were eager to call down fire from heaven on the inhospitable Samaritans. Their conception of the rewards of Christ's discipleship were crude and material; but gradually their thought had become spiritualized, until now they say, "Show us the Father and it sufficeth us." Even if they did not realize the full import of their request, the fact that they made it, showed a great advance out of material beliefs into spiritual realization. In order that they might enter into the full realization of the wonderful truth voiced in the request, it was only necessary that they keep themselves under the guidance of the same Christ-Truth that had brought them up to this point. The subsequent history of the Apostles showed that all but one of them did continue to be students of the Christ-Truth, following whithersoever it led. The result was that they finally stood by demonstration on that elevated plane of thought where they could say with Paul, that they counted all things but loss if they could gain the knowledge of God in Christ. It was on this plane of thought that John realized a mental condition where all tears were wiped away

and where there was no more pain, and where there was no night, and a city with no temple therein: for the Lord God Almighty and the Lamb were the temple of it. And the city had no need of the sun, neither of the moon to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. Coming down from this high pinnacle of thought, and going back to the early history of these apostles, the question naturally arises, what is the explanation of this marvelous spiritual growth? Were they men who started with an unusual endowment of spirituality? Or was it the exceptional advantage of Jesus' personal instruction and example. Neither of these explanations seem to be adequate. When Jesus called them they were plain average men, sharing the current Jewish opinions and prejudices of their time, and clear up to the resurrection of Jesus, they occasionally lapsed back into human weaknesses and foibles, that seem almost incredible for men who had been under Jesus' personal instruction for three years. The personal instruction of Jesus was of priceless value but did not Jesus, seeing that his personality was a stumbling block, say that it was expedient that he go from them in order that they might have instead, the impersonal teachings of Spirit?

The student of the Christ-Truth to-day certainly can have this same impersonal instruction viz., Spirit. Moreover he can have the aid of that wonderful text-book and key to the Scriptures, *SCIENCE AND HEALTH*, by the Rev. Mary B. G. Eddy, discoverer and founder of Christian Science. Without attempting to measure the comparative value of Jesus' personal instruction, is it too much to say, that with *SCIENCE AND HEALTH*, aided by the personal teachings in class of a faithful Christian Science teacher, and with our understanding illumined by Spirit, we can demonstrate our way up to a spiritual height, where we can on this plane of thought, realize the length and breadth of Philip's request to "show us the Father and it sufficeth us." It is a high ideal, a lofty standard and one which to mortal conceptions seems almost impious to claim, and yet with the understanding of God as Principle all things are possible.

It may be objected that all do not recognize that they are called as were the Twelve to be followers of the Christ-Truth, and much less are they impelled to exclaim, "show us the Father and it sufficeth us." While admitting that they have had moral and spiritual convictions calling them to a more earnest, righteous, godly life, they think that they have physical appetites and passions which on this plane of thought will always make known their demands and will always prevent them from saying, "Show us the Father and it sufficeth us."

The Biblical expressions "hungering and thirsting after righteousness" "the bread of life," "the water of life of which if a man drink he shall never thirst again," remain always to such people mere metaphors. They think if they take up the cross and serve Christ here faithfully, that after death they will no longer have these physical appetites and passions, and then they can lead purely spiritual lives, but not before. It is quite likely that such persons never did feel the higher call expressed in our text, which leads one to feel that the knowledge of God can supply every want of man: but neither would the disciples have felt this higher call, if they had not promptly obeyed the lower and lesser calls. One who stands at the foot of a mountain cannot feel the inspiration of the view which reveals itself to the one who has climbed half way up. Paul would never have had the unspeakable vision of his later life, if he had not been obedient to the heavenly vision which at the threshold of his Christian career, bade him preach Christ to the Gentiles. Obedience is the open door leading to a larger knowledge of God, a higher and clearer inspiration. You will never hear the call of sanctification until you have obeyed the call of conversion and regeneration.

There is apparently a law of spiritual growth which if it is not opposed by material thought, will assert itself, and we will find ourselves easily and naturally outgrowing the swaddling clothes and weakness of mortal thought until we become a man in the Christ-Truth. In the process of this growth we will gradually put away the childish things of

physical appetites and passions, as naturally as the man outgrows the toys of childhood and the sports of youth. When this law of spiritual growth begins to assert itself, it rarely calls for an abrupt change in our material conditions and surroundings. When Jesus first called his disciples they did not leave their homes or abandon their natural pursuits. Jesus did not ask it. They simply enrolled themselves as his students subject to his subsequent directions. Meantime he planted in their hearts spiritual seed which would germinate and prepare them to respond to the higher and more exacting calls of Truth. It was only after two more calls that they abandoned their material pursuits and left their homes and all to follow Jesus.

In the early history of Christian Science, students felt that after class, especially a class of our beloved Teacher and Leader, there was but one thing to do and that was to abandon all material pursuits at once and become Christian Science practitioners. Many who did this have retraced their steps, returned to material pursuits and demonstrated their way step by step out of sense into Soul. If they had hushed the clamor of their material thought and will-power, and listened more carefully to the still small voice of Spirit, they would have been saved much mortification and suffering. When Spirit leads us to a higher position we never need to retrace our steps. On the other hand this law of spiritual growth is sometimes interfered with by sluggishness. The student fails to respond to a clear call of Spirit and the result is a stunted, dwarfed growth. If you put a flat rock on a plant that is just putting its head above ground you may not kill it. Its sturdy vitality may push the plant along a line of lateral growth until it reaches the edge of the rock, when it will strike upwards again. There is life and growth here, but how retarded and imperfect in comparison with what it might have been without obstructions! Do not some of us at the very start throw the weight of our material thought on the tender plant of Divine grace in our hearts? How can the result be other than a stunted and dwarfed spiritual growth? From these

observations it will be seen that this law of spiritual growth will not assert itself normally, and to the best advantage unless the person places himself in an environment most favorable to his development. In Science this would mean that the student besides studying the BIBLE and SCIENCE AND HEALTH regularly and systematically, would avail himself of class instruction, and so have the constant help and encouragement of his teacher. In addition to this he would as far as possible get the benefit of membership in a Christian Science church and Bible class, and seek the acquaintance and companionship of Scientists. If in addition to these outward helps, he would seek the constant guidance of Spirit and demonstrate the healing power of Spirit over sickness and sin, the law of spiritual growth in Science could not fail to assert itself. Such a course as this would result in an easy and natural solution of most of the vexed problems that present themselves to the student of Science e. g., love of money, adjustment to social relations, what Science demands of us in regard to material pursuits, domestic relations, etc. For example, Science comes to a man in business; he loves money and what money represents. How will he overcome this claim?

First he will see to it that he places himself in Christian surroundings as above described. Whatever sacrifice of time or money is necessary to secure this he will cheerfully make. This will secure the normal action of the law of spiritual growth, and with that in operation the problem will solve itself. Let him bring Science into his business and money making. It will not interfere with it, or make him less successful in business. On the contrary it will make him more efficient in business because it will raise his standard of business honesty, clarify his judgment, steady his nerves, banish fear and improve his temper. Meantime the law of spiritual growth is at work night and day, lifting him to a higher plane of thought where money and material business will seem more and more unreal and unimportant in comparison with the acquisition of spiritual wealth. The love of spiritual treasure will gradually supplant the lower

passions and in due time, Spirit will lead him out of material pursuits into work in Science. Take another example. Science comes to the mother of a family. Like Martha she is cumbered with many cares. All her time is occupied with domestic duties. How can she find time for Science? She certainly should not find it by neglecting her family and household duties, but if she is faithful to Science she will be a better wife and mother, more systematic and orderly in her housekeeping. The standard of health in her family will be greatly raised, and this alone will save much time and money. Meantime the law of spiritual growth is at work lifting her steadily to a higher plane of thought and preparing the way more and more to lift her out of the drudgery of domestic life into the harmony of domestic life. God never meant that any child of his should be a household drudge, nor that a home should be merely or mainly a place in which we eat and sleep. Every home should be a little heaven on earth. Its atmosphere should be so full of Life, Truth, and Love that one should feel its healing influence as soon as one entered it. This high ideal cannot be attained where the husband and children oppose Science. In belief the problem of the wife and mother under such circumstances is a perplexing one, but fidelity to Science, will solve even this knotty problem.

The Scientist under such circumstances is liable to allow her human love to lead her into the error of supposing that she has not only her own problem to solve, but also those of her husband and children. She thinks that she must bring them into Science here and now, and that if she is faithful to Science they will surely come. By all means let her be faithful, but after that she should calmly leave the result with God and not allow the harmony of her own thought to be disturbed by anxious and wilful efforts that are entirely unscientific.

Let us consider one more example of the working of this law of spiritual growth, viz., where a young person comes into Science the question of amusements presents itself. Is it right for a Scientist to dance, play cards or go to the

theatre? If one abstains from these things out of a mere sense of supposed duty or for the sake of example, while all the time he desires them, he has not used Science to solve the problem.

And so with all the vexed problems of life. If we will be faithful to Science, the law of spiritual growth will lift us to a plane of thought where these questions will cease to vex us, because we shall have outgrown the material conditions, appetites and passions that suggested the questions. Spiritual growth in Science is always reducing the number of our material wants and diminishing their intensity, and simplifying the material conditions of our lives. The whole tendency of modern life, with all its material comforts and luxuries, is to increase our material wants, intensify our physical appetites and so make life more complex. This is a tendency which the Scientist will easily resist if the law of spiritual growth in his consciousness is working freely and without obstructions.

In strict Science there is no law of spiritual growth because there never was any law of spiritual decay. Man does not become spiritual. He only wakens out of the dream of materiality and realizes more and more that he is spiritual, perfect and intact, and always was. When Philip said, "Show us the Father, and it sufficeth us," Jesus' answer implied that Philip, in the reality of his Being, was already in the presence of the Father as much as he was himself.

Spiritual growth then means the process which seems to go on as mortals awaken from the dream of sense and realize the eternal facts of Being.

For this is love's nobility, —
Not to scatter bread and gold,
Goods and raiment bought and sold;
But to hold fast his simple sense,
And speak the speech of innocence, —
For he that feeds men serveth few;
He serves all who dares be true.

— *Emerson.*

TRUE PREACHING.

DAVID N. MCKEE.

Not with enticing words of man's wisdom, but in demonstration of the Spirit and of power. 1 Cor. ii. 4. And as ye go, preach, saying, The kingdom of heaven is at hand. Matt. x. 7.

THE addresses of Jesus were not only wholly unlike any of the productions of the great orators and teachers of that age, but also unlike any effort of those who are generally considered great pulpit orators of to-day. The great difference being this, that the multitude who heard Jesus gladly went away healed, while those who gladly follow the thought of mortal teachers, are made more hopelessly the victims of sin, sickness, and death.

The official testimony of the officers sent to arrest Jesus was, that mortals never had presented the thought that he was presenting to the world. Mortals taught that sin, and sickness, could not be separated from our sense of life, and that death was the doom of all men. But Jesus publicly, and privately, ever presented the thought of Life as untouched by sin, or sickness — of immortality. And those who heard him gladly, went away with a sense of Life and immortality brought to light.

We have no doubt that hundreds who heard Jesus gladly, could not explain the things that he taught them. They could only express the thought of Jesus in the reflection of better health and better morals. And after all, can we more forcibly present to the world the thought that Jesus presented, and our Teacher has taught us, in any other way? Let us pause a moment and note that the expression through Christian Science of better health and better morals is the argument which the adversary can neither gainsay nor resist.

Also note this, the demonstrations of Jesus were not from human art and human eloquence. To mortals he was a "root out of dry ground," without form or comeliness, and

no beauty to attract them. Of men "he was despised and rejected" and they "hid as it were their faces from him." Aye more! mortals said he had a devil, and his character was dangerous to the public welfare. No, not human eloquence, but the Truth he presented, about existence, about Life, about Being, about Divinity, about God, and our relations to Him — this it was that made Him a blessing to all the earth. His theme was Truth, the substance of His discourse was Life, and His method and manner, the expression of Divine Love.

In the Gospel and Christian Science, Jesus is our way in all things. When the public speaker departs from the Christ-theme, and the Christ-method, he binds those who follow him to the law of sickness and death. The Way must be followed, both publicly and privately, if we would even in a small degree bless the earth as the Master blessed it.

John the Baptist preached the baptism of a changed thought for the dismissal of sins. John's preaching made men better morally. And the reason why it did not relieve physical disease is because he did not fully comprehend the whole of sin. He knew it was wrong to lie, steal, and murder; and the way to dismiss these sins, was to change your thought as to any supposed pleasure or advantage accruing from them. But he knew this was not all. John, like other Hebrew prophets had prophetic vision of healing; and he saw that the era of divine deliverance from sickness, and death, was at hand. Hence he sent out to his hearers this thought, I indeed bring you into a changed thought about things, but there cometh after me, one who will bring to you communion with God, and destruction of sickness and death. Note this, that while John himself taught purity in line with Christian Science, he also taught that when one pure enough to bring to mortals the Christ-Truth should speak, his preaching would heal the sick.

But how shall we reach the masses without human oratory? Let the Scripture answer for itself. Take the discourse on the day of Pentecost. There is nothing about

it, to mortal vision, which can in any way account for the wonderful and sudden influx of light, and the addition of three thousand to the membership of the church in Judea. The demonstration is accounted for in this record and the students of Jesus "were all of one accord in one place." "Not enticing words of man's wisdom," but harmony of purpose, and of action, among the humble followers of Truth, brought the "demonstration of the Spirit and of power." The lesson of the Pentecost is this: the leaven of Truth works and spreads among men in proportion to the harmony, the unity, and the loving submission of all to the One Mind, which draws all, governs all, — is all, and in all.

Public speaking has its place in the escape of the human mind away from itself, but the demonstrations of the Gospel require that the word spoken be backed by the pure thought, "self-forgetfulness and affection" of the students, not only during public service, but daily, hourly, and all the time. Are Christian Scientists ready to give their speaker this moral support? if so, the light which they seek will suddenly come to the Temple, even the healing "messenger of the covenant whom they delight in." The light will come "with healing in its beams."

"And Jesus called his twelve disciples together. . . . And sent them to preach the Gospel, and heal the sick. . . . And they departed and went through the towns preaching the Gospel and healing everywhere." "Go ye therefore, and teach all nations. . . . teaching them to observe all things whatsoever I have commanded you."

Jesus would not mock you with a command which was impossible for you to meet. Then all must preach and heal. Let us assure you that in Science there is no escape from this command. When you are ready to take up the cross and meet the demands of Truth crushing out your error, you will suddenly find some of the "millions of unprejudiced minds weary and athirst in the desert sighing for rest and drink," and ready for the blessing.

SCIENCE AND HEALTH teaches that the best sermon is the demonstration of Truth which destroys sin, sickness, and

death. Here Science, and Revelation, and the history of the early Christian church, coincide. Whether audible or inaudible, every impartation of Truth that heals is Christian preaching, not in "enticing words of man's wisdom, but in demonstration of the Spirit, and of power."

"And as ye go preach, saying, the Kingdom of Heaven is at hand." The spiritual intent of this passage is, that we must go forth in our lives and consciousness publicly manifesting to poor, tired mortals, weary of this life, that infinite harmony is drawing near. We are to manifest this by healing the sick, and casting out evils of every sort. Who is there so blind that they cannot see the infinite distance between the preaching which only verbally declares that "the Kingdom of Heaven is at hand," and the preaching which demonstrates the reign of harmony day by day, and hour by hour.

Indeed practically, the ministry of the word in Science consists in secret and steadfast destruction of every evil thought. The sermons of Christian Science are not so much heard as seen. Daily and hourly profound sermons are preached in the benign influence of lovely lives. There are sermons in purity, sermons in self-forgetfulness, sermons in affection. These every-day sermons reaching infinitely farther than some interested in Christian Science now think, must positively be preached before the higher reflections of Truth can be reached.

Let us not forget that in Divine order, are sermons in business life. Whether we be homekeepers or merchants, artificers or craftsmen, divine Love demands of us fidelity in every performance. Jesus was not only an obedient boy, but an honest citizen and a faithful working man, before he became the marvellous physician, the wonderful preacher, and the unexampled Master. The earthly career of Jesus discloses a beautiful ministry in his social life. Have we not often wondered what was the character of the social life of primitive Christians? Jesus said, where two or three are gathered together manifesting my character, "there am I in the midst of you." And everywhere Christians ought al-

ways to realize the ever-presence of Good, and to demonstrate its Allness in their thought and conversation.

The social talks of Jesus privately with his disciples; his talks in the home of Lazarus, and Simon the pharisee; his talk on the Mount of transfiguration and his walk to Emmaus; his talk alone with his disciples at the last supper, and at that spiritual breakfast on the Gallilean shore, are our highest examples of spiritual conversing in social life and reveal that:

"The homely household shrine
Grew bright with angel visits
When the Lord poured out the wine."

After Jesus had ascended, the disciples often met together secretly and at night, but not for ceremony, rite or ritual, for their meetings were rather of a spiritual character. As soon as they were assembled they sat down to a banquet richly spread with the bread which cometh down from heaven, and spiritual "wine on the lees well refined." For they clearly understood if they would "change their vile bodies, and fashion them like unto" the glorified body of Jesus, their conversation must truly be in Heaven.

In the absence of great spiritual leaders the primitive Christians met, one coming with a Psalm, another with a doctrine, and another with a prophecy, all striving to make their social life occasions of spiritual purgation, ushering in a sense of the Divine Presence.

The meetings of Christian Scientists are not of a ceremonial character. And the efforts of the individual, in some way to lead the thought of all toward Truth, repeats in some degree the beautiful custom of primitive Christians. Let us hope all will gladly bear their share of the blessed burdens. It would give assurance to the timid if they understood that God's image possessed all beauty and goodness with marvellous freedom of expression. Nevertheless at this hour none can serve acceptably without great spiritual striving, and the best preparation is found in our steadfast destruction of every evil thought.

When we have achieved the lesser demonstrations of Chris-

tian Science we are but standing on the threshold of its ministry; pausing for a moment at this threshold, observing what the public ministry of Science has already done, and forecasting the future from that saying of Jesus that greater works than his should yet be done, we can only exclaim what a vision is this Evangel now coming to the apprehension of men! "There is a river the streams whereof make glad the city of God," "proceeding from the throne of God and the Lamb," it is now flowing to the ends of the earth; and every wave thereof is "far more medicinal than the stream that ran troubled of angels from the porch of Bethesda," for it bears to benighted men the "priceless sense of the dear Father's" ever presence and of His loving care.

Here let us pause for a moment, and observe that we must uncover, denounce and destroy evil as evil. In Isaiah we read: "Woe unto them that call evil good. . . . That put light for darkness. . . . That put bitter for sweet. . . . That justify the wicked. . . . Therefore as the fire devour-eth the stubble, and the flame consumeth chaff, so their root shall be rottenness and their blossom shall go up as the dust because they have cast away the law of the Lord of hosts, and despised the word of the Holy One of Israel." The law of the Lord stated negatively is, evil is not *something* to be loved and is not *something* to be feared. The law of the Lord stated positively is, a spiritual sense of things is all that is to be desired. As mortals come to see that in every possible sense spiritual sense is the all and the only, both the love and dread of matter disappears. Herein is the demand of Christian Science, our delight in every false sense must perish. Herein is the divine requirement of Christian Science, with the law of God we must destroy in ourselves our love for every false way.

NOTICE.

All contributions for the Church Building Fund should be sent to Stephen A. Chase, Treasurer, Box 136 Fall River, Mass.

CHRISTIAN SCIENCE IN ITS RELATION TO THE PRESENT CRISIS.

C. HENRY CLARK.

Therefore let us not sleep, as do others; but let us watch and be sober.
— 1 Thes. v. 6.

THE present disturbed condition of the commercial world affords an object lesson of no small importance, when viewed in the light which Christian Science has revealed.

The political economist seeks to trace out the causes which have led to such disastrous results, in a nation whose marvellous growth and prosperity have awakened the admiration and even the envy of the civilized world, and finds much to enlist his thought, both as to the remote and immediate cause of the present startling conditions, as well as a possible remedy. In all his reasoning we may trace, however, one prominent feature: the fundamental premises on which he bases his conclusions will be determined by the principles of the political party of which he may be an adherent. Thus we find a wide difference of opinion expressed, as political bias, sectional strife, local interests, and personal ends, have swayed thought, and warped sound judgment. Reasoning from the standpoint of the senses,—as all human thinkers do, because of their ignorance of any other,—their conclusions must at best be fallible and uncertain; and for the same reason the expedients which are adopted to meet such emergencies, are found to be but evasions of the true issue.

We need but glance along the record of events of the past quarter of a century, to ascertain how worldly and human devices have in every instance failed to bring any permanent sense of relief or contentment. So to-day, amid seeming prosperity, in the midst of a nation in the height of its glory, a storm suddenly bursts whose destructive force seems to

threaten our civil institutions, producing universal distrust among all classes, filling with alarm and dismay the timid and conservative, as well as the bold and speculative; but to the Christian Scientist who has pondered well the lesson of the hour, peering deeply into the realm of causation from the standpoint of spiritual sense, or divine intuition, there comes a firm conviction of prophetic fulfilment, and we are led to repeat again the words of divine Wisdom, "Whatsoever a man soweth, that shall he also reap, for he that soweth to the flesh shall of the flesh reap corruption."

Let us read between the lines which record events, let us look beneath the surface and catch somewhat of the underlying thought and motive which have actuated men; let us see how much of honesty and unselfish devotion to the fundamental principle of our National Declaration of Independence,—which declares all men to be free and equal, and entitled to equal rights and protection, have been incorporated into the beliefs and practices of the people; let us see how much we have recognized the divine injunction, "Whatsoever ye would that men should do unto you, do ye even so to them"; let us test the sincerity of our much boasted assertion, that we are a "Christian Nation"! How much have we comprehended what that term implies?

These are a few of the features which go to make up the sum of unwritten national history, and form the keynote from which we must gain a true conception of our relation to that harmony which alone can maintain a nation's greatness.

What does this search reveal? Do we not find that our legislation has been largely in the interest of cliques? Have not our great corporations grown wealthy and arrogant at the expense of integrity and justice? Do we not find that the positions of public trust have been prostituted to the selfish ends and purposes of the holders? Do we not discover that both our civil and religious institutions have been made to compromise with evil? But do we find this false and unhealthy condition confined to those in power and authority?

Are our public servants, and the great corporations, and

combinations, and trusts alone chargeable with these selfish and ungodly motives and acts? Are we not rather forced to the conclusion that they but furnish us with an index to the universality of human error? showing the cupidity of the whole body-politic, and uncovering the startling fact that we have drifted into "a nation without a God?"

These are not idle words, or the cry of an alarmist, but are the result of long and careful observation, guided, as I trust, by some measure of spiritual perception. They should awaken us, as Christian Scientists, to a new and higher sense of duty. Need we be reminded that we stand to-day in the front rank of the greatest reform movement the world has ever known? Then let us appreciate our present opportunity to make known the purpose of our divine mission, and let us be filled with a new-born zeal to declare as never before, the Omnipotence and Omnipresence of Divine Mind. Let us awaken to the grave responsibility of our position before the world. It should impress all who have tasted the blessed cup of purification from sense and self, and received the quickened sense of new-born Life in Christ, with the glorious possibilities which lie before them in the achievement of a better and purer life, dispelling the clouds which seem to gather in this hour of mortal darkness.

To me the present hour marks an epoch in human history; what phases of human experience will follow in its course, no mortal eye can see or thought foretell; but that the hour has struck which prophesies the final doom of error, I am fully persuaded. An attempt, however, to measure its consummation, as we count time, would be but human folly.

This thought fastens itself upon me as never before,—that, as Christian Scientists, we are soon to be called to give an account of our stewardship, and need to realize that we have entered the ranks to engage in a mighty warfare, and that action has already begun; that the enemy's stronghold—mortal mind—must be taken by storm; that he is deeply entrenched; that a mighty struggle will ensue; that our ability to stand will depend largely upon our own individual effort, and will put to the test our sincerity and earnestness

of purpose. Our assurance of steady advancement along the line of spiritual activity, and our hope of ultimate victory, will depend on how well we have heeded the voice of our Leader, and loved the hand which has guided us.

We must learn — if we have not already learned — that we cannot sleep at our post of duty, and still enjoy that liberty which comes only as the price of “eternal vigilance”; that we must be fully awake, and put into daily and hourly practice, the power of Truth which God has revealed to us, through the constant declaration of Divine Mind as the only power; and the denial of our carnal selfhood as having any real entity, or claim upon us; through the putting on of the new man, by the destruction of the old; through an ever-increasing consciousness of the Christ-idea or God-likeness.

Thus we shall fill our allotted place, and become a positive power in that work of regeneration which alone can bring a final solution of the present problem.

An entire readjustment of the constituent relations of man to man must be reached and recognized, before we can hope for ultimate harmony; but this can only be accomplished as we learn our true individuality and relation to God, and so learning, adjust our affairs upon a spiritual instead of a material basis.

This, Christian Science as revealed to us in SCIENCE AND HEALTH with its spiritual interpretation of the Scriptures can accomplish for us.

Let no faint-hearted doubts interpose themselves as to the final outcome. Christian Science must and will triumph. Remember God's hand is directing the course of events. The leaven of divine Truth is already showing its impress upon human thought, the deep-seated unrest which is everywhere manifest shows how unsatisfying are human methods. The “placid waters of error” are being moved; the seed-thoughts of Truth are beginning to germinate; the “guiding star of Divine Science shines brightly across the night of human error, and the angels of His presence” sing anew the joyous message, “Peace on earth, good will to men.”

Ere long we shall begin to see an abundant fruitage if we

are but faithful to the trust which God has placed in our hands. If we but realize our responsibility and keep in touch with the spirit of Divine Love which leads us on to still more glorious achievements, and faint not in the heat of battle, we shall hear the blessed plaudit: "Well done good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many."

FREEDOM.

HE whom now the Son makes free,
 No more in sorrow bowed shall be;
 For now our Master makes it plain,
 That joy, no sorrow can contain.

The Harmony to earth thus brought,
 From no material source is sought;
 For matter's claims denied must be,
 Before the Son can make us free.

Though heaven and earth shall pass away,
 The Master's words with us will stay;
 Throughout eternity's vast round,
 His welcome words shall ever sound.

Words fraught with Life, and Truth, and Love,
 The angel message from above;
 No more shall claims of error bind,
 Who doth the Master's meaning find.

— *F. L. Thompson.*

STUB ENDS OF THOUGHT.

JEALOUSY is dangerous selfishness.
 The heart writes its lines on the face.
 Anybody can make money who wants to bad enough.
 Ambition is a kite which is liable to break the string.

— *Selected.*

SPIRITUAL SENSES.

AUGUSTA E. STETSON.

THERE'S an eye beyond the human,
That beholdeth only good.
That sees God's vast creation,
And man's real brotherhood.
That looks on things supernal,
Rejoicing in the Light,
Which revealeth perfect wisdom,
Omnipotence, and might.

There's an ear beyond the finite,
Which hears only words of peace,
Which lists to sweetest harmonies
That never, never cease ;
Which hears the constant melody
Of soul-reviving Life,
And nothing knows of finite sense,
Of sin, and human strife.

There's a sense that tastes the real,
And sees that God is Good ;
Whose delights are rare unfoldings
Of the blessed Fatherhood ;
Whose silent speech, the thought of God,
Expressed in His idea,
Has sweetest taste of Life and Love,
And *never* taste of fear.

There's a Power, a mighty Presence,
Which sustains immortal man,
Which he feels is Life Eternal,
For he knows man ne'er began.
Forever with the Father
He feels the joy and rest,
Unfoldeth as the lily
On the waters peaceful breast.

There's a sense beyond the finite
 That inhales God's atmosphere,
 That smells the sweet aroma,
 Of Love's flowers ever near ;
 That wanders in His garden
 Drinking in the perfumes rare,
 And nothing knows of planting,
 Of watering, nor of care.

Thus seeing, hearing, taste, and smell,
 And feeling, are divine ;
 And prayers like fumes from censers rise :
 "Oh ! Father we are thine."
 Then turning from the mortal
 And gazing on the goal,
 We lose our finite sense of sin,
 And find our sense in Soul.

JUST RECOMPENSE.

EVA R. WERTZ.

Prov. xxvi 5.

IF God heals the sick why do Christian Scientists charge for it ?" This question is asked by some who would dispute our right to practise ; a question that for the sake of those who are inexperienced should receive an answer.

The theology of Christian Science includes healing the sick, and why may not Christian Scientists ask pay for their ministry on the same ground that a clergyman demands a stipulated salary ?

I can remember the time when ministers of the Gospel, especially in the country circuits, were expected to live on what the people voluntarily gave them, and often a zealous preacher was almost an object of charity. This gross injustice was stopped, when ministers were only sent to those places, where the people were willing to give a salary sufficient to meet, at least, their actual needs. The good of spiritual teaching received a higher recognition of its claims when this was done.

What would be thought of a man who would say to a minister seeking an appointment — "I will give you one dollar if you will convert my son, but if you do not convert him, I will not give you

anything. We would be glad to have you stay and preach for us, and if you have sufficient faith, you know you will be taken care of." Is there a minister that would do this?

In the first place the proposition is an unfair one, for he knows that he may preach ever so eloquently, unless the Spirit of Love touch the listener's heart he will not be converted. If it does he not only gives his heart to God, but loves the one who pointed out to him the way, and will cheerfully help to pay his salary.

The minister does not claim any credit farther than that he is giving all his time to this work, and in doing so, should receive pay for his time and labor.

Christian Scientists do not claim for a moment that they are the healer. Their ministry is in silent thought, fervent prayer, made potent by spiritual understanding of the Bible, and in obedience to the command of Jesus to his disciples. Their ministry is to all who want help, and all they ask is modest pay for their time.

They do not always know that their efforts will be crowned with present success. It is God who does the work both in healing the sick and reforming the sinner. He who ministers is the way shower, the faithful guide.

A Christian Scientist employed to heal the sick knows it is "God who giveth the increase," and any one who meets them with such a proposition as, "I will give you five dollars if you will cure my disease" shows they think the power to give or withhold health is vested in the Scientist, and he who accepts a case on these conditions, becomes in a manner subject to this error.

The Bible scientifically understood heals sickness as well as sin; both the sick and the sinning, can go to this one great source, ask and receive, if they ask understandingly, without help from any one. Yet it is sometimes reached sooner if they have assistance from one who understands the path of righteousness better than they do, having learned from experience.

That this is the case is proven when thousands of helpless sufferers are living representatives of the good done by the gentle ministry of a true Christian Scientist. He who demands a cure before being willing to pay for the time of a Scientist, if he has means to pay, asks too selfishly to receive the blessing of spiritual healing, and should be left to learn obedience through suffering until willing to do as he would be done by.

This does not prevent Scientists, from doing missionary work among the poor and needy; many cases are healed "without money and without price," and our heavenly Father is glorified thereby.

We belittle our cause when we allow people to assume that our work is not worthy a present reward, and show a fear that we should not have work, when we do not require justice.

"Ye are the light of the world," the Scripture says; and we should not forget that we are called upon to live as the example for generations to follow. Any cowardice or yielding to that which we know is not best for one and all, is a denial of the authority with which God has vested us.

SCIENCE AND HEALTH, reiterating the law of the BIBLE, says, we need "fear nothing but to offend God." It is manifestly a mistake to allow ourselves to be considered subject to the caprice of personal sense. Few students of Christian Science there are who do not make the mistake of withholding this righteous demand, when mortal mind seeks to creep in under the guise of ignorance, friendship, relationship, or worst of all, an overwhelming fear that the good they so earnestly desired will not be done if they stand by their colors.

It has been proven to me that we lose no good by forsaking all else to follow the right pathway. The sick who come obediently with their money to pay for treatment, or with a good excuse, promising sincerely to pay when they can earn it, are as a rule, soonest healed. Not because the Scientist withholds any effort in behalf of those who come less unselfishly, but because the soil of their heart is ready to receive the blessing of true health, and such spiritual instruction as they have need from the one appointed to help them by word and prayer. Many refer to the fact that Jesus and His disciples made no charge for their services as a reason why we should do the same, but they speak unadvisedly.

There is no record to show that they did or did not, but we know they were all laboring men depending on their daily toil for a living, yet they had a money bag. Where did they get their money?

Later on we read that the followers of Christ sold their possessions and made a common fund to be distributed as any had need, showing that in those days there was provision made for the temporal needs of the disciples.

Christian Scientists cause their work to be honored when they require proof of the sincerity of those asking assistance by requiring recompense for time spent in their silent ministry. Those who sneer at the work of Christian Scientists should employ them in severe cases; they would soon find that their work is not only worth paying for but praying for.

The following extract from a letter to an inquirer, is along the same line as the above.

DEAR MADAM:— You write as follows: "I am very much interested in this work, but it seems that so many, if not the most of Christian Scientists, are so afraid to do anything, or give any information without a worldly sum. The larger the better etc. Our Saviour said to the apostles, 'Freely ye have received, freely give.'" You then quote Acts viii. 18, 20, where Peter said to Simon, "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. You say further: "I think it a great sin that they charge such large sums to teach how to heal. Why don't they follow all our Master's teachings, if any? Oh, this money matter is a great mistake!"

It seems to me you must have fallen in with counterfeit Christian Scientists. A true Scientist is always ready to impart the Truth to any and all inquirers. Also to heal and teach all who express a desire to be healed or taught without price, *if they are not able to pay.*

Your quotation from the eighth verse of 10th Matthew, "Freely ye have received, freely give," is wrongly construed by you in my opinion. The word "freely" mentioned here, does not refer to money. The expression is not a command to do these things free of cost. Jesus evidently means to say to them: "You have received the Truth without constraint, now go and impart it in the same manner." He evidently commanded them not to use their own money, but to depend on the people to pay their necessary expenses; for he said in the ninth verse, "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."

This seems to me to be a plain and explicit command to his disciples to demand pay for their labor in preaching, healing and teaching. But Jesus went on to say "that it would go hard with those who refused to pay." See Matt. x. 14, 15. (Those who heard were expected to pay.) "And whosoever shall not receive you, nor hear your words, . . . it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city."

Your quotation from Acts viii. 18, 20, "Thy money perish with thee," is not applicable. If you read this chapter from the ninth verse unto the end of the twenty-fourth, you will get the entire sense of it. You will find that Simon was at first a sorcerer and an imposter, who tried to convince the people that he received his power of sorcery from God; but when he found that his followers had abandoned him and gone with Philip, believing him, he thought it would be good business

policy for him to go with Philip also, that he might discover how these wonderful miracles were performed. Whereupon he pretended to believe and was baptized.

Peter and John were now sent down, no doubt, to help Philip in his work, for as yet the Holy Ghost (Spirit) had not fallen upon any of the people. All upon whom Peter and John laid their hands, received the Holy Ghost. When Simon saw this, he no doubt said to himself, "Why cannot I do this thing. I will try to find out how it is done, and will bribe this man with money in order to learn the secret," evidently thinking that Peter and John were sorcerers like himself; but they saw at once by the fact of his offering them money that Simon was an imposter, and an unbeliever, and they so told him, as related in verses 21, 22, and 23. Simon then beholding and realizing his own sinfulness and iniquity, seemed to have repented, as related in the 24th verse. Simon did not offer money to Peter and John in payment for preaching and teaching the Truth, or for healing him from sin. He only wished to buy the knowledge of the *trick* — as he thought —, so that he could produce the same results by simply laying on of hands. Peter and John understood the object Simon had, and said to him, "Thy money perish with thee."

Now permit me to impress upon you the following facts: —

Every Christian Science church is free to all. Every true Christian Science teacher will teach and heal without pay, all who sincerely come asking to be taught or healed, who have no money wherewith to pay. Those who have money and can pay, should do so, "for the workman is worthy of his meat." There is hardly a trustworthy Christian Science class taught that does not contain free students.

It cannot be expected that Christian Science teachers can devote their entire time to free teaching. Even during the days of the apostles, provision was always made to support the churches, the preachers and teachers. Every one was expected to give "as God had prospered him." And that is all that Christian Scientists demand to-day, not only for the churches, but for teaching and healing.

J. C.

THE CHRIST IS COME.

J. EDWARD SMITH.

And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true; and we are in him that is true, even in his Son Jesus Christ.

This is the true God, and eternal Life. 1 John v. 20.

HISTORY repeats itself. Humanity, in its nature, is ever the same, and will unto the end, until every false sense is destroyed, continue to deny the omnipresence of Christ-Truth. While the people of the first century quoted the prophets, and looked, with mortal concept, for the coming of the

Messiah, Christ, the Anointed, was already come, in God's own way, and stood in their midst; but they knew him not. While sin-sick humanity, in that day, looked for the coming of the Prince of Peace, the Light was already shining in the darkness; "but the darkness comprehended it not."

Upon a certain Sabbath day, whilst the Jews were assembled in the synagogue, to search the Scriptures and claim God's promise that he would some day send his only begotten son to redeem them from sin and its wages, death,—one among their number "stood up for to read"; . . . and when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind . . . and he began to say unto them, This day is this Scripture fulfilled in your ears."

This was the voice of the Christ. Time and change material have not silenced this voice; but on the contrary, his words have gained momentum on their way down through the centuries; and now, though so long seemingly silenced by selfishness, corruption, and material dogmatism, this same voice, in new accents and louder tone, proclaims the same joyful message, "This day is this Scripture fulfilled in your ears."

And as it was then, so is it now at the second coming of Christ-Truth, to human consciousness. The scribes and Pharisees, in that day, loved to say to Jesus, "We have Abraham for our father." They knew not that a greater than Abraham was there, at whose coming Abraham rejoiced long years before; and so, in their ignorance, they rejected both the Father and the Son. And when the "King of Peace brought forth bread and wine," unlike Abraham, their eyes were holden and their salvation passed them by.

The same animal instinct that beclouded the sense of men in the first century, would hide from us the Christ, who stands knocking at the doors of this age, patiently waiting to deliver, unto "whosoever will," the seamless robe of purity and immortality. "Behold," says the Christ, "I stand at the door, and knock." And what is the answer of scribe and Pharisee to-day? Above the sound of his unceasing knock, amid the music of the voice that is ever calling "come unto me," among the shadows of self, where Soul never shines, among the rich and the poor,

the small and the great, from countless doors of ignorance and belief, comes, in answer to the knock and the call, the old, old cry, "We have one Father, even God, and we look for the coming of his Son, the Christ." When lo! the prophecy, which they quote, has been fulfilled. The promised Messiah is already come in the demonstration of Truth and Love; and who but the pure in heart shall behold him?

Blinded by belief in an anthropomorphic God, mortals demand a personal Saviour, lose sight of the impersonal Christ, and mistake the risen Lord for the gardener. Prevailing systems teach the death, not the life, of Jesus Christ, because they are founded upon the human, not the divine, concept of the son of God. Therefore are their eyes holden; and the signs of the times are not discerned by the masses; yet the same signs are given which Jesus gave before; namely, "Go and show John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them." Substantially, then, the Master said, Go tell John to judge by the fruits if it be the Christ. And what other proof of the presence of Truth, shall we ask to-day? What proof can be given, other than demonstration? Demonstration is the only logical proof that one's religion is founded on Truth. Demonstration shows whether or not you have added to your faith, understanding. Demonstration is the natural outcome of a problem understood. Finally and indisputably, demonstration is the only possible proof that your religion is Christian. Jesus, the great founder of Christianity, began his earthly mission by preaching the Gospel of healing. He completed this mission and rose to higher altitudes, by conquering death, the last enemy; thus proving by demonstration that Life, not death, is the gateway to heaven; and that heaven and its possibilities are within us.

The atonement of Christ consists not in "unmerited favor," but in an intelligent apprehension and practical demonstration of the Science of Jesus' teachings; whereby, we "crucify the flesh with the affections and lusts," and arise to a knowledge of the only true God and Jesus Christ whom he hath sent.

The spiritual advent of God's Idea is known only to spiritual sense; hence, the light that shines in darkness, to-day, is not seen by the light that is darkness; or, in Bible language, "The Light shineth in darkness; and the darkness comprehendeth it not."

At midnight, while Jerusalem slept, while the mighty ones of earth slumbered in matter, the humble and watchful shepherds, on the plains of Bethlehem, heard the heavenly choristers heralding the presence of the Saviour of the world. None of the mighty and wise, after the similitude of Adam, are called to hear the first song of peace and good-will, but only heaven-inspired thoughts that guard the white lambs of purity and innocence; only the shepherds who labor, love, and watch in the understanding of Christ-Truth.

"Lovest thou me?" asked the Master; then said he, "Feed my sheep."

The phenomenon presented to Bethlehem's midnight watchers, when viewed in the light of Science, is prefigurative of the glorious mental acclamation of a Saviour born to-day.

The promise of God to Abraham, and the sayings of all the prophets, are fulfilled in the advent of the Christ, who, even now, goes before us, leading into all Truth. While man-made doctrines lead us to the tomb of the personal Jesus, where darkness and mystery prevail, Christian Science points, with the finger of Intelligence, to the risen Lord. While man-made theories "stand gazing into heaven," Christ-Truth reveals the "manner" in which they "saw him go into heaven"; and we have the promise of God that he shall come again in like manner. Why, therefore, stand ye gazing into heaven?

"The Lion of the tribe of Judah, the root of David, hath prevailed to open the book, and loose the seven seals thereof." Life is no longer an enigma. Truth is revealed. Christian Science, when understood and demonstrated, explains phenomena, rends the veil that hides the true man and his unity with the Father, Principle, and reveals man's primal, present, and everlasting perfection, as the image and likeness of God without beginning and without end.

Christian Science, the science of Christ-Truth, is the gates ajar; yea, the gates that stand wide open swinging inward to the realization of eternal Life, Divine Love, and immortal Truth. We no longer stand upon the shores of mystery, uncertainty and spiritual ignorance, for, in the words of John, (Rotherham's Version) "We know that the Son of God has arrived, and has given us an insight that we may understand the Real One, and we are in the Real One, in his son Jesus Christ." Thus, dwelling consciously in Truth, manifesting in thought, word, and deed, the

Mind that was also in Christ Jesus, we, in even more glorious song than the midnight chant on the plains of Bethlehem, proclaim to humanity an everlasting Gospel, and wake a sleeping world to the fact that Christ is come.

COPY OF A LETTER TO AN INQUIRER INTO CHRISTIAN SCIENCE.

EMILY F. SEAL (KATHLEEN).

CHRISTIAN SCIENTISTS recognize Jesus Christ as the Truth made manifest in the flesh. He said, "I am the Way, the Truth, and the Life; no man cometh unto the Father, but by me." Then if I point you to him as the Way, I am but repeating his words, and asking you to consider *all* of his words as Truth, taking his healing of both sin and sickness as leading to the Father. The command given to his disciples in Mark xvi. 15-20, and not only to his disciples, but to all who should believe, has never been annulled.

The word translated *believe* means *understanding* in the Greek (see Young's Analytical Concordance). Now if we are seeking Truth, we shall come to understand, not only in an intellectual way, but to realize it. Christian Science is the realization of the presence and power of God, Good, and if He is realized as always present, can there be any other power with us? In order to realize this, we must first be willing to put away our educated and traditional opinions, brush from our eyes the dust of the ages. The fact that many men of note, lights in the ecclesiastical and scientific world, have not embraced our view of Truth, need not discourage us for we have His Word: "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called, etc. 1st Cor. i. 26, 27, 28, 29. Please turn to those verses and read. So then "if God be for us, who can be against us?"

When I first came to know of Christian Science, and the difference between it and the received theology became apparent, the words of Gamaliel to the Council came to me. Acts v. 34-39. Closely following it for eight years, with an eye open to perceive the Truth, I can now say as Jesus said to John's disciples when he sent them, asking, "Art thou he that should come, or do we look for another?" Matt. xi. 3, 4, 5, 6.

If we wish to be successful in any line, we must devote ourselves to it, as you both find in teaching your two chosen branches of French and music. Christian Science is no exception to this rule. If we desire to understand it, we must not divide our attention with other metaphysical reading, or in medical works. This is a point I wish particularly to impress. Do not read theosophy, or works on hypnotism, spiritualism, or medicine, or consult physicians. Cut all the cords that bind you to the old error, give the new revelation a fair trial, accept it as the Truth unless proved otherwise.

While inquiring into it, do it with a whole heart. If it proves to be the Truth how invaluable it will be, leading out into the Light from the darkness of material sense, breaking the claims of sense in so many directions, teaching the God-given dominion over error, showing us ourselves as the Sons of God, heirs of God, "co-heirs with Christ."

We have a right to see and understand, a right to our birthright—dominion over error. If you could only see as I have seen, the effect of silent thought of Truth and Love in the household, bodily beliefs disappear, irritable minds calmed to peace, unhappy discouraging thoughts destroyed, and courage, harmony, and happiness reigning, you surely would believe.

The most important point of all for you to consider in inquiring into Christian Science, I have reserved for the last. On this depends our real entrance into the Truth. The revelation to this age came to us through the author of *SCIENCE AND HEALTH*. In that "little book" she has unlocked for us what to the mortal senses are the mysteries of Truth. A few seeking ones now and then had glimpses, but she has apprehended as no other has done since Jesus, the Truth as revealed in the Bible, and gives to the blind, the searchers and the indifferent, the Light of divine Science, the Light that leadeth to the "perfect day." That Light, that day, were never absent, but we were blind. Let us thank God that we can now say, "Whereas I was blind, now I see." It is through the study of the *BIBLE* and *SCIENCE AND HEALTH* only, at this time, making clear the dark places, that we can walk without stumbling. There are plenty of other teachers claiming to be led by Truth, some living holy lives, trying to follow the Spirit's leading, but none have brought out as our Leader has the commands of Christ, as given in *Mark xvi. 15-20*. She is the prophet of this age. One of my little Sunday-school scholars

lately gave me the definition of prophet as "One who lived near to Love."

You will apprehend the necessity for obedience to the Leader as you progress in an understanding of the Truth, and your obedience will mark your growth. Unless the sheep follow the shepherd the wolf will invade the fold, and carry off the lambs.

THE GOSPEL OF JESUS.

KATE E. ROUSSEAU.

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." Matt. 7-12.

A GENTLEMAN in conversation, recently, with the writer, said, he thought it was an inspired statement that Gladstone made in one of his speeches on the capital and labor question when he said, "It would not be settled until the Gospel of Jesus was *lived*."

Jesus in the sermon on the mount has given the essence of the Gospel, and in the above text the essence of the sermon. He said, "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."

The law and the prophets are all summed up in these words. "All things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." The question is, When will the Gospel of Jesus be lived? It is answered by the inspired statement found in SCIENCE AND HEALTH the text book of Christian Science page 467 line 32 to line 5 page 468.

"Christianity will never be based on a Divine Principle and so found to be unerring until its absolute science is reached. When this is accomplished, neither pride, prejudice, bigotry, nor envy can wash away its foundation, for it is built on the rock, Christ."

The Gospel cannot be lived until it is understood, and this can only be done as the Principle which governs it is understood. Take for instance the text given in John 14: 12, "He that believeth on me, the works that I do shall he do also;" and even greater works are promised. Replace the words believeth on

me, with understandeth me, which means to believe me, in its actual sense ; for do we really believe in what we do not understand? To believe (understand) Jesus would be to understand the Principle that produced his works, then there would be nothing to prevent their reproduction.

Ere this number of the JOURNAL shall appear, the great Congress of Religions will have gone into history. It has no parallel in the annals of time. That its effects must be good admits of no question.

There should, and doubtless will result from it a larger charity among religionists, and a broader outlook in the direction of brotherly love. Many religions, concerning which little is known to the general world, will have had a hearing which could not otherwise have been obtained. Their peculiar beliefs and tenets will hereafter be better known and understood.

Much less friction should hereafter exist, much less sectarian bigotry and bitterness, much less harshness of criticism, much less unrighteous judgment.

To the management of this Religious Congress, we, as Christian Scientists owe a measure of gratitude, for the courteous and generous recognition it has accorded us, which cannot be expressed in words.

We can only adequately show our deep appreciation of it by so living and demonstrating divine Truth and Love, so laboring and co-operating in the upbuilding of humanity, so manifesting brotherly love in its truest and highest intent, so aiding in ushering in the true Millennium, that we shall prove to all our right to be regarded as true worshippers of the one and only God.

It will not be possible, of course, to publish in this number the proceedings of our convention, and participation in the Congress, but in our next we shall endeavor to give as full a report as may be. As the result of a telegraphic error, the first programme of our convention was made to so read that our Leader, the Reverend Mary B. G. Eddy, would read the SCRIPTURE lesson and from SCIENCE AND HEALTH. This would, of course, have meant that she would be personally present. It is needless to say that she had no such intention, as she had not changed her purpose as announced in the April JOURNAL.

Much as she would have enjoyed the occasion, and delighted as would have been the students to have her present, she doubtless had good reasons for this self-denial on her part, as well as withholding from her students the joy which would otherwise have been theirs.

“PALESTINE.”

AND throned on her hills sits Jerusalem yet,
 But with dust on her forehead, and chains on her feet ;
 For the crown of her pride to the mocker hath gone,
 And the holy Shechinah is dark where it shone.

But wherefore this dream of the earthly abode
 Of Humanity clothed in the brightness of God ?
 Were my spirit but turned from the outward and dim,
 It could gaze, even now, on the presence of Him !

Not in clouds and in terrors, but gentle as when,
 In love and in meekness, He moved among men ;
 And the voice which breathed peace to the waves of the sea
 In the hush of my spirit would whisper to me !

And what if my feet may not tread where He stood,
 Nor my ears hear the dashing of Galilee's flood,
 Nor my eyes see the cross which He bowed Him to bear,
 Nor my knees press Gethsemane's garden of prayer.

Yet, loved of the Father, thy Spirit is near,
 To the meek, and the lowly, and penitent here ;
 And the voice of thy love is the same even now
 As at Bethany's tomb or on Olivet's brow.

O, the outward hath gone ! but in glory and power,
 The Spirit surviveth the things of an hour ;
 Unchanged, undecaying, its Pentecost flame
 On the heart's secret altar is burning the same ! ”

— Whittier.

Certain Patent Medicine men have recently taken to headlining their advertisements with the words “Sickness is Sin.”

When they shall come to understand the full meaning of these words they will retire from the patent medicine business. They will then have learned that patent medicines will not cure sin or save sinners.

NOTES FROM THE FIELD.

ABOUT nine years ago our daughter passed on; just before her earth life closed, she asked to have a Christian Science healer; it was the first time our attention had been called to the subject (supposing it was some "ism"). We were told that before the healer would take the case we must discharge the M. D.s, which, with our understanding we could not do; consequently we are left to mourn the loss of our daughter.

I then decided to investigate for myself. I was advised by a dear friend, a loyal Christian Science healer, to commence reading *SCIENCE AND HEALTH* with an unprejudiced mind, comparing its teachings with the Scriptures. I did as requested, and from that moment it has proved a lamp to my feet and a light to my path. With a knowledge of God as the only power disease disappears.

I have been healed every time I have turned to Truth for help, and to-day I am physically well and nothing could induce me to resort to medicine.

I have a granddaughter who was nine months old in August, 1891, having been sickly from her birth. Her father at this time put her under the care of the best medical treatment; the doctor called the disease indigestion; he consulted the best writings known to medical science and prescribed food that was decided by medical authorities to be the nearest to mother's milk. The child grew worse all the time. She slept but little, and what little food she took caused severe suffering. It was decided she could live but a few hours. As a last resort it was determined to turn to Christian Science; a healer from Boston was called, who ordered clear milk and any other food that the child could take, which never distressed her in the least; she began to recover immediately. The change was so rapid that it could hardly be credited. In less than six weeks she was entirely healed. In June, 1892, the child was again taken very ill. For the sake of speed a doctor was called, who said that there was no hope of saving her, and desired a consultation; the most skilled physician was called; she grew worse. Seeing her growing worse, her father desired to have the same Christian Science

healer as before and asked me to go for him. I told him that in my opinion it was his duty to go; he did not hesitate, but went at once to the healer's house. By comparison it was found that very soon after the father reached the healer's house the child began to improve, and in three weeks she was in perfect health, and remains mentally and physically a monument of the power of Truth through Christian Science. The hand of God is so plainly visible that all are more firmly established in Truth.

My wife was taken seriously ill. She was urged very strongly to call an M. D., the argument used being that Christian Science would cure some diseases, but not all. She said, "No medicine for me; I shall have Christian Science;" and sent for the same healer who realized health for the child; in a very few moments after his arrival the fever abated wonderfully, and within three weeks (most of the treatment being absent) she had fully recovered, demonstrating fully that Christian Science (Truth) is more powerful than *materia medica*. — JOHN ELLIS, LYNN, MASS.

A FEW weeks before coming east I was called by telegram to Bradshaw to demonstrate, "there is no death." The apparently dying woman is healing the sick around her to-day. This demonstration caused others to seek and find the help. I tarried there a few days. One night a knock was heard. A gentleman had come six miles. He said, "Come quickly, my wife cannot live till morning." In five minutes I was ready. Before we had driven two miles I knew "all is well." When we reached the home the first words I heard were, "I am so much better." This was about 2 A. M. By 3 o'clock harmony reigned throughout the household. The evidence before the senses seemed against us, but Truth triumphed, and the wife helped prepare the noon-day meal for a family of nine.

The husband said, "Miss C. if it had not been for Science I would have no wife this morning." He asked me to treat him. I told him to read SCIENCE AND HEALTH, and learn the Scientific statement of Being. In two weeks he wrote that the manifestation for which he had asked treatment had disappeared. All his spare moments are given to SCIENCE AND HEALTH. His wife says he is a new man. He writes he "has chosen the good part and it shall not be taken away." The wife writes: "The seemingly hard struggle has been the grandest blessing. I would not

have missed it for the whole world of matter, and be where I was in understanding. I thank the giver of all good daily for sending you to us.— M. R. C.

Ah! what an hour in human history is this. Such an upheaval! It has been something marvelous in this city. We realize the sublime words in *Retrospection and Introspection*: "One divine Intelligence analyzing, uncovering, and annihilating the false testimony of the material senses."

We have had some beautiful demonstrations. Our dear church with its fifty members, and an attendance of seventy-five or one hundred on Sundays, is doing excellent work in healing sin and sickness, and spreading the Gospel. Our sale of books is far beyond any previous time, and is steadily increasing. The disintegrating power of divine Love is dissolving the Adam-antine claims of error.

I have realized as never before how mental science, so-called, with its false literature, is the wolf that scatters the sheep. Lately a physician came to me for healing and teaching. He is true and sees aright. He has now opened an office and is starting true Christian Science with the *S. S. Quarterlies*, and I know the sheep there will hear the voice of Truth and will unite with him. In Galveston the same wolf in sheep's clothing has scattered the sheep somewhat. Two or three of our church members are to be there this summer, and they will unite with the true in the exclusive use of the *S. S. Quarterly*, and *SCIENCE AND HEALTH*; excluding absolutely any other than the true literature. Is it not sweet and glorious that if self is laid low the divine Love uses us for His and Her glory.

We are all sending our applications for membership in the Mother Church, — the Church Universal, and rejoicing that we are branches of the True Vine. — M., ATLANTA, GA.

A COMPARATIVELY new convert to Christian Science thus writes, —

I am busy all the time, and Truth's work comes into everything, even when it seems on the outside to be very ordinary business. More and more I realize the unreality of all this human turmoil, though just now to the mortal senses we are in a whirlpool of agitation, as this financial wave has just struck us, and touches almost everybody more or less. But what a

comfort it is to know that the wave can only beat in vain at the foot of the Rock!

I was asked to-day to speak at the woman's Club of this city with regard to plans they are making to help some of the girls thrown out of employment. It did not come to me as the best way of doing, as I was not asked to speak openly from the Christian Science standpoint, and I cannot do things by halves, and from no other standpoint can I make it clear. I told the president of the Club that if at any time they wished me to speak on the subject of Christian Science, I would willingly do so. I tried to make her see the true point of union under the One Mind which draws all together in such a bond of unity as destroys all these false dividing lines. I find neither time nor inclination to visit in the old way, but almost every place I go, I find opportunity to speak of the Truth. I feel that my cup is full of blessings, and when there comes—as there will come at times—a temptation to feel discouraged, I have been wonderfully helped and sustained. —E. A. L.

I WILL give one little experience thinking perhaps it may be of help to some one, who like myself listens to the wiles of the serpent. In response to the door bell I found a man who had been sent to me for help. Mortal mind at once began to make excuses. "I have been trying to do the work but now I have a large family and do not have the time." He looked at me, and with that look came Peter's denial of Christ, and "this Truth is your talent. Will you bury it!" Ashamed of excuses I mentally answered, No. At once I turned my thoughts into the line of Truth. The man spake, still standing at the door, "I feel better." I asked him in. My first thoughts were for Light, and as I turned to him, such a consciousness of the power of Omnipresent Truth came upon me, that he went away healed.

For encouragement to those whose claims of mortal mind have been slow to yield, I would say, for over a year I struggled with a belief that at times seemed about to overcome me. Often on the point of asking help, this thought would come to me, work out your own salvation, and so I found Truth sufficient. "Let us be up and doing." —MARION MADAN, SEDALIA, MO.

I WILL give an account of how I was healed by Christian Science. I never knew what it was to be perfectly well, and for

three years before being treated I was constantly under the doctors' care, but instead of improving I grew worse. Many years before I had badly sprained my left wrist. Several doctors had examined and treated it. Material remedies failed to relieve it, and at times I could scarcely raise it or lift anything. I went to Mr. R — and my wrist was healed immediately. I was also healed during the course of treatment, of a claim of eleven years standing. The doctors said I had various other diseases too numerous to mention. I am rejoiced to say they all disappeared, and I am now strong and well, realizing that God is the only healer.

My mother was also wonderfully healed through Christian Science. We have all, since then, taken the primary course, and are so enabled through Christ to help others in bondage.

The work in London is progressing wonderfully, as the result of the watchfulness and care of our teacher Mr. R — who started the work in our city over three years ago. The growing interest of strangers is manifested by their attendance at our services. — I. M. GORE, LONDON, CANADA.

EXTRACT from a child's letter to her Sunday School teacher during vacation.

My dear Mrs. L.: —

We had our class and we got a good deal out of it, and we often wished you were here to make it clearer.

Here is James' selection. "The pains of sense are less harmful than its pleasures."

Rachel's selection, "Jesus taught the way of Life by demonstration, that we may understand how its divine Principle heals the sick, casts out error, and triumphs over death." Edna's selection, "Progress takes off human shackles."

Last Wednesday Rachel, mamma, and I, went up to Star Point. We have to go through the woods a little way, and when we got about half way there, we sat down on a log, and there we read references from SCIENCE AND HEALTH, and they seemed to be just what we needed. Then we went on to Star Point.

Then we all sat down and said the Lords Prayer, Scientific Statement of Being, read Animal Magnetism, repeated the 91st Psa., and the 13th chapter of 1st Corinthians. In fact we said everything good we could think of. Even the mosquitoes ceased

to trouble us. We would run and kiss mamma every little while; we were so happy. — M. E. T.

ABOUT three years ago a Christian Science healer settled in a city fifteen miles from here. He performed some wonderful cures. Becoming interested in Christian Science through him, we subscribed for the JOURNAL and have taken it ever since, and would not be without it for twice the amount it costs. We read SCIENCE AND HEALTH. I think it is worth its weight in gold. We are endeavoring to scatter some seeds of Christian Science, and I am thankful to say that some are springing up.

I know by experience that Christian Science is the most blessed thing that has been placed before the people since the time of Jesus and the apostles. I think the Woman (Mrs. Eddy), and the Seed (SCIENCE AND HEALTH), have given the Serpent (material sense), a bruise, which it never will be able to get over. May God bless her, and all who are laboring in the same direction. — W. J. B., NARKA, KANSAS.

DR. M. a distinguished homœopathic physician recently said to a lovely mother, "Is the child better?" "Oh yes Dr." was the reply, "but I must tell you that he grew worse so fast, and my *sympathetic* cough so annoyed his papa, that we sent for a Christian Scientist, and in a week he found entire relief." The Dr. replied, "Well that's right. I'm glad you did so. You continued my medicine of course?"

"Oh, no Dr. we could not have received Christian Science treatment and used medicine." A serious look, and good-natured response: "*Then the Science must have cured the boy, for whooping cough never stops at that stage.*" — A. M. O.

THE thought came to me one day as I had the door open to let in the fresh air, why not keep our hearts always open to Truth, then the fresh air of Love will blow out all impurities. I have been trying to do so with good results. — FLORENCE MERRILL, CANADA.

IN order to reap the reward of the righteous, we must live the life of righteousness. If we would be free from sin, disease, and death we must dwell (continually) in the secret place of the most high. — E. M. DAVIS, WENTWORTH, N. H.

EDITOR'S TABLE.

It is related in the fourth chapter of Matthew that Jesus "began to preach" by saying, "Repent: for the kingdom of heaven is at hand."

It is also related that he did this preaching in fulfilment of the prophecy of Esaias, who foresaw that "the people which sat in darkness saw a great light; and to them which sat in the region and shadow of death light is sprung up."

What gladder tidings could they receive who are sitting in darkness, than that a great Light was about to dawn?

To the wanderer in a dark, mist-laden valley, where the stillness of death prevailed, and where thorns and briars and thistles seemed, because of the great darkness, to be the only life and vegetation, and from the piercing stings of which there seemed no escape, what more welcome messenger could come than the cheering and light-giving rays of the sun, as it cast its sheen athwart the early gray of morning, dispelling the heavy mists and chill of night, bringing a sense of gladness, showing the benighted one that amidst the thorns and briars and thistles which are only here and there, the valley is abloom with verdure in all the infinite variety of its freshness and glory, filled with birds singing their songs of joy at the approaching light and warmth, all nature aglow with a beauty and grandeur indescribable,—to this lonely wanderer what a transformation, what an inspiration and awakening from the stupor of darkness to the radiance of light and activity!

So to a people sitting in the darkness of human beliefs and limitations, in "the region and shadow of death," what gladder tidings could come than the Messianic message that the Son of Righteousness had arisen, and was even then shining through the mists of human blindness, touching it in part to a perception of the glories and beauties of spiritual joy, and awakening it to the apprehension that the "kingdom of heaven" was "at hand!"

God announced this glorious fact through Moses on Sinai, and had the wanderers through the dark wilderness of human error, understood and heeded the meaning of the divine command:

"Thou shalt have no other gods before me," the Sun of Righteousness had never set to human understanding.

Had the Mosaic Decalogue been apprehended in its spiritual fulness, and retained in human consciousness, the human race would long since have been brought up from this "valley and shadow of death" to the understanding of the allness of Life. But the letter rather than the Spirit only having been received and adopted into human action, the Sun had almost ceased to shine to human sense when the Messiah came.

He came to open the eyes of the blind and to touch their dull ears to hearing. Hence he "began to preach" that the Kingdom of "Heaven was at hand," to make known to them that it always had been at hand, but they had known it not.

Thus has God shown throughout all human history the immanence of divine Love and the fulness of divine mercy.

Had humanity understood the meaning of Jesus' words when he told them of the presence of the Kingdom, and had they heeded his command to "love the Lord their God with all their heart etc., and their neighbor as themselves;" had less of the letter and more of the Spirit been received into human conduct (in doing which his other great commandment to heal the sick and preach the Gospel to the poor would also have been obeyed), no need would have existed for the reappearance of the Sun of Righteousness, for it had never set in human consciousness.

It has reappeared to this age in the illumination shed upon the sacred SCRIPTURES through SCIENCE AND HEALTH by the Rev. Mary B. G. Eddy, who discovered and founded Christian Science. This book has retouched the Gospel teachings to clearer and grander issues. It has awakened anew the sweet notes of spiritual harmony, and given added glory to the Mosaic Decalogue and Sermon on the Mount. It has re-emphasized the significance of the angelic heralding of "peace on earth, good will to men." It has brought to human perception a larger and clearer fulfillment of the Malachian prophecy: "But unto you that fear my name shall the Sun of righteousness arise with healing in his wings."

It should be read by all in connection with the HOLY SCRIPTURES. It should find a place side by side with them in every household, for in it are indeed the words of prophecy and the Truth of inspiration.

Let all who are awake to its mighty mission see to it that it be placed on the table of hungering and thirsting humanity.

NEW HAVEN, CT., July 15, 1893. Lieut. C. L. A. Totten, in an interview to-day, gave the following as his opinion of the financial crisis.

"It seems inconceivable to me that, amid all this rapidly increasing epidemic of disaster, misnamed accident, no one dares, in spilling a myriad editorials all through the press, to assign the real cause, and to add a sober comment to the warnings I have so persistently uttered during the last four years. We are nearing the sound of the 11th stroke of the midnight hour. Its nature is apparently financial, but in reality the confusion of affairs enters into every order of human policy. The human race has sown this wind, and is about to reap the whirlwind.

"We are at the termination of the times of the Gentiles, and the period of judgment has actually begun. Things will not get better, but rather worse. In March I pointed out the sounding of the 10th stroke of the midnight hour, and announced the June solstice for the 11th. I now reiterate the statement that was made, to wit, that the autumnal equinox will mark the 12th stroke, and the consequences will follow in an orderly and chronological manner.

"I would that every man and woman, at least of my own race, Israel, would re-read, and that right carefully, the parable of the wise and foolish virgins in this connection. It would then be seen that it is by no means the end of the world that is at hand that I am so often misrepresented as expecting, but far different matters. We are approaching the crisis which must precede the millennium. The optimist's day is over.

"These troubles which are matters of common conversation nowadays, are worldwide. They will not down. Their centre is everywhere, their circumference nowhere. They mean disaster to rotten institutions, the bursting of all inflated enterprises, the exposure of deceptions of every description and the trial, as by fire, of every man's work.

"You may call it what you will. I call it by its proper name, as written by the prophet of Jehovah. It is judgment. Its duration is, as it were, a 'week' of years, and, for that matter, all the years that follow — even to the millennium, a duration of 1,000 years, or 'a day of the Lord,' as St. Peter calls it — will be a period of judgment to all who do unrighteousness therein.

"But enough; a word to the wise is sufficient. My time is all occupied in close chronological study. I would gladly write the manuscript detailing these unanswerable vindications of the scripture in my life's blood, if that would insure their speedy examination at the hands of those for whom they are published. But all this is idle. It seems impossible to reach those whom I long with unattainable anxiety to bring into a knowledge of what now must shortly come to pass. It is a case of *fiat justitia ruat cælum*, for, as in the days of Noah, so shall it be in the days of the Son of Man. There are signs enough to awake the dead."

The above are undoubtedly the sayings and warnings of an earnest, honest man. He has a much sounder basis for his

speculations than many who differ with him have for theirs. That the present financial and other turbulent conditions are in the nature of "judgment," no thinking person will deny. It is not judgment, however, specially sent by an angry God as a means of taking vengeance on a disobedient people, but that judgment which is the inevitable result of the persistent violation of divine law.

It comes not by virtue of divine law, but by reason of the transgression of that law. That there are crises in human affairs which are the culmination of long continued transgression of the divine statutes, is too well established in history to admit of doubt. The Bible is an almost continuous narrative of such events, and we see the fulfilment of Biblical prophecy in every phase of human affairs to-day. Mortal man in his mad rush after wealth and worldly treasure and gain, has apparently forgotten that there is a divine law, and we might well question, whether in large degree he has not closed his eyes to all moral law. This heedless, headlong rush, always has brought, and always will, (until Christ instead of Adam shall reign,) bring upon itself with almost mathematical periodicity climaxes such as are now upon us.

That there will be certain judgment to all who do unrighteousness there can be no question. It always has been and always will be so until the final "judgment" shall seal the doom of all error.

There is but one remedy for these evils. Men may legislate until the crack of doom, and speculate and wrangle over the cause and cure thereof, but they will continue until human selfishness and greed shall give way to divine Love. In other words, until men shall cease to worship the almighty dollar, and yield their worship and obedience to Almighty God. When "the law and the prophets" as expressed in the Love of God and of the neighbor shall become the rule of human conduct; when men shall truly obey the command: "As ye would that men should do unto you, do ye even so to them," then will governments become just, and individual rights be fully protected. This is the only true government. To the average mortal this view may seem too Utopian and sentimental to meet with favor, but that does not change the fact. Only when men shall submit themselves wholly to the divine government, will all the vexed questions now agitating the world become properly and finally adjusted.

PUBLISHER'S DEPARTMENT.

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.

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.

THE HYMNAL is of some 225 pages, and bound in two styles — cloth, and leather finish. Prices are,

Cloth,	per copy, prepaid	. . . . .	\$1.15 each.
Cloth,	per dozen	. . . . .	9.00
Cloth,	per half dozen	. . . . .	5.00
Leather finish,	per copy, prepaid	. . . . .	1.40 each.
Leather finish,	per dozen	. . . . .	12.00
Leather finish,	per half dozen	. . . . .	6.50

OUR advertising columns close *promptly* on the 10th of each month. Changes for cards, church notices, etc., received after such date, go over until the following month.

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.

Copies when ordered for sale are furnished at \$1.80 per dozen.

These rates apply only to orders of not less than *one dozen copies*, of any *one month*.

WE have a large stock of "Genuine Oxford Bibles," also Smith's Bible Dictionaries, Young's Analytical Concordance and Cruden's Complete Concordance. Our new descriptive catalogue with prices will be ready to mail about October tenth. If you want anything in the line of Bibles send for catalogue.

CHRISTIAN SCIENCE JOURNAL.

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

VOL. XI.

NOVEMBER, 1893.

No. 8.

CHRISTIAN SCIENCE AT THE WORLD'S RELIGIOUS CONGRESS.

AMONG the features of the World's Fair was a series of Congresses, known as The World's Congress Auxiliary of the World's Columbian Exposition of 1893. Of these Congresses the Hon. C. C. Bonney of Chicago was the president. Under the auspices of this Auxiliary Congress was held "The World's First Parliament of Religions."

Of the General Committee of these Religious Congresses, the Rev. John Henry Barrows, D. D. was chairman. Under the general direction and supervision, therefore, of these gentlemen the Parliament of Religions was held. To their courtesy and generous recognition of our doctrines as Christian Scientists, we owe a debt of gratitude which only our future conduct as consistent Christians, living in practice as well as precept, the true conception of the brotherhood of man, will testify.

Washington Hall, in the Palace of Arts building, was assigned us in which to hold our meeting, or what in the parlance of the general committee, was our "denominational congress," and the time of our meeting was fixed for the 20th day of September. This hall has an actual seating capacity

Copyrighted, 1893, by National Christian Scientists Association.

of three thousand, and with the standing room, was capable of holding at least four thousand people.

On the appointed day, Christian Scientists from all over our country and the Canadas assembled to participate in the reunion "of the brethren."

From Maine to California they came; from city and from hamlet, from fair country homes and from humble dwellings, as well as from luxurious abiding places, came the earnest, loyal ones in response to the short call sent out to them. They came in the spirit of love and good fellowship; they came to give and to receive; they came to testify to the assembled nations of their faith and their love for God and man.

The great Hall of Washington was filled to overflowing, and hundreds were turned away for want of room.

Of this meeting the *Chicago Inter Ocean* said:

"One of the best congresses yet held in connection with the Parliament of Religions, judged by numbers and interest, was that of the Christian Scientists which took place yesterday afternoon in Washington hall.

For two hours before the hall opened crowds besieged the doors eager to gain admission. At two o'clock, the time set for opening the proceedings, the house was filled to the roof, no seats being available for love or money. The delegates came from all parts of the country. Rev. Mary Baker G. Eddy, the founder of the organization chose not to be present, but her devoted disciples were there, and the large audience sat through a programme that lasted to 7 o'clock in the evening without showing signs of weariness."

Similar mention was made by the other newspapers of Chicago, and a tone of the greatest respect and courtesy, with but one or two exceptions, was maintained by the press.

President Bonney opened the convention with the following happy address:

I come as general president of the World's Congress Auxiliary of 1893, to salute you and bid you welcome.

This great audience, filling this "Hall of Washington," gives me occasion to extend to you with my words of welcome, words of hearty congratulation.

When science becomes Christian, then the world indeed advances toward the millennial dawn.

No more striking manifestation of the interposition of divine Providence in human affairs has come in recent years, than that shown in the raising up of the body of people which you represent, known as the Christian Scientists.

We had come to the state of the world in which science was called infidel, although true science could never look otherwise than up through nature unto nature's God.

The Christian Scientists were therefore called to declare and emphasize the real harmony between religion and science; and to restore the waning faith of many in the verities of the sacred Scriptures.

This body of Christian Scientists will do no harm to any other body of worshippers of the living God and servants of the brother man anywhere in the world.

Catholic and Protestant — though we may say of the Catholic church that it has always held firm the faith in the supernatural and in the supremacy of the divine — Catholic and Protestant, Baptist and Presbyterian, Methodist and Friends, Unitarian and Congregationalist, may all thank God for the new energy and life contributed to the world and especially to Christendom by you and those whom you represent.

The common idea that a miracle is something which has been done in contravention of law is to be wholly discarded and repudiated.

There is not one miracle recounted in the sacred Scriptures which was not wrought in perfect conformity to the laws which the divine Creator had established. It is mere ignorance of those laws that leads men to think that miracles are acts in contravention of them.

To know the law is to see that the wonder is wrought by means of law, and that the only miracle consists in the wonderfulness of the act which is done.

Who can doubt, in witnessing the tremendous events that are now transpiring in our midst, that the day of miracles is as surely here as it was eighteen centuries ago.

To restore a living faith in the efficacy of the prayer — the

fervent and effectual prayer of the righteous man which availeth much; to teach everywhere the supremacy of spiritual forces; to teach and to emphasize the fact that in the presence of these spiritual forces all other forces are weak and inefficient.— that I understand to be your mission.

That you may so fulfil this mission that not only all Christendom, all the great bodies to which I have referred, but the whole world and all its worshippers of God and servants of man, may have cause to rise up and call you blessed, is my sincere and fervent wish. The world assembles here in this great year that its peoples and churches may know each other better.

You, yourselves, come to make known to the world who you are, what faith you hold, what work you have done, what achievements you have made; and on the other hand, to learn from all the others what work they have done, and what faith they hold, in order that, seeing in each other's faces the same spirit of charity, and learning that all are engaged in the same heavenly service, you may take courage in the support of each other.

That is the reign of peace which these world's congresses of 1893 were organized to inaugurate, which they have inaugurated, and which they will continue to uphold.

In closing I only wish to renew my words of heartiest welcome and bid you God-speed in your work.

This admirable address was listened to with the closest attention and was frequently applauded. These earnest words coming from one occupying the position which Mr. Bonney held to the Fair and to the Congresses, and from one making no pretension to being a Christian Scientist, made a deep impression on the minds of the Scientists present as well as others. It is one among the many evidences that at last, Christian Science is coming to be understood and recognized, and indicates that the days of misrepresentation and distortion of its tenets and teachings, and of its Leader, are rapidly passing away.

Following Mr. Bonney's address, Dr. E. J. Foster Eddy read the Scripture lesson selected for the occasion, which was the sixth chapter of Matthew, 19th to 34th verses, and also a selection from SCIENCE AND HEALTH, WITH KEY TO

THE SCRIPTURES, written by the Reverend Mary Baker G. Eddy, the discoverer and founder of Christian Science.

The readings were followed by the usual silent prayer and the Lord's Prayer audibly repeated.

We here call attention to the fact that the form of silent prayer followed by repeating the Lord's Prayer, established first by our Leader many years ago, was adopted by the Religious Parliament.

Following the silent prayer was Dr. Eddy's opening address, and, in their order, the other addresses prepared for the occasion, excepting that the Rev. Augusta E. Stetson read the article from our Leader's pen entitled "An Allegory," which was published in full in the October JOURNAL, instead of the article prepared by her upon the subject which had been assigned her.

The following is the programme prepared under the auspices of the Parliament:

GENERAL PROGRAMME.

"HALL OF WASHINGTON."

WEDNESDAY, SEPTEMBER 20, 1893.

FROM 2 TO 6 P. M.

Reading from Scripture and from SCIENCE AND HEALTH.

(The Text Book of Christian Science, written by Rev. Mary Baker G. Eddy.)

Silent Prayer and the Lord's Prayer.

Address by the President of "The National Christian Scientists Association," Dr. E. J. Foster-Eddy.

PAPERS WILL BE READ ON THE FOLLOWING SUBJECTS:

THE RESURRECTION,

By Rev. D. A. Easton, Pastor First Church of Christ, Scientist, Boston.

THE TRINITY,

By Rev. Augusta E. Stetson, Pastor Church of Christ, Scientist, New York.

SPIRIT AND MATTER,

By Mrs. Ruth B. Ewing, Pastor First Church of Christ, Scientist, Chicago.

GOD INCORPOREAL,

By Gen. Erastus N. Bates, Pastor Church of Christ, Scientist, Cleveland.

IMMORTALS AND MORTALS,

By Mrs. A. M. Knott, Pastor Church of Christ, Scientist, Detroit.

SCIENTIFIC THEOLOGY,

By Rev. John Freeman Linscott, Pastor Church of Christ, Scientist, Chicago.

PROPHETIC SCRIPTURES,

By Edward P. Bates, Syracuse.

HEALING THE SICK,

By Rev. E. M. Buswell, Pastor Church of Christ, Scientist, Beatrice, Neb.

THE SCIENTIFIC UNIVERSE,

By Rev. Isabella M. Stewart, Pastor Church of Christ, Scientist, Toronto.

THE BROTHERHOOD OF MAN,

By Alfred Farlow, Pastor Mission Church of Christ, Scientist, Kansas City.

MIND, NOT MATTER,

By S. J. Hanna, Editor CHRISTIAN SCIENCE JOURNAL.

We publish fair synopses of a portion of the addresses in this issue. Our space does not admit of publishing all. The remainder will be published in the next number in the order delivered.

This meeting will be a memorable one to Christian Scientists, and marks a most important epoch in the history and progress of our Cause. We trust that its great lessons will be taken home and duly assimilated by all, and that through increased watchfulness and prayer the blessings which are its proper outgrowth will not be lost.

On the 22d day of September, in Columbus Hall in the Palace of Arts building, under the auspices of the Auxiliary Congress, we were also permitted to present an address to and before the Parliament of Religions, which embraced the

members of the Advisory Council chosen by the proper authorities, and which was independent of the denominational congresses held in the Hall of Washington. This hall has the same seating capacity as Washington Hall, and on the occasion in question it was also filled to repletion and many hundreds were unable to obtain admission. All standing room as well as sitting room was exhausted.

The programme for the forenoon of this day consisted of an address by the Rev. Dr. Washington Gladden on the subject of "Religion and Wealth"; Rev. E. P. Baker, an old missionary to the Hawaiian Islands, who spoke briefly on "Christianity and the Hawaiian Islands"; Rev. Joseph Cook, who spoke on "What the Bible has Wrought"; the Rev. Olympia Brown, who read a paper on "Crime and its Remedy," the paper on "Unity and Christian Science," selected and arranged from her copyrighted works by our beloved Leader, the Reverend Mary Baker G. Eddy, and read by the editor of the JOURNAL. Miss Fletcher, professor of Ethnology at Harvard University, also read a paper on "The Religion of the North American Indians."

There sat on the stage during the reading of these papers, distinguished representatives of the various religions of the world, Roman Catholics, Protestants, Greeks, Trinitarians, Unitarians, Theosophists, Buddhists, Shintoists, Zoroastrians, Jews, Mohammedans, etc., making the scene an impressive and memorable one, and having a peculiar interest to Christian Scientists.

Of this meeting the *Chicago Tribune* said:

"The crowd in the Hall of Columbus yesterday morning was greater than at any time since the Parliament first opened. It was apparently the announcement that the cause of Christian Science would be presented which attracted them."

The *Inter Ocean*, after referring to the introduction of the reader of the address by the Rev. Dr. Barrows, said:

"Then it was disclosed that one-half the great audience were disciples of the new faith, for a tremendous outburst of applause

greeted him. A simple wave of the hand and the most perfect silence prevailed. The address received the closest attention."

The Congregationalist of Boston thus speaks of the address:

"But no paper of the day elicited more applause from a part of the audience than one on Christian Science.

Here, perhaps, it may be said that none of the congresses going on at the same time with the Parliament of Religions have drawn such immense audiences as that of Christian Science."

The Rev. Dr. Barrows in introducing the reader, in substance, said:

"To the Christian Scientists this Parliament is greatly indebted for the interest they have manifested in its success. The large attendance at their Congress the other day, and the enthusiasm which prevailed, together with their large numbers in this hall to-day testify to their earnestness and zeal, and are among the pleasant and helpful features of these assemblages. I am glad to give them fraternal greeting and welcome here to-day."

We understand that ours was the only denomination which was accorded the privilege of holding a denominational meeting, or congress, and also of presenting an address to the General Parliament setting forth its doctrinal points. With this exception, only papers were read by individual members of the respective denominations upon special topics.

Of course the meeting in the Hall of Washington was but a means to an end. It was only preliminary to the presentation of our Leader's address before the General Parliament. To accomplish this was the central purpose of the entire movement. This desideratum having been accomplished, all else became of comparatively small moment.

Every nationality and religion of the world being represented before this Parliament, it is not too much to say that for the first time in the world's history, the command of Jesus to preach the Gospel to all nations, was literally fulfilled. It is, doubtless, the first time since its utterance, that this commandment could have been carried out.

It would be useless to undertake to describe the address of our Leader. Like all her writings, it was powerful and convincing in its statements of Christian Science, which reflect the spirit of Christ and its healing mission. Its reading made a manifestly profound impression upon the large body of hearers. Theologians and Orientals alike gave it close attention to the end. It included the Tenets of our Church, by the same author, and as a presentation of Truth to the world, it is unsurpassed.

A most unfortunate circumstance occurred in connection with the address. The concluding paragraph, which announced that it was compiled by and from the works of our Leader, and was copyrighted, was not published in the newspapers reporting it, so that it was made to appear to have been written by the reader of it instead of our Leader. The error was corrected as early as possible by publishing in the leading morning papers, the next morning the following card:

CHICAGO, Sept. 23.

"TO THE EDITOR:—In your report yesterday of the Christian Science address to the Religious Parliament, you omitted to publish the concluding paragraph of the paper, which is as follows: "The above address is from the pen and works of Rev. Mary B. G. Eddy, the discoverer and founder of Christian Science."

The report as published makes me appear to be the author of the address, which is not the fact. I am not the leader of Christian Science, but a student. Rev. Mrs. Eddy is the only recognized leader.
S. J. HANNA."

The *Inter Ocean* also editorially called attention to the oversight.

At the close of the Christian Science Congress, in connection with the World's Parliament of Religions, held Wednesday, September 20th, the following business was transacted:

Dr. E. J. Foster Eddy read the following communication:

"To the National Christian Scientist Association:—I recommend that this meeting be considered as the adjourned meeting of the

National Christian Scientist Association; and that this body shall adjourn to meet again in three years from this date.

(signed) MARY B. G. EDDY."

"My Dear Students:— I have a unique request to lay before the National Christian Scientist Association. It is this: Will you decide by vote, whether or not I already am the owner of the CHRISTIAN SCIENCE JOURNAL, which seems to have fallen into my hands by reason of your prior vote to disorganize this Association? But however this may be, I see the wisdom of again owning this Christian Science waif. Therefore I respectfully suggest to this honorable body the importance of voting on this question. Affectionately yours,

MARY B. G. EDDY."

It was moved, seconded and unanimously carried, that the meeting be considered as the adjourned meeting of the National Christian Scientist Association, and that the body should adjourn to meet again in three years from this date.

It was also moved, seconded and unanimously carried: That it be declared by this Association of Christian Scientists to be its understanding that the CHRISTIAN SCIENCE JOURNAL is now owned by Rev. Mary B. G. Eddy, its donor and original proprietor.

There was then read an instrument signed by Mary B. G. Eddy in which she redonated to this Association the CHRISTIAN SCIENCE JOURNAL.

It was moved, seconded and unanimously carried, that the offer be accepted with gratitude and thanks subject to all the conditions contained therein.

Moved and carried that a business and publication committee consisting of Mr. E. P. Bates, Mr. J. Armstrong and Mr. Eugene Green be appointed, to act in a business capacity for this Association.

Moved and carried that the president be empowered to appoint a committee to draft a telegram to send to our beloved Leader, the Reverend Mary B. G. Eddy to-night. The chair appointed Mr. Kimball, General Bates and Judge Hanna to form said committee.

The meeting then adjourned.

WILLIAM B. JOHNSON, *Secretary*.

NOTICE.

MY BELOVED CHRISTIAN SCIENTISTS:— Please send in your contributions as usual to our JOURNAL. All is well at headquarters and when the mist shall melt away you will see clearly the glory of the heaven of love within your own hearts. Let this sign of peace and harmony be supreme and forever yours.

I proposed to merge the adjourned meeting in the one held at Chicago, simply because I see no advantage and great disadvantage in one student's opinions or *modus operandi* becoming the basis for others; read *Retrospection* on this subject. Science is absolute and best understood through the study of my works and a daily Christian demonstration. It is their *materiality* that clogs the student's progress, and "this kind goeth not forth but by prayer and fasting." It is materialism through which the animal magnetizer preys and becomes a prey. Spirituality is the basis of all true volition. Assembling themselves together, and listening to each other amicably, or contentiously, I have seen, is no aid to the student in acquiring solid Christian Science. Experience, and above all *obedience*, are the tests of growth and understanding in Science.

MARY B. G. EDDY.

NOTICE.

THE "Christian Science Board of Directors" announce that the work of laying the foundation for the Mother church is begun.

"Love's power to give, grades what it can receive;
Love that gives not, is not; it *must* bestow.
And God is Love; hence, going forth must know
The power creative of itself; perceives
In action only all that love can be.
Who most can love, to him most love is given —
Unmeasured love is all there is of heaven." — *Selected.*

THE PRESIDENT'S ADDRESS.

DR. E. J. FOSTER EDDY.

THE ages have had their prophets who foresaw and foretold. The world has had its revelators and discoverers. Through these, gleams of light that have extended and broadened, have entered the dark places of earth. Hope, that has been a trembler and well nigh overcome by long deferred expectations, has been strengthened. The heart that had become cold, and its beating feeble has been warmed into new life and activity. Ignorance so dense as to be felt has yielded to intelligence, and the downcast, the downtrodden and the oppressed, have been bidden to rise and go forth from the thralldom of man, country, priest or king into the "liberty of the Sons of God."

The children of Israel descended into the cold dark night of Egyptian darkness and cruelty. In the midst of this great affliction their one earnest desire (prayer) went out to the only true God. Not many, but *one*, deliverer, Moses, who had been hidden away, nourished, protected and prepared by the aid of woman, was raised up to show them the way out of bondage. This was a practical demonstration and proved its superiority over the subtle evil workers of Egypt when the staff of Moses swallowed up the staves of the magicians. The three thousand slain by the sword that turned aside from following Moses; and Miriam, who was punished by the plague for her evil desire to supplant Moses, proved that the demonstration was good and in the order of God's law.

Having been rent, torn and scattered because of their perversity and rebellion against God the people again cry out. The Messiah, who shall be discerned by the pure thought of woman (Mary) and be brought forth by her labor, is promised, — he who shall be the king of kings — though his coming shall be in a meek and lowly way. He came according to promise, but his own knew him not neither received him. Those of his day who were versed in prophecy and watched for his coming were the ones to reject and denounce him the most severely when he came, — nevertheless he brought the "good tidings of salvation" which was for all men. He proved his words by his deeds and

his life was a constant demonstration of the Principle he taught, thereby giving proof that he was the "one sent of God" to do his work among men, for their example, though despised, rejected and cast out.

But too soon his precept and example and his healing power of Truth became lost to a sensual, selfish and sinful world, and priestcraft ruled to the detriment of spiritual growth, and freedom to serve God after the dictate of the Christ. Again the more spiritual began to cry to God for deliverance. But which way could they turn? Where could they go and not meet with priestly hate and intolerance and obnoxious monarchical laws? To human sense there seemed no way of escape, — but God's promise is sure. The attention of Christopher Columbus is attracted by some meagre *debris* floating upon the surface of the ocean which is the falling apple to a new continent. Thought takes root and forms itself into action. Kings and courts are implored in vain, but at last through the sacrifice and influence of woman (Isabella) the way is opened, success made possible and the brave Columbus, with a few who dare face the dangers of an untried and chartless sea, turn their faces westward. Their trained senses are on the alert to detect signs of a new shore heretofore unknown and unexplored by the so-called enlightened nations of the earth. Wanderers on the trackless deep, discouraged by their vain imaginings vanishing into rarefied air, at last they are rewarded by a sight of the longed for distant land of their search. A new country is discovered and king and people rejoice, but the discoverer is too soon forgotten, robbed of his titles and cruelly dealt with, — the accustomed bestowals of an ungrateful people, dwellers in mortal mind.

Actuated by the divine Principle, others willing to undertake anything for the sake of their religious convictions and the "right to serve God according to the dictate of their own consciences," bid adieu to relatives, friends, homes, fatherland, all that is dear to them, launch their crude seafaring barques upon the fathomless deep and with unshaken faith in God set their faces towards a distant and untried shore. Undaunted by intrigue, deception, days of toil, fear, danger, yet full of hope, they still sail on until the shore of the coveted new continent greets their watchful, longing eyes.

Plymouth Rock, in Massachusetts, is the stepping stone for them to a new country, a new home, a broader religion and

greater freedom, through wisdom, and much demonstration. This rock, the solid foundation upon which rests the feet of the weary Pilgrims, is a type of the enduring work, under God, they were about to establish in this new world.

With the thought of liberty for all, justice to every one and loyalty to God they hew out of the dense wilderness, homes for themselves and thereby make the way for others.

From this great trackless forest have sprung numberless broad highways teeming with life and activity. Everywhere are homes of refinement and plenty. The once fallow earth is yielding her increase to the hand of intelligence and thrift. The water then flowing aimlessly to the sea now stops to turn the wheels of countless mills and factories which feed and clothe the millions and can work for millions more. In place of wigwams have arisen many great and beautiful cities. Churches and school-houses bestud the land as the stars the sky. The once useless ores of earth are molded, fashioned and made to thread the continent in every direction, bear the burdens of men and serve their necessities. And the untamed lightning of the heavens which once only bespoke fear to the hearts of the natives, now whispers words of cheer and peace from man to man, is harnessed to do his bidding and annihilates time and distance.

If at this four-hundredth anniversary of the discovery of this western continent we can recount such wonderful progress, what will be said four hundred years hence? The answer depends wholly upon whether our Country follows the impulse of the God who is Love, Principle, Mind or the "mammon of unrighteousness" which always leads astray.

As of old, the small twinkling starlight appeared in the East and led the wise men to where the "Sun of Righteousness" was revealed to them, so again the lesser light led westward until it stood over

The land destined to be free,
The gem of all gems,
God's country.

Surely our beloved America is the "City set on a hill." In it has sprung up the "*great light*," again conceived and brought forth by woman who has made it possible for all men to come to it and be freed from sin, disease, death, the enslavement of personal material sense and be renewed in the image and likeness of Spirit, Good. This greater light is Scientifically Christian or

Christian Science. The wise ones are being guided to it and when found it is seen, though in its infancy, to be of heavenly origin, begotten of the Father, His voice of love to men. That it is of God is proven by the thousands of hopeless invalids raised to health by its saving Principle, and by the many who were in darkness, without the knowledge of God in a sinful world, but who now are rejoicing in an ever-present, all-wise, all-powerful and one Father-Mother God.

Then why should not the peoples from all the world be drawn to this glowing country made radiant by the light of Truth? And why should not one prince come from each tribe or sect and put his rod "into the tabernacle of the congregation before the testimony,"—the Parliament of the World's Religious Congresses? Truly one rod must blossom, one that is not put forth in ignorance, envy, jealousy, bigotry, hate but, by the understanding and demonstration of divine Love. One that shall take root in Mind, be nourished by Spirit, and produce leaves which shall be for the spiritual and physical healing of all nations. It must prove its fitness, its mission, by its healthful influence upon the sick as much as its reforming effects upon the sinner. Its methods must be after the manner of Jesus'; and its executors must bear the seal of the Christ and the imprint of heaven.

Brethren, this is an epoch in the history of Christian Science. The year has been a marked one to us. The chaff has been separated from the wheat in a marvellous way. The line of demarcation has been made so plain between the true and the false that the world can no more be deceived by the emissaries of "the one evil" who go about seeking whom they may devour. Our beloved Cause and Leader have been given a more proper and deserving place in history and we have been received with greater honor among men. People are generally hungering more for the Truth. They are looking to Christian Science as a savior, feeling that when all old props have failed they have one more resort in this that will afford them help. Some of the Medical profession have seen the great superiority of Christian Science over their own efforts, acknowledged it, called for its help for themselves, their wives, their children and their patients as a *dernier* resort, and their call has not been in vain. This has also been more or less true of the Clerical profession. Last but not least we have been invited to take part in this most eventful undertaking in all history in the combined effort of the

religions of the world. Our Leader is the acknowledged discoverer and founder of Christian Science, and we her loyal and true followers as the representatives of Christian Science. Truly "the earth is helping the woman" and we have great occasion to rejoice, yet it behooves us to be more humble, more watchful, more prayerful. We should strive more earnestly to put off the old beliefs of error and rise with renewed courage and greater effort to higher planes of grace and love Divine, that we may be able to unify thought and action among ourselves, labor for the true salvation of the brotherhood of men, and the establishment of Divine Science o'er all the broad earth when harmony and peace and good will shall reign among men.

THE birds in the branches sang blithe overhead,
'Twas the rarest of days in June;
But I caught no joy from the warbler's lay.
Though the strains were sweet, and gladsome, and gay,
They woke no response, and they passed away,
For my heart was out of tune.

The world was abloom with a thousand dyes,
'Twas a perfect summer day;
But I saw not the beauty, and felt not the grace
Of the daisy's form, or the pansy's face,
Nor the concord of sound, and color, and place,
For my heart to grief was a prey.

There came a day when the clouds hung low,
The elements were at strife;
But I heard not the storm that went whirling past,
Nor felt the cold breath from the wintry blast;
I heard but a message of peace, that had cast
All sense of unrest from my life.

Now I know the subjective world of my thought,
Is the only world I see;
That my sense of harmony, beauty or strife,
Comes not from *without*, but *within* my life;
That I see reflected, whatever is rife
In my heart, Ah me! Ah me!

— *Isabella Lamont.*

RESURRECTION.

REV. D. A. EASTON.

MY reasons for accepting the Christian Science statement of the resurrection of Jesus are :—

FIRST. Because in common with the greater part of Christendom it teaches that the historical record of the resurrection is trustworthy. It believes that Jesus rose from the grave just as the apostles declared he did. There are those who call themselves Christians, who say that the resurrection story is a myth. But they think, also, that *all* the miracles are myths, and reject all the supernatural element in the Bible. Christian Science has nothing in common with this line of thought. It has no difficulty in finding God in every page of the Bible, because it finds him in every day of their lives.

SCIENCE AND HEALTH written by Rev. Mary B. G. Eddy, the discoverer, founder, and leader of Christian Science, which, with the Bible is the sole text-book, teaches unequivocally the historical accuracy of the resurrection.

SECONDLY. Christian Science teaches explicitly that all of the experiences of Jesus from the time he was placed in the tomb, to the time that he emerged from it, occurred on this plane of thought, and that the body with which he came forth from the tomb was identically the same body that was put in the tomb. I do not know that in this respect we differ from the great body of Christians, but it seems to me that Christian Science brings out this fact with more vividness and undeviating enforcement.

THIRDLY. Christian Science teaches that Jesus' resurrection differed only in degree, not in kind, from Jesus' other miracles. They were all designed to prove that Spirit is All-powerful, and matter powerless,—that sin, disease and death sink into their native nothingness in the thought of one who realizes that Life, Truth, and Love are the great facts of the universe. The resurrection was the crowning demonstration, but it was so entirely in the line of his other mighty works, that it could be logically inferred, in the absence of a historical record. He had by the aid of Spirit met and mastered in an ascending scale, the devil of materiality; and when materiality assumed the form of death to

him, it is easier to believe that he would be a victor than that he would be a victim. This view prevents the resurrection from being regarded as an isolated fact, a fact that cannot be proven, and must be accepted as an effort of blind faith.

FOURTHLY. Christian Science teaches that the resurrection and all the other so-called miracles are divinely natural rather than supernatural. It is natural and in accord with man's divine origin that he should master sin, disease and death. The unnatural and abnormal theory is that he should be overcome by them.

When Jesus came forth from the tomb it was not because he had supernatural assistance.

He was only asserting a great fact of man's being viz., that man cannot die. He was demonstrating his birth-right as a son of God. He proved that the law of man's nature was Life, and that death was a false claimant. Those who maintain that the resurrection and Jesus' other demonstrations over matter were exceptional assertions of God's power, and that they interfered with the natural order of things, are forced to admit, that sin, disease and death are natural and that Life, Truth, and Love are abnormal. Admitting the reality of evil they have to admit that there is another power than God, viz., a god of evil, who *at present* at least shares God's throne. They also have to account for the origin of evil, and how can that be done without impugning the benevolence of God? This line of thought leads also to the assertion that man is not entirely a child of God, that he is in part a child of the devil. Now it seems to me that these admissions are paralyzing to spiritual growth, that they lead us away from the simplicity of Jesus' gospel into a never-ending maze of human speculation.

When I was learning how to preach orthodoxy at Andover Seminary these contradictions did not puzzle me, because I accepted them without serious investigation, but when I commenced to preach them, I found that they did not do the work that the Gospel should do.

FIFTHLY. The Christian Science interpretation of the resurrection emphasizes its spiritual side, and shows us clearly that we can have part in it now and here, by obedience to the law of Spirit and denial of the seeming law of matter.

According to SCIENCE AND HEALTH, the central thought and efficiency of the resurrection was not the mere rising of a physical body from a material grave. The Bible records other instances

of physical resurrection, but as factors in the Christian life they are not to be compared with the resurrection of Jesus. And even as to the physical resurrection of Jesus, it may be said that a zealous belief in it may be consistent with an unchristian life. It is evident then, that if we would know the secret of the transforming power of the doctrine of Jesus' resurrection, we must look elsewhere than at its physical and material aspects.

This doctrine was very prominent in the Apostles' preaching. They seemed to realize that to this they owed in a large measure the spiritualization of their thought, their control over the lusts of the flesh and worldly ambitions, their solid assurance of the great facts of Life, Truth, and Love, and deliverance from the beliefs of sin, disease, and death.

Peter's cowardice after the resurrection was replaced by courage, his presumption by humility. John's fiery temper had so entirely disappeared that we think of him only as the embodiment of gentleness and love. Philip does not ask to see the Father, for at last he has learned that he that hath seen the Son hath seen the Father. We hear no more of Thomas' skepticism. All of these wonderful results the Apostles attributed in no small measure to the doctrine of the resurrection, and they confidently expected that the faithful preaching of their doctrine would produce a like transformation in the thoughts of their hearers. They felt that it was itself such a potent factor of character transformation that it would, if declared in a plain simple manner, unadorned by any human eloquence or learning, lead men out of sin to the Christ-Truth. Their simple faith was richly rewarded, and the experience of nineteen centuries of Christian preaching has discovered no improvement on their method.

After the third century, ecclesiasticism substituted the tri-personality of God and scholastic metaphysics, for the resurrection. The middle-ages set forth the crucifixion and the sufferings of Jesus as the heart of the Gospel. The religious works of art were to a great extent those of the agonizing Jesus and the weeping mother. Strange perversion of mortal thought to preach suffering as the message of glad tidings! We are emerging from these dark shadows once more into the light of the glory of the primitive Gospel, with its story of the risen, triumphant Jesus. Of course the resurrection isolated from the other facts of Jesus' life would not be a potent Gospel. It is the resurrection as an integral part of his life that gives it its saving efficacy.

The resurrection was a demonstration that life was spiritual and not material. Lazarus came forth from the tomb, but not as a result of his own demonstration. Jesus in the silence and darkness of the tomb, and aided only by his demonstrated Scientific knowledge of the great facts of Life, Truth and Love, burst the bands of death, unwrapped the winding sheet of material thought, and walked forth, conqueror over man's great enemy. He destroyed death by proving its unreality, that it was only a belief of mortal thought, and not one of the great facts of man's existence. The Pharisees believed in the resurrection of the dead, that if a man obeyed God here, God would let him die, but would by some mysterious process make him alive again. Jesus proved that if a man obeyed God he never need taste of death, that he could pass on up and out of this material plane of thought without this process of seeming death. Jesus rose from the dead because he realized that he never died.

If he had for one moment admitted the reality of death into his thought, he would have stood powerless in the presence of the claim of death. Another element of power in the Gospel of the Resurrection is that it establishes the unbroken continuity of man's life. The opposite thought that man can die, but through God's mercy and power may live again, disconnects the parts of man's life, destroys its unity, and precludes a logical series of demonstrations over the beliefs of life in matter. Life, as Jesus lived it, finally became a Jacob's ladder, reaching from earth to heaven, from matter to Spirit, and every rung of that ladder was a demonstration, the last of which was the resurrection. If Jesus had failed to make the last demonstration, the upper rung would have been lost in the clouds of human speculation. In the thought of many it is supplied by faith, a faith unsupported by demonstration. Faith not buttressed by demonstration is always in danger of changing to skepticism. It is always possible to change one belief for another, the belief in immortality for the belief in annihilation; but a demonstrated knowledge of God is planted on a rock and cannot be moved.

When Jesus ascended to heaven he left this ladder of demonstration, and the obedient child of God can ascend it after him. He need not go through the gates of death to reach immortal life. He who through the Christ-Truth has risen from the grave of material thought to the knowledge of God as Spirit, has commenced to live the immortal life.

Immortal life is a spiritual attainment, not merely or mainly everlasting existence. The ultimate and ideal of Christian Science is to overcome death in the same way that Jesus did, and when we follow his life perfectly we shall do it. We know that healing sickness and sin by Science enables us to scale the lower rung in the ladder that leads from sense to Soul, and that we have only to continue along this line of demonstration in order to plant our feet on the higher rungs of Life, Truth, and Love and stand with Jesus before the great white throne of Principle. We do not claim that Christian Scientists have at present sufficient spiritual realization to demonstrate over the claim of death as Jesus did, but we do claim that we are using Jesus' method successfully in destroying the claims of disease and sin, and in all reverence we maintain that that same method faithfully adhered to will enable us, at some time, to demonstrate over the claim of death as Jesus did. He said that his followers could do all the works that he did, and greater, and we rest confidently on this promise.

IN quoting from the Bible, will our contributors be good enough to have it before them and make their quotations *literally* from it, and punctuate it as *it* is punctuated. It is a rare thing that the quotation and punctuation are correct. A little care — just a little — will remedy this, and you can hardly appreciate the burden that you will thereby remove from us. Often, very often, the quotations are made without giving the chapter and verse, in which case we frequently have to wade through the Concordance, at a vast expense of time, to find it.

TAKE HEED.

I HEREBY enjoin upon all Christian Scientists that hereafter they refrain from speaking or writing condemnatory of any Christian denomination, and only promulgate Christian Science through correct statement of the science of Christianity, and by its good works.

This alone is consistent with our attitude and the brotherly place accorded us in the Congress and Parliament of Religions in A. D. 1893.

MARY B. G. EDDY.

SPIRIT AND MATTER.

REV. RUTH B. EWING.

"It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you are Spirit and are life." — JESUS.

THIS subject is one, the discussion of which belongs in a very special manner and, indeed, in the sense of absolute finality, wholly within the sphere of instruction in Christian Science.

Under the titles of Philosophy, Ontology, and Theology, both before and since the Christian era, much thought, study and speculation concerning physics, and a so-called metaphysics or science above physics, has engaged the interested attention of individuals and of considerable numbers of the human race; yet true metaphysics, we believe, had not been discovered, practically stated and demonstrated until set forth in the present age, as Christian Science. The signification in use of the term metaphysics is traceable, through much depreciatory application of it, to an early definition which ought to be true, and is true of Divine Metaphysics, namely; a "Science of Being," as "relating to real Being," which terms are referred back as far, at least, as the time of Aristotle. Yet, as a system of teaching and practice, it must have been essentially wanting in the elements of true Science, to have won from successive generations, only the characterization of transcendental, supernatural, and impractical.

In Christian Science, Divine understanding and power are found to be the original, simple and natural law and order of the universe, while the evidence of corporeal sensation, and mere human conjecture and hypothesis based upon such evidence, are discordant, inconsistent and unnatural. The solution of the whole disagreement between what, in all times past, has been termed metaphysics, and Christian Science of to-day, is summed up in one statement from the text-book of Christian Science, *SCIENCE AND HEALTH*, on page 79, lines 12 to 16.

It is in the discernment of the real nature and infinity of Spirit, and its absolute non-relationship to matter, that the originality, truth and efficacy of Christian Science consists, and it is this which confers upon it the distinction of a great discovery.

Not that Truth included in the Scientific statement is new. Its presentation is by way of discovery, not of creation; a fresh discernment and apprehension in the human consciousness of things which are eternal; and this is the greatest joy, wonderment and glory that can ever, by any possible means, appear unto us, — the revelation and true knowledge of God.

If there is perfect and unchangeable Truth, that must be the Infinite wisdom, the Deific consciousness. Then what Deity knows must be exact, demonstrable Truth, Divine Science, or true knowledge of God, and nothing contrary thereto can be true. All revelation teaches that God is Spirit, not cognizable to material sense. Is matter, therefore, like unto him? Spirit is eternal; can, therefore, anything that is material and finite emanate from or return to eternal Spirit?

Jesus addressing the Heavenly Father whom he taught men to know as the only Father, declared, "This is life eternal, that they may know thee, the only true God and Jesus Christ whom thou hast sent."

Jesus demonstrated the entire nullification of all material law through understanding of the higher law of God in Spirit and in Truth, even the law of eternal Life and Love. Do we follow in his footsteps, though professing religion in his name, without performing the healing works which he did? Is not the saying meant for us, "and why call ye me, Lord, Lord, and do not the things which I say?" (Luke 6, 46).

Notwithstanding that the literal rendering and common interpretation of the Scripture, Jewish and Christian doctrine alike, ascribe to Deity unity, omniscience, omnipotence, and omnipresence, beliefs most inconsistent with this, are entertained regarding the corporeal person of God and a universe "divided against itself," in perpetual question as to the supremacy of Good or of evil.

Jesus said: "Every city or house divided against itself shall not stand;" and it is beginning to be apparent to human perception in this age that the world of mortal sense with its commingled pleasure and pain, beauty and deformity, health and sickness, truth and falseness, good and evil, life and death, spirit and matter, cannot be and never was the earth of God's creating, offspring of Infinite Wisdom and Love, Eternal and Supreme Good; but that this is rather the representation of a seeming consciousness, calling itself good, which is only evil, self-contradictory.

dictory and self-destructive, and which must be brought to "desolation."

The prophecy of the great Teacher of eternal Life, Truth, and Love covers each degree of error, small and great. "A house, a city or a kingdom divided against itself," he said, "cannot stand." Therefore, whether individual, collective or universal, whether termed a Jewish, Christian or Scientific dispensation of the knowledge of God, if there is not unity of understanding and demonstration, not alone in the letter, but in the Spirit, that state of consciousness cannot abide, but will have an end. In their spiritual signification, the Law and the Gospel and Science agree, for Truth is One, and abideth ever, though finite conceptions and mortal views change, dissolve and vanish away.

In Christian Science, the ascription to Spirit of all good in quantity and quality, necessarily implies that finite mind and matter are evil. The declaration of the All-presence, power and intelligence of Good, leaves no room for finite error, evil and matter, in the realm of Truth and Reality.

Christian Science, separates clearly, distinctly and entirely between Spirit and matter, Divine mind and carnal mind, Truth and all evil, and affirms that the first-named are synonymous terms for One Good,—the Real and Eternal,—and that the latter are equally synonymous terms for one evil, material sense which is temporal and unreal.

When Jesus was tempted of the devil, evil, (Matt. 4, Luke 4) it was not denied that "all the kingdoms of the world and glory of them" belonged to Satan even as was claimed in the declaration: "All these things will I give unto thee if thou wilt fall down and worship me." (Matt. 4-9).

But Jesus rebuking material sensation, said, "Get thee hence, for it is written: Thou shalt worship the Lord, thy God and him only shalt thou serve."

Again he said of evil, "when he speaketh a lie, he speaketh of his own for he is a liar and the father of it;" and to those who understood not when he talked of God as his Father he said, "Ye do the deeds of your father," and "ye are of your father, the devil." (John 8:41, 44.)

A careful comparison of the whole context of the Scripture, on this subject, with the text-book of Christian Science, *SCIENCE AND HEALTH*, will convince any unprejudiced and open mind of their agreement as to the nature and claims of evil, and the

necessity that evil be wholly resisted and overcome on the ground of its falseness and unworthiness. Good alone can be eternal and therefore, in the Scientific sense, is the only Real.

Christian Science is presented before the world to-day, the happy suppliant for recognition of its claims to be what its name implies, both Christian and Scientific; it voices an imperative demand that these two be made one henceforth in faith and practice, for otherwise there is no satisfactory proof, no final evidence of the validity of the claims of either.

To be Scientific in the strictest and highest sense of that term, and to be Christian, based upon the foundations of the Law and the Gospel, Christian Science must needs embrace the statement of all Truth to the exclusion of all error.

Momentous as is the idea, a vast weight of human testimony is already accumulated and becoming more weighty every day, to the effect that SCIENCE AND HEALTH, in its adoption of such a conception of infinite Good to the capacities and needs of humanity, does not fall short or disappoint any of the auguries of Divine inspiration and Truth held in regard to ancient signs of God's power by his prophets, apostles and Jesus the Christ; and why should it be counted preposterous and absurd to claim the same, or a further revelation and knowledge of God in this age? Paul claimed in his day that, "by revelation — knowledge — which in other ages was not made known unto the sons of men . . . is now revealed."

Has inspiration ceased, and has God abdicated his throne and left the universe, or any part of it, to ignorance, superstition, vice, a prey? It is not so.

The Principle of Christianity is unchanging Truth and Love, and its demands upon mortals are the same in all ages. Errors should fall away. The misconceptions and limitations of finite sense should change, be broken and so, disappearing, leave Truth nearer, clearer, dearer than before to the heart and consciousness of humanity.

All that is true and of God, will remain. It can never be destroyed, but new unfoldings of the Infinite are ever in the line of light and progress. We, in this age, like Paul, in his day, are advancing in the light of a new era through a most important epoch of the world's history.

We are commissioned, as truly as he was, to declare and teach a new revelation and "knowledge of the mystery of Christ" and of "Godliness."

Science dispels mystery by removing ignorance and misconception regarding that which was always true, but not rightly apprehended in human consciousness.

The new statement of Truth comes not to destroy, but to fulfil every jot and tittle of the law and to fill full of significance and power all the "glad tidings" of "the glorious gospel of Jesus Christ," in both the letter and the spirit.

Better the understanding to heal the slightest malady strictly on the basis of God as the Principle of Science, than all the material knowledge of the world.

Tennyson wrote :

"Flower, in the crannied wall,
I pluck you out of the crannies.
I hold you here, root and all in my hand,
Little flower; but if I could understand
What you are, root and all, and all in all,
I should know what God and man is."

The Christian Scientist has plucked his flower from the crannied wall of material knowledge when he takes up any smallest seedling of thought and refutes the sense testimony about it, "root and all" and he can tell "what God and man is."

THE MIRROR OF LIFE.

"Do you wish for kindness? Be kind;
Do you ask for truth? Be true,
What you give of yourself, you find;
Your world is a reflex of you.

For life is a mirror. You smile,
And a smile is your sure return,
Bear hate in your heart, and erewhile
All your world with hatred will burn.

Set love against love. Every deed
Shall armed as a fate, recoil;
You shall gather your fruit from the seed
That you cast yourself in the soil.

Each act is a separate link
In the chain of your weal or your woe;
Cups you offer another to drink
The taste of their dregs ye shall know." — *Selected.*

GOD INCORPOREAL.

GEN. ERASTUS N. BATES.

IT is not my province to discuss the question as to whether God is, but rather to say something of *what* he is. Nearly all men believe in God. At least they believe in a being, or power, or force, which they call God. But who God is, or what he is, or where he is, or how he creates and governs all things, or whether he is personal, or impersonal, corporeal, or incorporeal, seem to be questions upon which there is a great diversity of opinion, and but little clear understanding.

Probably the majority of religious people would say that God is personal, without any definite opinion as to what personality, as applied to God means. The great want of the world to-day is, as it has ever been, "to know him whom to know aright, is life eternal." Without this knowledge we know nothing aright. Without this knowledge we walk in darkness, and see no light. Without this knowledge the whole head is sick, and the whole heart is faint. Man knows nothing of himself without this knowledge, for he is made in the image and likeness of God, and if he does not know him, how can he know his image and likeness?

"Who by searching can find out God"? Many think that man is finite, and upon the earth, while God is infinite, and in Heaven, and that man can know nothing of the Infinite One. Is this so? Is God our Father, and are we commanded to be "perfect as our Father which is in heaven is perfect," and are we so made that we cannot know him? Then are we in a pitiable condition indeed. Then must we continue to walk in darkness, and see no light. But no eye hath seen him, no hand hath handled him, no material sense has ever, or can ever, give us any intimation of the character, or attributes, or substance, of the Infinite One. The material senses tell us nothing of natural science, so-called, except the material phenomena. If we are confined to these senses, we are as ignorant of true science, as we are of God. Natural science tells us that the sun gives light, and heat, and that it will rise at such an hour, and minute, to-morrow. This knowledge is obtained by material observation only. Light and

heat and the movement of the sun obey a certain law. Law is formed by, and manifests intelligence. The sun as matter, can make no law to govern its action. Matter as matter, can make no law. Matter is dead, lifeless, senseless, inert. We are told that attraction of gravitation, and cohesion, are properties of matter. Metal has no power, or property, by which it can cause one particle to adhere to another particle, and one atom to adhere to another atom, giving it form, consistency, and strength. That such a law exists no one will deny, though we cannot see it, nor take cognizance of it, by any material sense.

Thus we learn of God, not by any material sense, but by spiritual sense; not that we can know all of him. If we could know all of God we would be equal to him in knowledge. Spiritual sense alone, is, and must be our guide. Human intellect, and the philosophy of mortal man, have exhausted themselves in vain and futile attempts to fathom the mysteries of the Infinite. Christian Science, as the words imply, means the knowledge of Christ, or the knowledge of what Jesus taught. This Science, in itself considered is nothing new. It is as old, and changeless, as God himself, "Who is the same yesterday, to-day, and forever." But interpreted as it is, by SCIENCE AND HEALTH, we are led along step, by step, toward, and into, the knowledge of him, "in whom we live, and move, and have our being."

It gives us new understanding, and a clearer light of the Scriptures, upon which all Scientists rest, and enables us to apprehend the meaning of, and apply to ourselves, the words of Jesus, who "Spake as never man spake," and "brought life and immortality to light." SCIENCE AND HEALTH comes to us as the key to unlock the mysteries of the word, which has been, to a great extent, at least, "Hidden from the foundation of the world." As Scientists, we receive the SCRIPTURES as the word of God, and gladly say, that, "In the beginning, he created the heavens, and the earth." That "all things were made by him; and without him was not anything made, that was made." Christian Science strongly maintains that "God is incorporeal." If God is God, he must be uncreated, self-existent. Our deepest intuitions demand this, and will be satisfied with nothing less. If he was created, and not self-existent, there must have been a Creator before him. He must be the only Creator, else he could not be supreme, as he must be, to be God. We could not give our love, and homage, and worship, to anything less. Matter creates nothing. Mind is

the only Creator. Mind is immaterial. It cannot be confined, or limited by time, or space, it cannot be put into form, or shape, any more than adhesion, or cohesion, can be.

God, in order to be God, must be omnipotent. In order to be omnipotent, he must be omniscient, for if there was anything, anywhere, which he did not know, there must have been another power, another Creator, of which he knew nothing, and which he could not control. Not only must he be omnipotent, and omniscient, but he must also be omnipresent. If God is material, he must have a body, a material locality, and habitation. Limitations must apply to him. He must be subject to change, decay, and death. He could not be omnipresent, unless indeed his body filled Infinite space, which is impossible. When in one part of the universe, his presence might be greatly needed in some other, remote place, in his dominion. If in distress and need of infinite aid, we sincerely, and earnestly, sought this aid in prayer, and no response came, how could we know where he was, or that he heard us? In such a case, the advice of Elijah to the four hundred prophets of Baal, would seem to be pertinent, and proper. He is and must be "a very present help in trouble." If there was any place, not larger than this room where he was not, he could not be God. Wherever there is a human being longing for Truth and Love, there must God be found. Were he excluded from some little nook, you my brother or you my sister, might be found pleading in vain, for help. "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven thou art there: If I make my bed in hell, behold thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me." God in order to be God must be eternal. All of him, must be eternal. Materiality passes away and is gone, and the place thereof shall know it no more forever. If God be material, we are without hope and without God in the world. The Bible says that God is a spirit; this passage, literally translated, would read Spirit is God, or Spirit is the God. We might just as well say God is God, as to say God is Spirit, unless we know what Spirit means. What then is Spirit? To us spirit may mean activity, power, energy. *Pneuma*, the word which we translate spirit, originally meant wind, air. At last, and with us, it has so lost its original signification that when we speak the word Spirit, we never think of its original meaning. It is easy

for us to see how, in the mind of the Greeks, the word came to mean God. Wind, or air, has much which would call to the mind of the thoughtful Greek, his idea of God. As it moved in the whirlwind, or the tornado, with resistless force, the Almighty power of God came to his mind. Air could not be bottled up, nor confined, nor compressed into form, or shape. Neither could God. Air was their vital breath. They could not live without air. Thus wind became the reminder and expression of God, and at last, signified only God. God is Spirit, not materiality. "The wind bloweth where it listeth, thou hearest the sound thereof, but canst not tell whence it cometh, nor whither it goeth. So is every one which is born of the Spirit." "In him was life, and the life was the light of men. That was the true light which lighteth every man that cometh into the world."

The Scripture says that life was in him, that life was the light of men. This can only mean, that it is divine intelligence, that lighteth every man which cometh into the world. So the life of every man, comes from God. Life is not man-made, it is immaterial. It is self-existent. It is Intelligence. It is Mind. It is God, and God is the only Life, the only Mind. In vain has mortal man labored long, and taxed his highest ingenuity, to discover the secret place of life. He has traced it, as he thought, in his research, from cell to cell, and as he supposed that he was just ready to solve the mystery, it has eluded his skill, and he was no wiser than before. Faithfully has he striven in his laboratory, by night, and by day, to originate, if but the smallest germ of life, but no germ has appeared.

Nothing short of intelligent, infinite personality, could conceive of, much less, form and control the universe. Not all the mortal mind musicians that ever lived, combined into one, could have originated the principle of harmony. All the mathematicians of earth, could never have formed the law of mathematics.

Principle is the Infinite, active, intelligence of the one Infinite personality. Principle is Love, Love all-embracing, all-inclusive, in which no child of the Father is unknown, and no child is forgotten, for God knows his own ideas.

NOTICE.

ALL contributions for the Church Building Fund should be sent to Stephen A. Chase, treasurer, Box 136, Fall River, Mass.

IMMORTALS AND MORTALS.

REV. A. M. KNOTT.

IN that Book which is held by millions to contain the oracles of God, the question is asked, "What is man, that Thou art mindful of him?" The answer is given in the ascending scale, and beginning with man as, "a little lower than the angels," finally points to him in triumph as the representative of Divine power and authority.

It needs not to be argued, that this question ranks first in importance of all that can be asked, for while art, science, and philosophy, are of interest to some, there is but one study of universal interest, and that is man.

If it be true that knowledge is power, we can hardly lose anything in reviewing the statements of those of whom it might be justly said, that truth was their passion; let us only beware of that thought which in the name of this service, spends years of toil :

" Hoping amidst the dust of books to find her,
Content at last for guerdon of their toil,
With the cast mantle she hath left behind her."

Let us consider that universally accepted belief, viz: the duality of man's nature.

All through the Bible we find statements concerning man, which do not seem to agree, but which appear to contradict each other.

Not alone in our sacred writings is this apparent discrepancy to be found, but similar testimony comes from other sources. Shakspeare says of one specimen of the genus Homo :

" His dearest friend, or bitterest foe, best angel or worst devil."

Let us begin with the thought of the mortal, and the question presents itself, How is he to be studied? Experience replies, From the testimony given by the five senses, and yet such knowledge is at best only relative, and can never reveal the absolute facts of Being, still this knowledge is eagerly sought after as of primary importance, and necessary to man's advancement and happiness.

One of the great poets has said of the coming into this existence that, "Our birth is but a sleep, and a forgetting."

We are told also in the Bible that, "man that is born of a woman, is of few days and full of trouble. He cometh forth like a flower and is cut down; he fleeth also as a shadow, and continueth not."

One might go on adding to this testimony almost *ad infinitum*. This mortal and material life begins in helplessness and utter dependence on others. With physical growth comes a sense of pleasure, purely physical, which is always held in check by a sense of pain. So real does this seem, that many doubt whether we could be conscious of the one without the other; nay, certain schools of philosophy have affirmed that pleasure is merely the relief experienced by the cessation of pain.

Lest any think this too dismal a view of mortal existence, we should do well to remember that the most crowded of the learned professions exists for the purpose of making it endurable, and the many institutions which are to be found all over the world, hospitals, asylums and sanitariums, as well as the hopeless sufferers outside of these, go to show that the best efforts of thousands of well-trained, and well-meaning persons, accomplish no more than this. Even if we drop for a moment, the thought of liability to serious illness, what do we find? Even this, the greater in bondage to the lesser, that is, the mind subject to the body. To use Paul's words, "The good that I would I do not, and the evil that I would not, that I do," and, "O wretched man that I am, who shall deliver me from the body of this death?" This, be it observed, relates only to the physical. When we come to the moral, the idea of freedom is declared and felt to be impossible of realization. (Here let it be distinctly understood, that the material or mortal only is alluded to). I will quote from the Westminster Confession of Faith: "No mere man since the fall, is able to keep the commandments of God, but doth daily break them, in thought, word and deed."

Sir William Hamilton says that, "should physiology ever succeed in reducing the facts of intelligence to phenomena of matter, philosophy would be subverted in the subversion of its three great objects,—God, Free Will and Immortality."

Mortal man then, is by his own confession, a prisoner in a house of clay, struggling to realize something, he knows not what; the seemingly helpless victim of sickness, sin, and sometimes

unmerited misfortune. And what is the ultimate of all this? Death as the only doorway to the unknown immortality. Then surely it might seem that all would eagerly seek this door; but no, strange as it may appear, and although this is acknowledged to be the only certainty, all seek to avoid it as long as possible, for mortal man as such, is incapable of seeing any light, save the *ignis fatuis* of hopes that perish, and theories that cannot be proved. But it all ends as it began. Longfellow says:

"The battle of our life is brief,
The alarm, the struggle, the relief,
Then sleep we side by side."

And is this man? we ask, and pause for a reply. Nature as we know her has no answer; human reason says I know no other; but above the discords of the senses, Divine Science lifts up its voice as the sound of many waters, and in the name of Almighty God declares that this is not man; and revelation coincides and affirms, that man is the image and likeness of God.

Nothing is so astonishing as the belief in the inevitableness of mortality, when revelation so clearly points to immortality as man's true state. Paul says, "Christ hath abolished death, and brought life and immortality to light."

At the present time as never before, the demand is made that human rights be recognized, and at this fateful hour is seen descending from Heaven, the luminous charter of universal liberty and right, re-investing man with his God-given birthright. Of this charter, mortals must be in possession ere they can hope to overcome the evils which seem so real to them. It is only as individuals grasp the thought of their immortality, that anything of value to themselves or the world can be accomplished. Without this, there is no real freedom, nor any wide range for the exercise of man's energy.

And where are we to read the history of the immortals many will ask? Some may answer, O the old Greeks have sung of them, and their sculptors and painters have attempted to delineate their forms. But in the Bible we find the true record of their achievements, and in SCIENCE AND HEALTH, the key, by which we can read, and understand, and finally walk with them, and more, put on their very nature.

In Genesis 1: 27 we read,— "And God said, let us make man

in our image, after our likeness, and let them have dominion over the fish of the sea, and over the fowl of the air, . . . and over every creeping thing, that creepeth upon the earth."

Looking down through the vista of the ages as seen in revelation, we catch glimpses of these immortal beings walking the earth in power. Enoch, Moses, Elias, then Jesus, and a glorious company of apostles. The seeming forces of nature bend in obedience to their word. In their august presence, sin is dispelled, sickness gives place to health, bondage to freedom, and death itself vanishes at the revelation of God as the life of man and man as the reflection of God.

But some say,—this was the Son of God. Aye truly, but he never claimed aught for himself that he did not claim for all who were ready to accept his teachings. In First John, 3: 2, 3, we read,—“Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure.”

Overwhelming testimony, is it not? As to the reality of immortal existence, sure proof that the laws of immortal being are universal in their range and supersede all else. Of the environment of immortals we read much in the Bible, especially in John's Apocalyptic vision. We do not think for a moment of this environment either in time or place. It is the “kingdom within,” and also without, for what is held in thought, is bound by changeless law, to come forth and externalize itself. We are told by John that, “God Himself shall be with them, and be their God.” That is enough, and for those who have eyes to see, the only hope of the world. God, the Divine Principle and Intelligence, recognized as governing all in perfect harmony.

The immortals, or children of God, have the Divine law written upon their hearts in their very nature. “The former things,” have indeed passed away. Injustice, tyranny, oppression, luxury and poverty alike, sin, sickness and death, belong to the buried past. “His servant shall serve him,” and in this service shall find the secret of life. Deity is enthroned within, and from this Holy of Holies, comes forth that Light which is the source of absolute justice, and the heart of it is Love,—the activity of it, the power which Jesus wielded, and which nothing can withstand.

ANNUAL CHURCH MEETING.

THE first annual meeting of the Mother church held in Chickering Hall, Boston, Oct. 3, was well attended. Representatives from many cities in other states and Canada were present. The opening exercises began with singing a hymn from the *Christian Science Hymnal* selection No. 161, written by the Rev. Mary B. G. Eddy. The president, Dr. E. J. Foster Eddy, then read selections from the SCRIPTURES and SCIENCE AND HEALTH, which was followed by the Lord's Prayer with its spiritual interpretation as given in SCIENCE AND HEALTH. Dr. Eddy made a brief address of welcome, and said in substance: We are glad to see so many here this afternoon and note the numbers from a distance. Although not all of our members are here in person, we know in Christian Science it is not absolutely necessary that they should be present bodily in order to be present with us in "spirit and in truth." He urged upon all present the great necessity of conforming our lives to that of the Christ, and bringing out in demonstration to the world the power of this life by dwelling together in harmony and peace, and loving each other, and in healing sickness and casting out error. The world needs this manifestation of divine Love to prove the substantiality and practicability of the Truth we teach, to enable them to see the "better way" and come to it. Christian Science, as taught in SCIENCE AND HEALTH, opens the way for every earnest seeker of Truth to understand Jesus' teachings and obey the Divine command. We have come to the time where all should listen to the voice of Love and hearing it, we should follow implicitly whether we understand or not and the way will be made plain.

Mrs. Mary F. Eastaman gave the report of the financial condition of the church from Oct. 2, 1892 to Oct. 2, 1893.

Total receipts	\$4,220.91
Total expenses	3,002.51
Balance on hand	\$1,218.40

The clerk of the church said, that since the meeting in which the church was formed, there have been held seven special and four

quarterly meetings. It is in the records of the doings of those meetings that the history of the church is contained, but its doings could not be profitably set forth in a report of this kind. The membership to this date is 1,502. The officers for the ensuing year are: President, Dr. E. J. Foster Eddy, Clerk, William B. Johnson, Treasurer, Mrs. Mary F. Eastaman. Stephen A. Chase, of Fall River, Mass., treasurer of the building fund reported that he now has in his hands \$42,542.74. Relative to the Church, brother Chase said that the deed calls for a building costing not less than \$50,000, but to erect such an edifice on the land — which has been twice given for that purpose, and secured to us at a great cost of money, time, and labor to our beloved Teacher — as will, in some measure, honor the gift and creditably represent the Cause it is designed to symbolize, the cost will considerably exceed that sum; but he felt sure that every dollar needed would be cheerfully given. Ira O. Knapp said the directors have the plans for the church, estimates for building it are being received and the preliminary work is being done.

The following resolutions proposed by Rev. D. A. Easton were unanimously adopted by a rising vote:

Resolved, that at this first annual meeting of "The First Church of Christ, Scientist," Boston, Mass., we wish to express our feeling of profound gratitude to our beloved Leader and Teacher, Rev. Mary B. G. Eddy, for her munificent gift to the Church of a building lot on which to erect a Church edifice.

Resolved, that the clerk of the Church be instructed to send to Mrs. Eddy a copy of this resolution.

The reports from the field were in substance as follows:

Everywhere the Cause is advancing. The healing and reforming power of Truth is awakening a deep interest in it wherever Christian Scientists are faithfully working. In some places where opposition was manifested, the people have changed their thought and are becoming more or less interested in our beloved work, and some of the bitterest opponents have become advocates of Christian Science. Many testimonials were given relative to the wonderful work being done by the reading of our text-book *SCIENCE AND HEALTH*. To the statement that has been made, that Christian Science is all contained in the *BIBLE* and one need not have *SCIENCE AND HEALTH* to get a knowledge of it, the question was asked, Why is it that in churches where the *BIBLE* is read, and *SCIENCE AND HEALTH* is not, the signs do not appear that

Jesus said should follow them that believe, referred to in Mark xvi. 17, 18? A good deal was said in favor of the study of the Bible lessons. The good of the references to SCIENCE AND HEALTH in the *Christian Science Quarterly*, cannot be estimated; they are leading members of the old churches to see that the inspired SCRIPTURES and SCIENCE AND HEALTH are in perfect agreement, and that Christian Science is Christianity, and by this help they are able to see the meaning of the BIBLE as never before. It was said by one speaker, If a Christian Scientist tries to conduct a BIBLE service and fails to have the references in SCIENCE AND HEALTH read in the class he makes a grave mistake because he cannot bring out the spiritual sense of the SCRIPTURE without the "Key." Another speaker thanked the Bible committee for their labor in preparing the lessons, and wished to express her gratitude to our Teacher for her permission to use SCIENCE AND HEALTH in the study of them. The closing remarks were made by Dr. Eddy, in which he likened the Mother church and local churches to the trunk and branches of a tree.

The trunk of the tree sends its roots into the ground and as it grows in size and strength it sends out its branches, which bud and so blossom and cover the tree with fragrance and beauty that they nearly obscure the trunk that sustains them. But from the beauty of the blossoms comes the ripening fruit, which falls in profusion all around the trunk of the tree. So may the Mother Church ever be strong in all its members, that the branches may bear much fruit and we may all glorify God.

After singing selection 163,—another hymn written by Mrs. Eddy, the meeting adjourned. At the close of the meeting about \$500 were subscribed to the building fund.—W. B. JOHNSON, *Clerk*.

OUTWARDLY thou mayest be doing the work of thy calling; inwardly, if thou commend thy work to God, thou mayest be with Him in the third Heaven.—E. B. PUSEY.

NOTICE.

THE members of the National Christian Scientist Association are requested to send their dues to the Association from May 27, 1890 to May 27, 1893 to WILLIAM B. JOHNSON, *Secretary*, 41 G St., South Boston.

NOTES FROM THE FIELD.

I AM only a child in Christian Science, but all the world could not buy from me what I have already learned from studying SCIENCE AND HEALTH. My health had been very poor indeed, and finally I was forced to give up business. After trying several physicians and using many material remedies, I was brought to the knowledge of Christian Science.

"God moves in a mysterious way his wonders to perform," and it was in a strange way that I was led to a knowledge of Truth. I was away from home seeking health but finding no relief, when a young man, a student of Christian Science, told me some of the blessed Truths.

This was three months ago. I was advised to call upon a Scientist of Brooklyn. I knew nothing whatever of the lady upon whom I called but I felt confident that if she was seeking to relieve human suffering in the name of Jesus Christ, and according to Divine Principle, I certainly could receive no harm from going to see her. I went with my heart full of faith and I have been wonderfully blessed. I bought SCIENCE AND HEALTH and it has been my constant companion ever since.

For some years past I had been dissatisfied with my religion. I had been brought up in the Church, but my religion did not do me any good in time of trouble and sickness. I would read in my BIBLE of the wonderful cures that Jesus and his disciples performed, and I could find no statement that this power should cease at a certain time, or that it was intended only for a certain chosen few; but to the contrary Jesus says, "God is no respecter of persons," and he says "these signs shall follow them that believe, they shall lay hands on the sick and they shall recover, etc."

Now, this was what I was seeking — for surely I did believe — but neither minister nor doctor could give me any help on this question. They all said the age of miracles had passed. I thank God that there are some who believe in the power of God to save not only from sin, but also from sickness. I have received such wonderful help from the teachings of Christian Science, that I feel like proclaiming to all suffering ones to come to the

river of Life and partake freely. Jesus said, "freely ye have received, freely give." I trust I may encourage some suffering one to come to the knowledge that God is the same to-day as in the beginning and the same understanding will heal to-day just as it did eighteen hundred years ago.

If we believe, and have faith we can be disciples of our Lord Jesus Christ with the same power that Peter and Paul had. Neither the Apostles, nor Jesus himself, claimed anything for themselves; they attributed the power to God. This power is just the same to-day, and, according to the Bible, if we believe we must bear witness to the Truth by our works and with "signs following."

Let us increase our faith and come boldly to the throne of grace and accept the rich blessings which our Father is ready and willing to give us. Jesus said, "If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him." Does this sound as though the gift of healing was intended for only a few chosen persons? Jesus also said, "Whosoever will, let him take of the water of life freely." "Whosoever!" That means me and any one else that wishes to come. — CHARLES ROCKWELL, MOUNT VERNON, N. Y.

As we are all ideas of the one Mind, children of the one Father, it is but natural that as we are awakening from the counterfeit to a consciousness of the reality of Being there should be a strong family resemblance in our thought, conversation and experience. To one who has read the JOURNAL for several years, probably these "Notes" all seem about the same. I am assured, however, that these simple, first experiences are of real benefit to beginners in Christian Science, and I understand that it must be so.

When we first begin demonstrating, our success is so often such a sweet and glad surprise, we can scarcely credit it. To know that others have similar experiences and feelings, reassures our timidity, and gives us confidence that we are in the right way.

I have dwelt for several years far from the centers of civilization, which, perhaps, will partially excuse my ignorance of Christian Science up to a few months ago, when, by seeming accident, SCIENCE AND HEALTH was thrown in my way. I read it with

the greatest interest, but its meaning seemed so strange and wonderful, I dared not trust my own interpretation of it. I was so deeply impressed by it that I could think of nothing else, and finally determined to go to a Christian Science Institute (a thousand miles away) and find out "all about it."

I went. I took a course of class instruction. I did not find out "all about it," but I did learn enough to convince me that it is "the greatest thing in the world," and to feel more than repaid for the time and the journey taken in its search.

Brought up in the strictest religious teaching; always intensely longing to believe, but never able to understand the old vague, mysterious definitions and doctrines, imagine what it is to me, to come into the scientific knowledge of God! To know that I do "live, and move, and have my being in Him," and that if I acknowledge, Him, He does direct my paths.

After the quiet of my own home the crowded, noisy, business streets, made me very tired and nervous, until I learned to say and know: "God is All. There is nothing here to tire or disturb me." Then, I seemed to be shut away from the hurrying crowd, the noise grew dim, and I walked calmly on, as though shielded by an invisible presence. The first time this occurred, I was so awed, as to be almost frightened, but on its recurrence, joyfully assured myself: "In the shadow of his hand hath he hid me."

As the weeks go on, I find myself helped in so many ways, that I feel I am daily proving, that "His yoke is easy and his burden is light." Being naturally skeptical, it is a wonderful comfort to me, to have a religion that I can prove!

I am told that many persons who receive no instruction, are healed themselves, and enabled to heal others, simply through the reading of SCIENCE AND HEALTH.

For myself, I did not seem to be able to correctly comprehend Christian Science without the aid of a teacher. The inflection, or emphasis on a spoken word, often brings to me in a moment, the full meaning of a subject, while I may go on for days reading, and never get the full meaning, without the spoken word. So, also, a letter to me personally, from my teacher, helps me much more than the same thoughts addressed to another individual. Being written for me, they seem a reply, to fit me, as they do not when given in a general way.— MRS. A. A. A., ALBUQUERQUE, NEW MEXICO.

A FEW years ago I was very sick with various ills. At one time I was told that I could not live. I employed many physicians but they only gave me temporary relief.

I was expecting, and dreading the visit of another to whom we had written to come from Boston, when a Christian Scientist called. She talked to me, and gave me a tract to read, and said I could be helped.

I thought if there was a way to get well without medicine, I wanted to get well that way, for I had lost all faith in it.

"Man's extremity is God's opportunity," and he opened the way. I sent for a Scientist to come; I soon began to gain, and to my great joy, in a few weeks I was healed.

With the healing came a great spiritual blessing which filled me with joy and peace.

I went to the Baptist church of which I was a member, and there testified to God's healing power. I soon secured SCIENCE AND HEALTH, which I read with eagerness.

I met with the usual opposition from church and friends, some of them telling me that it was the work of the devil, but I knew the devil could not do such a blessed work as that.

Later on I asked for a letter of dismissal from the Baptist church. After some delay I received a letter of commendation, and united with the Mother Church in Boston.

Some of my neighbors were also healed, and we commenced the study of the Bible lessons in my home, Mrs. C—— coming every week to teach us from the *Christian Science Quarterly*.

I have had some good demonstrations of healing in my family, and among my neighbors. I have recently been through a class, and hope to be able to do better work for God.— MRS. S. L. WARE, HUDSON, MASS.

I WAS healed two years ago. I wrote to Boston for treatment, although my case was pronounced hopeless.

I then began to study Christian Science. I imbibed somewhat of the letter of SCIENCE AND HEALTH, but until a few months ago knew but little of the Spirit.

I fully realize that we may repeat the letter, but unless we live the life of Love, we are "as sounding brass, or a tinkling cymbal."— EMMA L. STOWE.

EDITOR'S TABLE.

THE Parliament of Religions has come and gone. It has become a part of the history of the World's Fair, and the World's Fair will soon have become a part of the history of the world.

The participation of Christian Science in the Religious Congresses has also taken its place in that history. In many respects our convention and appearance before the Parliament were helpful and encouraging.

What will be the ultimate of our participation remains to be seen. It depends largely upon the Scientists themselves.

If the Scientists have been quickened by this renewing; if they shall increase their watchfulness and prayerfulness, looking out from their tents with keener eye and more alert purpose; if they shall not rest on the laurels of supposed victory and go to sleep on their picket posts, but shall the more fully realize that only vigilance, humility, and intense consecration to our Cause will keep us in the line of action and enable us to win the final victory over sin, then our demonstration there will not have been in vain.

The calling of a Religious Parliament was a unique thought from every point of view. That all the religions, sects, and denominations in the world should assemble on a common footing, and from the same platform, should announce their peculiar views, doctrines and tenets, was a conception possible, as we believe, only to this age. We doubt if there ever before was a period of the world's history when such an achievement could have been accomplished.

As announced in its Preliminary Publication or Prospectus, its purpose was "to unite all Religion against irreligion; to make the Golden Rule the basis of this union; to present to the world in the Religious Congresses, to be held in connection with the Columbian Exposition of 1893, the substantial unity of many religions in the good deeds of the Religious life" etc.

Surely no higher aim could actuate the purpose of men than to establish the Golden Rule as a living fact in human affairs. The immortal saying of the great Master, "Therefore whatso-

ever things ye would that men should do unto you, do ye even so to them: for this is the law and the prophets," constitutes the basis of the Golden Rule. In so far as the Religious Congresses shall contribute toward this end; in so far as their effects shall be the inculcation of this teaching in the hearts of individuals and of nations alike, and in so far as it shall be made the rule of conduct in the Church and out of it, entering into all departments and channels of human conduct, the work of the Congresses will be blessed of God and will bear beneficent fruit.

The Golden Rule has been too much regarded as a merely beautiful sentiment, a pleasant saying. We have been wont to associate it largely with children, and have endeavored to impress upon their minds the thought that they would be much happier in their relations to each other in play and otherwise, if they would observe this rule. This is well as far as it goes. There cannot be too much of this sort of teaching to the children. But it will be well also for the grown folks to take this rule and make it the study and fact of their lives. Had it been received into human consciousness when uttered by the Teacher and practically applied in human action, since then, the world would long since have been evangelized, and there would have been no need of a universal Congress or Parliament of Religions, whose chief aim was the establishment of this sentiment among men.

This saying of the Master's was one of those wonderful sayings which are infinite in their meaning. It is of universal import. No matter how much men may differ touching the birth, life and death of him who said it, they cannot dispute the mighty truth of what he said. They cannot deny but that if the saying were the rule of conduct of the world to-day, the Millennium would be here, the Kingdom of Heaven would have come, and the Lord's Prayer would have been actuality rather than formality and theory. "Thy Kingdom come, thy will be done in earth as it is in Heaven," would long since have ceased to be a prayer, but that for which the Master prayed would have been accomplished.

We cannot, with the finite senses, comprehend what would have been the condition of the world to-day, had men done unto others as they would wish to have them do unto them. It is of national as well as individual application. Had it been observed wars and rumors of war would be unknown. Nations would

long since have beaten their "swords into ploughshares, and their spears into pruninghooks; nation would not lift up sword against nation, neither would they learn war any more." With the cessation of war all its dire consequences would have ceased. Human selfishness, the source of all human woes, would have been put asunder. The incentive to war would no longer have existed. There would have been no cause for panics, riots, insurrections, uprisings. Inducement to crime would not exist, and crime would be unknown. Oppression, and the encroachments of organized wealth would not, could not, exist under such conditions. Equal and exact justice to all men, would have been the measure; the principles of the American Declaration of Independence would have been carried out in human affairs, and government would have obtained on a divine instead of a human basis. The reign of universal harmony (which is Heaven) would have been inaugurated, and all men would have been free indeed, for they would have attained to the freedom of spiritual liberty.

It was fitting then, that in this Columbian year, the nations of the earth should assemble in grand ecumenical council to re-emphasize the teaching of Jesus, and consider of the necessity for a deeper purpose and higher aim along the line of brotherly love, of "peace on earth and good will toward men," of a doing unto others as they would be done by, which should be all-inclusive in its practical operation.

To Christian Scientists the underlying motive of the Congresses is fraught with a peculiar interest. They have been taught to observe the Golden Rule in a special sense. No one can be a Christian Scientist in fact and in deed who fails to strictly observe this rule. He must indeed make it the vital fact of his existence. To him it means much more than mere external observance, much more than the ordinary relations of man to man. It means the love of neighbor from the Christ-established standpoint. It means the preaching of the Gospel to the poor and the healing of the sick,—the sin-sick as well as the body-sick. It means the seeking first the Kingdom of Heaven, the sacrificing of all the fleshly, carnal desires to spiritual ends, the looking away from the unreal and temporal to the real and eternal,—yea, it means the leaving all and following the Christ-Truth of which Jesus was the demonstrator and exemplifier here on earth. Every true Scientist must and will declare in deed and in word that the strict observance of the Golden Rule is a vital

necessity to consistent Christian life, for they remember always that Jesus himself said: "*for this is the law and the prophets.*"

It is particularly gratifying, therefore, to all Christian Scientists that the authorities of the Religious Congresses, at the very outset, adopted as their central idea, as the heart and soul of their movement, that sweeping precept which is at once the centre and circumference of Christianity.

THE grounds of the World's Fair present an enlivening scene. It is apparently the world in epitome. The buildings are singularly magnificent in design and have all the appearance of architectural beauty pertaining to structures which are built with reference to permanence. Indeed they *appear* to be as permanent as other buildings.

In a short time, however, they will be torn down, and the present scenes of life and activity and gaiety will be transformed into scenes of comparative desolation. From this we may learn the lesson of the temporal and fleeting character of all material building. It will pass away and all will be desolate.

THE Christian Science exhibit of literature was an attractive feature of the Fair. Especially so to Scientists. It must be that an excellent work is being done through the exhibit and its faithful attendants.

For a time about 100 *Journals* were distributed per day. Later they increased to about 200, and during the past few days they have greatly exceeded that number. A few days since 800 were distributed in one day.

An excellent picture, in crayon, of our Leader occupies a conspicuous place in the exhibit, and constitutes its chief adornment.

ALL Scientists, churches, and reading rooms desiring Bibles for holiday gifts, or other purposes, will do well to read the notice of the Publisher,—in the Publisher's Department,—of the stock he has on hand, and the prices at which he can sell, and correspond with him. The History of the Religious Congresses by the Rev. Dr. Barrows, for which a number of Scientists have subscribed, has been reduced from \$10.00 to \$7.50 and from \$7.50 to \$5.00.

We have a few Limp Bible paper, gilt edge round corners, not Divinity circuit, S. & H. 58th ed. we will sell for \$3.93 postpaid.

E. J. FOSTER EDDY.

PUBLISHER'S DEPARTMENT.

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.

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.

THE HYMNAL is of some 225 pages, and bound in two styles — cloth, and leather finish. Prices are,

Cloth,	per copy, prepaid	. . . . .	\$1.15 each.
Cloth,	per dozen	. . . . .	9.00
Cloth,	per half dozen	. . . . .	5.00
Leather finish,	per copy, prepaid	. . . . .	1.40 each.
Leather finish,	per dozen	. . . . .	12.00
Leather finish,	per half dozen	. . . . .	6.50

OUR advertising columns close *promptly* on the 10th of each month. Changes for cards, church notices, etc., received after such date, go over until the following month.

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.

Copies when ordered for sale are furnished at \$1.80 per dozen.

These rates apply only to orders of not less than *one dozen copies*, of any *one month*.

WE have a large stock of fine Bibles, ranging in prices from twenty cents to twenty dollars. These Bibles will be sold at Publishers' prices, postage prepaid. We also make the following discounts: when ordering in assorted lots amounting to \$25 or more to one address, 15 per cent.; \$50 or more to one address, 20 per cent.; \$100 or more to one address, 25 per cent. Send for Descriptive Catalogue with prices.

CHRISTIAN SCIENCE JOURNAL.

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

VOL. XI.

DECEMBER, 1893.

No. 9.

SCIENTIFIC THEOLOGY.

REV. JOHN FREEMAN LINSOTT.

CHRISTIANITY as Christian Science, is not one of a number of religious systems of the world that was founded by a Confucius, a Buddha, a Mohammed, a Moses or by Jesus. It is a universal religion, with a universal Principle, and capable of a universal practice. Its origin is God, Infinite Mind. Infinite Mind is expressed in the Christ. The Christ was never born. The Christ was manifest through the human Jesus. The fulness of the God-head dwelt in him bodily. The entity and individuality of Jesus as a spiritual being was forever preserved in the Christ. This makes Jesus the pattern for a true humanhood. He was, as Christ Jesus, a manifestation of God. He knew Mind was God. This makes His teaching a study of the Mind that was in Christ Jesus. The Mind that was in Christ Jesus is the Divine Science of Mind, God and his Christ. All that humanity will ever know of Truth they will know as Jesus knew it, by demonstration, revelation or reflection from the infinite Mind. The human body of Jesus reflected nothing. His individuality was a reflection of infinite Intelligence. This made Him a teacher sent from

Copyrighted, 1893, by National Christian Scientists Association.

God. His message was from God, and His message was his Theology. His theology was God's Science, and was intended to antidote all human theologies. The study of His teachings is a Science. Webster's definition of science is an extraction from his teachings. He says: "Science is truth ascertained; that which is known." Jesus says, "Ye shall know the truth, and the truth shall make you free." Jesus' words were but wings for God's thoughts to men. His parables were but earthly stories with a heavenly meaning. God had spoken to men in all ages in the degree they could understand through reason and revelation. "Come, let us reason together" saith the Lord, "Though your sins be as scarlet, they shall be like wool." How? By abandoning finite reason and reflecting Infinite understanding.

Let us see the authority of Webster in another definition of science. "Science is a complement of cognitions having in point of form that of logical perfection, and in point of character, that of real truth." Jesus said, "My doctrine is not mine, but his that sent me." He proved his theology true by practical demonstration. Let us see Webster's definition of theology. "Theology is the science of God and his creatures; the science which treats of the existence, character and attributes of God, His law and government, the doctrine we are to believe, and the duty we are to practise."

Our great Master said, "If any man shall do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." Scientific Theology is not from the human Jesus, but from God. It can all be stated in one sermon, but takes eternity in which to completely demonstrate it. The statements of its letter are of the human intellect, but when reason and affection are moved by divine love, the message is from God, and the messenger is sent from God. His theology as set forth in **SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES**, by Rev. Mary B. G. Eddy, discoverer and founder of Christian Science, is being practised by more than one hundred thousand of His loving disciples to-day. They begin with the beam in their

eye, and heal the sick as their first works. Their statements of Truth understood have Spirit and Life in them. It is a great need in the wide world of professions of God-likeness, to do God's works by the power of God's words. Mankind have grown weary of hearing what others think about God. Will any Christian dare say that the Holy Ghost, that moved the heart and the reason of the men who wrote our Scripture, has no power with men who understand its Scientific, spiritual sense to-day? The theology of Jesus is changeless. Christianity as it is known to-day is but a partial answer to that wonderful prayer in the 17th of John. Christian Science is the Science that enables men and women, through the understanding of Divine Science in our Scripture, to preach the Kingdom of God and heal the sick. The responsibility of Christendom to preach the Gospel and heal the sick is the sum of their opportunity. Had all mankind been born as sinless as Jesus, still they must know God's way and demonstrate it as did Jesus, by the same Gospel as did Jesus. God has healed the sick in all ages by the same Spirit, but in no age has the absolute Scientific Theology of his sayings been given to the world until now, as set forth in **SCIENCE AND HEALTH**. Theologians may be slow to learn that God is no respecter of persons or of person's creeds. They all belong to finite sense and hence their variety. If they were all from God, they would be all alike. The highest in our reach toward the Kingdom of God is ever less than the least in the Kingdom of Infinite Mind. The Infinite never knows the finite; the finite never knows the Infinite. They are opposites. As the Infinite appears the finite disappears. God's idea, or man, is perfect now. He is present with each one of us to-day; as our finite sense of man decreases he will increase in our consciousness. Our zealous, loving strife toward the highest and greatest is the upper chamber where Christ eats his passover with his disciples. He comes in at that open door of faith and love, and sups with us and we with him.

Vicarious means the official substitution of one person for another, that a people may be saved. When mortals accept

Truth, through Christ, God's idea, man, and do the works commanded, they will gradually become like him. The old man will die, and the new man will be in his place, and he whose right it is shall reign. This is eating his flesh and drinking his blood and living in him. Sanctification means denial of finite self, and living wholly in a "life hid with Christ in God." It is the whole of the doctrine of wholeness in the Lord who is our model. Holy communion is reflecting the Christ. It is the process of becoming like him by the destruction of the material senses. Baptism is a burial of self in Christ. The reflection of infinite Mind. Paul calls it one faith, one Lord and one Baptism. Election means the acceptance of God's idea instead of our own, which is lost through acceptance of Truth.

Divine purpose can never be stayed. All are candidates and are elected by the law of eternal Life, Truth and Love. Predestination and foreordination are but other terms for what Jesus calls the Father's good pleasure to give us the Kingdom. It is his eternal purpose that we may have a place in the brotherhood of his children. He is no respecter of persons. Many people have hopes for better things than a partial salvation. We feel quite sure they will love and be pleased with everybody they see in his Kingdom. God is omnipresent, omnipotent, omniscient, omniactive to pure thought. Jeremiah said, "Our God is a consuming fire." Jesus said, "God is love." Divine love is the fire prepared for the one evil and his angels, passion, depraved appetite and will, pride, fear, envy, deceit, hatred and revenge. Love consumes them all. Love consumes all unlike his own. This is our death of self and he is our resurrection for we become like Christ. Truth, Love, who baptizes us with fire and the understanding of God unites all in one universal Church triumphant. All mankind were ever in him. Spiritual perception and gentle obedience give us a consciousness of his presence and communion. This consciousness constitutes our membership in this Church. Thus are we elected of God and our name written on the book of Life. This is the one possibility for mankind through

the understanding and practice of the Scientific Theology of Jesus as taught and practised by students of the SCRIPTURES and SCIENCE AND HEALTH. It crowns every man with the love of the Messiah, makes him a theocrat, a God-crowned citizen. It is a practical Christianity. We recognize all that is true, all that is honest, all that is pure in all the world's religions; yet we suggest this most excellent way of demonstrating God's power among men.

The responsibility of right practice is with the students in the Science. Beloved in the Lord, let us at this meeting kill the fatted calf, and destroy pride, envy, hatred and revenge, and move forward and upward to the Mount of Transfiguration in meekness, patience and courage. Day by day strength added to strength by his might, the hour will surely come when we can say as truly as he said, "Father the hour is come," . . . I have glorified thee on the earth: I have finished the work which thou gavest me to do, and now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. . . . Holy Father, keep through thine own name those whom thou has given to me, that they may be one, as we are."

A WORD TO THE WISE.

MARY B. G. EDDY.

WILL all the dear Christian Scientists accept my tender greetings for the forthcoming holidays and grant me this request,—let the present season pass without one gift to me?

Our church edifice must be built in 1894. Take thither thy saintly offerings and lay them in the outstretched hand of God. The object to be won affords ample opportunity for the grandest achievement to which Christian Scientists can direct attention, and feel themselves alone among the stars.

No doubt must intervene between the promise and event; faith and resolve are friends to Truth, seize them, trust the Divine providence, push upward our prayer in stone and God will give the benediction.

PROPHETIC SCRIPTURE.

EDWARD P. BATES.

IN the Eden Allegory it is recorded that the first mortal concept was a belief of innocence and purity. This condition is not enduring, as with the first suggestion of evil, mortals are made aware of their false position. The reversion is decided in its scope. The belief of innocence and purity is dissipated and in its stead is the knowledge that mortals are not the expression of Good in its highest sense, and that mortality is effectually separated from immortality, also that this separation is perpetual. They find that the way of Life is guarded against the approach of any and all error, and by no possibility can error in any form or under any guise find lodgment in Good. If man believed himself to be mortal his condition would be hopeless in that belief. Here follows the first recorded prophecy. The edict of Wisdom against personified evil. "The seed of the woman . . . shall bruise thy head." At the first glance it would seem as though all claims and conditions of error were real and conclusive and that man was held by them, and that there was no way of escape. Yet notwithstanding the broad claim of error as to its power over man, there is given at this very hour the reassurance of the protecting care of Love. The experiences of each of us are similar in a large degree to those above referred to, and we naturally turn to the Scriptures for strength and comfort in the hour of need. We thus learn that with every temptation God has provided a way of escape. We learn to lean on the promises and prophecies as we prove the truth of some of them.

It is in this way that the teachings of prophecy become to us the real things of our very existence. The Scriptures teach largely through prophecy. First, as to what man believes himself to be: Second, as to what he really is. We see a grand illustration of this in the record of Abram. Born

in the belief of mythology, and all of its attendant error, he recognizes the voice of Wisdom, perhaps faintly at first, but by obeying his highest sense of Good, the Voice grows more audible until he finally comprehends the vast difference between the religion of his fathers and the true worship of the one God. As he progresses, prophecy becomes more clear, broad and comprehensive, until he sees but one course before him, which is to separate himself completely from all previous beliefs and surroundings. With each move in the right direction the way becomes clearer and the promises fuller, until he conceives man as the image of God, and that this idea shall multiply and fill the earth. Prophecy teaches that all this shall be accomplished without material methods, and the lesson to Abraham is the lesson to the race. We find further that the hopes of individuals and nations are based on the words of prophecy, although it is frequently taken to describe a future condition rather than the present. Jacob not realizing fully his present salvation, looks for a better condition in the far-off future and knows that there is a Redeemer, and redemption for the people. He speaks of the time when all shall be accomplished as the coming of Shiloh.

The Hebrew Children are in bondage in Egypt, yet the hope in the prophecies has so permeated their every thought that each Hebrew mother believes her male child is born to save the race; this continues until the mother of Moses gives birth to a son who eventually proves the realization of this hope which was born of prophecy. According to the record there were seemingly long periods in Egypt when there was no revelation to the people, but when Moses recognized the Principle of his Being, prophecy flows through him to the people. He becomes the interpreter of the divine message to the world. The message is always higher than the thought of the masses and may not be fully received by them, but where there are a few in a receptive state there is always a messenger with a message.

It is also evident that there were not many prophets in the same age, but he "To whom the arm of the Lord was revealed" stood alone, high in thought and realization above

his fellows, and frequently the period between the departure of one prophet and the appearance of his successor, was long, and is usually described as a period of darkness among the people. One writer speaking of this state of mind says, "There was no seer." To the casual reader there seems to be a wide divergence between the truth revealed through prophecy in the various ages. The highest statements in Truth are not apprehended by nations who are idol worshippers, mythologists, and filled with all forms of error known and unknown to us. To the Hebrew children who are just led out of a state of degradation and servitude, the word comes "thou shalt not;" they were not receptive to the higher statements of Truth, consequently they were not perceived. Moses tried to teach the people a higher sense of God than they had previously conceived, and finally sees that to a prepared people, a fuller consciousness of Truth would be made manifest. He saw that as the beliefs of the flesh were overcome in the nation, the statements of prophecy would be received more fully as the people were prepared to receive them.

The prophetic utterances recorded in the Scriptures must always be consistent when the surroundings are understood, and these must be taken into consideration to be of value to us. Every statement in prophecy must be true, and to fully comprehend this it is evident that the reader must be on substantially the same plane of thought with the prophet to realize the full force of the message. This is perhaps well illustrated in Daniel. We find that Daniel early realized the fact that matter neither gave nor took life; this enabled him to demonstrate first, over food, and afterwards over the ferocity of the lions. While Daniel realized these things for himself, (although living at the court of Babylon under conditions which would seem most unfavorable for spiritual development), there seemed to be no audience to receive the word of revelation. After his many demonstrations over error the word comes to him thus: "For the words are closed up and sealed till the time of the end." In the books of the major and minor prophets there

runs the same general tone, although frequently expressed in different language. There are repeated warnings against idolatry, mythology, and all the isms and superstitions incident thereto. There must be one grand object in view.

Divine Love, through the teaching of prophecy, is constantly drawing man to his primal source. Through the belief of life in matter, man becomes a self worshipper and, instead of looking to God as the only Life, Substance and Intelligence, he looks everywhere else for it. Hence he opens the way for all these various ramifications of evil to enter his thought and be accepted as a substitute for God, also the attending consequences. Love never leaves man. This being the case, prophecy must continue until man finds himself in his right relationship to God. Prophecy teaches that the fundamental step in this turning to Truth, is the overcoming of the five personal senses and their supposed laws. This is taught by all the prophets. Elijah illustrates this in the parting of the waters of the Jordan with his mantle, a physical impossibility according to the evidence of the senses. Isaiah constantly proclaims the necessity of overcoming the evidence of the senses, and affirms that the Christ cannot enter our consciousness until this is consummated. This is repeated in various parts of his writings, and notably so in the first nine verses of the eleventh chapter. According to human belief the statements there made are impossibilities, yet it is plainly shown that all these conditions must be realized as antecedent to a higher growth in Truth. Jeremiah tells of the desolation which must follow idol worship, and mourns because his words do not fall on ears which hear.

The revelation to Jeremiah is the same as to the other prophets. Although his rendering of it may seem peculiar to himself, yet he constantly expresses the one Truth, in substance thus: Man is the expression of Principle, and when man leaves his Principle and takes a self-made or self-conceived thing as a substitute, he is sure to fall into serious trouble, and if persisted in, his position will be one of slavery. Jeremiah is continually warning the people against relapsing

into the sins of Egypt and those of the surrounding nations, but his words seem to have been largely unheeded. We may thus draw repeated illustrations from the several prophets, all pointing to the one great Cause, sign boards by the way, showing how to overcome the evils which seem most real, and warning us against them. During these various periods of prophecy, a portion of the people are being purified, and prepared for a fuller demonstration of the Truth. Malachi knows that the consciousness of Truth purifies and cleanses from all the error of old practices and beliefs, and asks, "Who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiners fire, and like fullers soap." In Jesus the Christ we have the greatest prophet, and in his demonstrations, the fulfilment of all prophecy. The entire world is in a state of expectancy, believing in the coming of the Messiah, yet Jesus comes and fulfils all conditions of prophecy, and is unrecognized by the masses. The mortal sense of truth being the reverse of Truth, the demonstrations are seen and appreciated by the few firm followers of the Master. While Jesus was here in person, his greatest work did not seem to be understood by his followers, they looking to his personality, and expecting political preferment, rather than recognizing the Principle which he taught and demonstrated.

Knowing their attitude of mind, Jesus said, "I have yet many things to say to you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth." Jesus, and his predecessors, teach that when we see the Principle of our Being as greater than any one demonstrator of that Principle, the revelation of Truth in our consciousness will be the all absorbing element in our thought, and will permeate every act of our lives. His beloved student John after realizing the essence of Jesus' teaching writes a wonderful book, which concludes Scripture prophecy. In the tenth chapter he says, "And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire.

And he had in his hand a little book : and he set his right foot upon the sea and his left foot upon the earth." Also in the twelfth chapter he writes, "And there appeared a great wonder in heaven ; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars." In the book of Genesis, to which reference is made in the beginning of this article, is the account of the belief of error as originating in mortal thought. In the apocalypse the Revelator sees the complete annihilation of error, and discerns as the fulfilment of all prophecy that man is free, and recognizes himself as the idea of God, created in his likeness and image. He further sees that the great factor in opening the eyes of the blind and unstopping the ears of the deaf, shall be this "Little Book" **SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES**, which breaks down all chains of error that bind the people under supposed laws. In this realization he sees the first recorded prophecy literally fulfilled viz : "The seed of the woman . . . shall bruise thy head.

"And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written.

The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor ; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised.

To preach the acceptable year of the Lord.

And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

And he began to say unto them, This day is this Scripture fulfilled in your ears."

NOTICE.

THE members of the National Christian Scientists Association are requested to send their dues to the Association from May 27, 1890 to May 27, 1893 to WILLIAM B. JOHNSON, *Secretary*, 41 G St., South Boston.

HEALING THE SICK.

E. M. BUSWELL.

THERE is one question the nations of the world will all agree on. We desire that our sick be healed. The next important question to consider is, How shall they be healed? The author of *SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES*, our textbook, has given a simple solution of it. She shows how to take God's Word and apply it in overcoming sickness as well as sin. Having experienced the healing power of the one Mind, she has been enabled to explain to humanity what this great Love will do for them. In doing this, the inspiration of Truth as expressed in God's word, has been her only guide.

Jesus was governed by this one Mind. So far as mortals are governed by this Mind they are enabled to express their true Being with the Father. The command "Heal the sick" was as imperative as "Preach the Gospel," for it is good tidings to all mankind. His followers nineteen hundred years ago, proved the Principle he taught to be practical. Should not those who profess to follow him now be able to give the same proof?

America is called a land of Bibles, and because of this, it should be known as a land of robust, healthy, happy people, for this Book is a sure guide to the destruction of every fear, every sorrow, every sickness, every sin. To be healed through the understanding of God's Word, or Christian Science, we must search the Scriptures for what we want.

Are you suffering with sickness? Search for what it says about health. Are you overcome with sorrow? Find its antidote in joy. Do you believe your strength is failing you? Read, "God is our refuge and strength." Do you seem to be overcome with fear, so that your physical body appears full of confusion and suffering? "Perfect love casteth out fear." Accept this Scriptural statement as made for you,

and you will be enabled to drink at the life-giving fountain that heals the sick.

The practice of Christian Science enables us to overcome our belief in sickness, sin and all evil. We are practising Christian Science only as we are growing less envious, less greedy, less selfish in all of its expressions, by striving to love our neighbor as ourselves, and keeping God's commandments. Such an example will reflect God's ideas and heal the sick.

It has been asked, "What would you do in an extreme case?" We would employ the very best physician that can be found; and follow his instructions and take his medicine. Divine Love is the great Physician, and I would dare trust no other. Jesus, by his works has shown how this great remedy heals all manner of sickness and evil. If one half of the time and care had been spent in searching God's word in the light of Christian Science that has been spent in the study of *materia medica* for the wisdom that will enable us to overcome the ills of the flesh, we would have little sin and suffering in our land to-day.

Jesus came to do the will of the Father and destroy the works of the devil. He destroyed fear, sorrow, suffering. Even death was met and overcome by him. He expressed God's will in healing the sick and reforming the sinner. He brought joy where sorrow seemed to reign, health where sickness appeared to have control; he cooled the fevered brow, calmed the troubled breast; he overcame every obstacle with the one Mind.

When you can go to the bedside of the sick, can realize the presence of Love that knows no fear and become conscious of the presence of our Father, so that those who believe that they suffer in the flesh, catch the tone of harmony that pervades immensity, and they also acknowledge his presence in the absence of discord, is it not a proof that you have applied the right remedy?

Ezekiel says (in speaking of the tree whose leaf shall not fade), "And the fruit thereof shall be for meat and the leaf thereof for medicine." You need have no fear of giving an

overdose of this medicine. Is your physical body, trembling with fear, so that you say you are nervous? take God's remedy and become more loving. Do you feel in bondage, so that you say you have congestion? open the door to your consciousness, let the sunlight of Love shine in, until you can look away from self, loving your neighbor as yourself, and you will get relief. Is there found in your consciousness, the poison of jealousy, or envy, so that your physical body seems bound with a load too great for you to bear? remember, "God is Love and God is all," and no such expression can remain where this fact is realized.

The field must be cultivated if it yields a bountiful harvest. If we would demonstrate the Principle of Christian Science, we must partake of the leaves that are for the healing of the nations, by emptying out of our consciousness, the fruits of the flesh; such as envy, malice, prejudice, bigotry, disobedience, doubts of God's all-power, and selfishness in all its conditions. Then will there be room for the healing balm of divine Love. The inspiration of Truth is more invigorating than any material stimulant. Isaiah says, "The joy of the Lord is thy strength." Our great Teacher says, "He that will come after me, let him deny (contradict) himself, and take up his cross and follow me." Ah, this is the cross, — to deny one's self; to be counted as nothing that God may be understood as all. The healing power of Love cannot be expressed while the consciousness is filled with self and selfishness. As the purity of water cannot be discovered through a soiled glass, so we cannot reflect God's ideas while our thoughts are filled with that which is unlike him.

If we would think Good, we would express Good. If we would think health, we would express health; if we would think Life, we would show by our daily walk the presence of Life. It is written: "I am the God that healeth thee." Shall we attempt to pervert God's word, by saying this means only the healing of the soul?

He who would work in Christian Science and keep God's commandments, must strive daily to overcome in himself and for others every thought that is unlike God. To practice

the Christ teaching we must think and act Christ-like. We cannot reflect Love with an angry consciousness; we cannot point the way to Life with our thoughts filled with fear and death. We cannot hold up before humanity, the true idea of health while insisting on the reality and ever-presence of sickness. We cannot overcome sin in ourselves and for others, while we defend its arguments by declaring its right or claim to Truth. Believing in the reality of evil, we cannot know the allness of God; believing in the presence of sickness, we seem unconscious of the presence of health. We cannot know our Father, whom to know aright is the realization of harmony, peace and health, while we are believing the statements of evil to be true. The claims of sickness seemed very real to those who stood about Jesus on the Galilean shore; but he proved the mastery of Truth over error and healed their belief in sickness. To be his followers, we must do likewise. Is it a sin to declare the supremacy of harmony, when confusion is seen all about us? Paul says, "God is not the author of confusion, but of peace." Is it wrong to declare that God is in no way the cause of sickness, but that it is the effect of sin? Jesus said to the man who had the infirmity thirty and eight years, "Go and sin no more, lest a worse thing come upon thee." It may be asked where do we get our authority for denying the reality of that which is unlike God? The Bible is our highest authority. It teaches the omnipotence, the omniscience, the omnipresence of God on every page. We cannot declare his allness, and at the same time, admit the presence of another ruler and be consistent, even, though the pangs of error seem real to the material senses. To correctly work out an example, we must begin at the first and only cause. God is the only true Cause. Any element or condition that is unlike him, must be an error. An error in the example seems real until discovered. When found out, it vanishes like the mist before the sunlight.

While mortals are asleep in the belief that Life is resident in matter and is subject to it, the sense of fear and suffering will seem very real; but as we awake out of this false sense,

we begin to recognize the presence of God and hear the voice that says, "It is I, be not afraid." Divine Love (our Father) is the Light that lighteth the universe. Can darkness be found in Light? Can fear dwell in Love? Can sickness be found in God's image and likeness? Do such statements contradict the evidence of the material senses? Paul says, "Let God be true, but every man a liar." There can be no truth in that which does not come from Truth. Jesus says, "I am the Way, the truth and the life."

Sickness and all its accompaniments are the effects of the god of this world. Shall we not antagonize such a ruler? We cannot serve two masters. We must declare for the one and against the other. SCIENCE AND HEALTH has shed a new light upon the BIBLE to this age, and reading this precious book in this light, we have been healed from what M. D.'s pronounce incurable diseases. We were healed through the study of the BIBLE and the aforesaid book. People of all ages and conditions have been healed physically, and made better morally in this way. It is asked, "Are there any failures in Christian Science? There never has been and never will be one failure in Christian Science. God's Word never fails. If there seem to be failures, it is for the lack of Christian Science. If no one believed in sickness, there could be no sickness. Let us know the Truth that makes us free, even from this belief.

CHRIST AND CHRISTMAS.

A POEM.

By Reverend Mary Baker Eddy, author of the Christian Science textbook, "Science and Health with Key to the Scriptures," and other works.

Illustrated in eleven plates by the

AUTHOR AND

MR. J. F. GILMAN.

Price \$2.50 prepaid. \$25.00 per dozen prepaid.

Direct all orders to E. J. Foster Eddy, M. D., C. S. D. Publisher, 62 Boylston St., Boston, Mass.

THE SCIENTIFIC UNIVERSE.

REV. ISABELLA M. STEWART.

THE word universe is from the Latin "unus" one, and "vertere" to turn, i. e., turning into one, combining into one whole.

In the record written about six thousand years ago we find this statement :

"In the beginning God created the heaven and the earth.

And the earth was without form, and void ; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

And God said, Let there be light ; and there was light."

This Scripture understood, reveals the Scientific Universe. This beginning to us individually, is the instant we conceive the idea that the universe is spiritual. This conceived, we find God has verily created (made manifest) Heaven and earth. Until then the Scripture is true which saith, "The earth was without form and void ; and darkness was upon the face of the deep."

This "deep" means to us that the deep things of God were not previously to this "beginning," seen or comprehended. The Spirit of God moving upon the waters of human thought causes the "beginning," or conception, of the thought of the spirituality of the universe. The declaration is heard, "Let there be Light," and the Light appears. Harmony is born in human consciousness ; and so closes the first day.

The second day of the Scientific Universe discloses the "firmament" which was to divide the waters from the waters. This word firmament in the Hebrew means expanse, and expanse is from the Latin *expandre*,— *ex*, out, and *pandre* to spread out or throw open.

The Light of the first day has caused the beginning of illumination in human thought. No longer is there the same

thick mist of obscurity which had previously existed in human belief, but the brightness of this eternal Light is bringing the manifestation of thought to view. Before the Light appeared which revealed this firmament or expanse, all was water. Darkness, in belief, brooded over human consciousness. All was circumscribed by human limitations and interpretations. The Light reveals the firmament, or boundless extent, and it is written, "God called this firmament heaven." Heaven expresses the sense of a higher, or the highest. Hence as spiritual perception is increased, the heaven appears, and continues to appear and unfold in the degree in which spiritual perception becomes dominant.

The next period of development unfolds the declaration to human consciousness that the "waters" under heaven (the lower condition of thought) are to be gathered unto one place, "to let the dry land appear," thus typifying the emergence from the waters of darkness and confusion into a condition of increasing light or understanding.

No sooner has the declaration of Light dawned in human consciousness, than the true creation begins to appear also. Time is not needed for growth; the eternal now is the time of God.

In this wonderful third day of Mind's creation, we find the spiritual idea, as it has been defined, is recognized to bring forth its verdure, and not only verdure, but ripening conditions begin to appear, spoken of as both seed and fruit.

And so is ushered in the fourth day, or period of development, in the which appear the lesser lights, which are reflections of the light called the Spirit of God. These lesser lights, or reflections, are found in the firmament or heaven, (harmony). Their purpose is to divide the night (ignorance, doubt, darkness, limitation) from the day, or Light. They are to give light upon the earth.

In the fifth day, or period of development, the living, moving manifestations of Mind appear. Even in the waters are the ideas of Mind moving in abundance, while others are rising higher in the scale of intelligence and soaring in the firmament of a higher understanding.

A still further development must take place, the sixth day, in which the earth begins to unfold the living creature after his kind. The spiritual idea having brought forth after its kind, the multiplication is being accomplished, and the mandate of Mind is being fulfilled.

Finally comes the recognition of what God (the creative Principle) brings forth. This unfolding is found to be man, the image and likeness of God, or "the very image of Good."

This man has been believed to be a finite personality ; but according to the record given we learn that this is a mistake. If God were not self-existent, he must have had a creator, and the cause of Being had not been reached. The record reasonably shows a self-existent God. The very image of a self-existent God could not be a finite person. There is no likeness between finity and infinity. The man thus made manifest, must therefore have been a limitless expression of Good. His birthright is dominion. He is the expression of God's dominion over all. God's dominion being expressed in all, through all, and over all, the Scientific Universe is complete. *Unus*, one, is all, and all is turned into one or is reflected from that one.

We learn by investigation that Mind cannot be compressed. It therefore knows no bounds. It is in no one place ; it is in every place.

We have innumerable evidences of its existence. Having such unlimited proof of its existence, we know Scientifically, beyond a doubt, that it fills immensity, leaving no space for another or opposing mind.

What do we learn of the government of this Mind ? As we view the Horeb height of God we learn to distrust the evidence before the material senses, and we must look to Principle, if we would learn of the government of Mind, God. Obedience at this point brings freedom, and leads to the Sinai where the spiritual law is revealed. Obedience to divine law brings the manifestation of a saving Principle always conceived by the virgin thought, and to the virgin is given the command, "Thou shalt call his name Jesus," — Joshua or Saviour.

Jesus goes away, and in going reveals the sweet promise, "I will come again," no longer the persecuted Jesus, but the risen Christ, the divine idea of God. This Christ idea feeds with bread and fish — substance of Spirit — and shows the way to rise higher.

So we find the Scientific Universe is a turning of thoughts and things into one, and that one has been found to be Good. That which has been turned into one, has been unfolded from one, hence we find in the true creation or universe the element of mathematical certainty. Being contained in one, if opposite conditions were or could be united, a fermentation or friction would ensue, producing destruction.

That which constitutes the Scientific Universe, is eternal, "the same yesterday, to-day and forever." The Scientific turning from one into one, that one of endless duration, therefore, is the Universe of God, the primary and ultimate creation.

The Rev. Dr. Charles A. Briggs, in an article published in the November *Forum*, entitled "The Alienation of Church and People," says :

The Church has limited its conception of salvation too much to the future life. It has not comprehended the length and breadth of the salvation taught by Jesus Christ. The poor, the sick, the suffering and the dying need a salvation that relieves their physical maladies. Christians have undoubtedly in all ages, in a measure, established hospitals, infirmaries, institutions for the relief of the poor. But this has been sporadic and occasional, rather than as an integral part of the salvation preached and practised by the Church. The toiling masses in our age are no worse off than were those of other ages. But they think that they are more miserable. And they are more miserable for they have learned that they are capable of better things, and they are yearning for better things. They are anxiously looking for a Saviour who will redeem them from their misery. Jesus Christ is that Saviour. His Church should bear them the glad tidings of that salvation.

In this respect the advocates of Faith Cure and Christian Science have, if we understand them aright, grasped an important principle, and on this account are engaged in an active, zealous propaganda in which many devout men and women share. There can be no doubt that the salvation of Jesus Christ is a salvation from all sin and all misery, and that as Jesus removed bodily maladies, so His Church should aim to do the same. Prayers for the recovery of the sick and the dying should be offered in faith and holy love.

THE BROTHERHOOD OF MAN.

ALFRED FARLOW.

THE study of the Brotherhood of Man involves the consideration of the Principle as well as the practice of brotherhood.

The purpose of this brotherhood is true happiness and satisfaction. The happiness or satisfaction of the individual is dependent upon the degree of peace within himself occasioned by his love for God and mankind in general.

To reach this state each has to do an individual work.

The ideal brotherhood is that state in which the individual loves and serves God supremely, and loves all mankind with a perfect love. This is the only state that can bring peace.

For the sake of convenience we will assume the liberty to define the universal brotherhood of man as the state wherein each individual has reached the condition of a true brother to all mankind.

If we each love and serve the Good supremely, our affections and our deportment will be alike. A plurality of families, classes, or sects, is as improper as a plurality of gods. Yet until all reach the condition of scientific manhood, such a plurality will exist.

Left to their own resources, mortals are in constant strife socially, politically, and religiously. This is due to a lack of understanding as to what is needed to supply the want.

Each individual has an opinion as to what is needed to afford harmony and satisfaction; but because of conflicting minds many, and the great variety of abnormal, carnal tastes, there is little agreement.

One buys five yoke of oxen, another a farm, another marries a wife, and there are few to attend the feast of *spiritual provisions*.

A railway is constructed for the benefit of one class, but necessarily damages the property of another class. One

secures a good position ; but another loses the same position. The mechanic buys his vegetables at a low price, but the gardener cries "Hard times." The manufacturer decreases his expenses, but thousands of men are thrown out of employment. Thus goes on the war of conflicting interests.

Before we can be found dwelling together in harmony our affections, desires and motives, must be identical ; our faith, our hope, our dependence must be one. Then there can be no possible strife or contention. That this may be true, our motives must be according to a given standard. That standard should be perfection, even the God given motives and desires.

The divine Mind can and does supply all things. A knowledge of this fact changes our desires and affections. If we learn to avail ourselves of God's supply, there will be plenty for all, and no occasion for disappointment, contention or want.

There will be no occasion for strife as to who shall be greatest ; for we may all be great, even the perfect likeness of a perfect parent. There will be no strife as to who will have the greatest possessions for we will all receive in perfect fulness from God himself. There will be no conflicting opinions for all will see alike. The very moment mortals touch in unison upon the right, there is an agreement, harmony prevails and discord ceases.

We must each be in harmony with Truth itself, then we will be in harmony with each other.

"Set your affections on things above, not on things on the earth." "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life."

Mortals must cease to search for supplies in matter and depend upon Spirit. Matter promises, but never pays. Material supplies are temporal and limited and can never furnish *true* satisfaction.

But the spiritual supply is infinite. There is no occasion for competition for each individual may have the infinite supply, from God, Spirit, himself.

A material government with sufficient variety of provi-

sions to meet the demands of a world of individuals with various abnormal desires, is an absolute impossibility. Such a government would necessitate myriads of conflicting laws, and would be utterly impractical. It is more practical that each individual be conformed to the standard of right, than that we devise a government that is adaptable to mortals in all their various conditions.

We should know the Principle, cause or means by which we are brothers, then we will understand how to establish and maintain the *true* brotherhood of man.

Our earthly father must be acknowledged as the head of the family, and we must learn to place implicit trust in him and obey him in all things. In respect to our heavenly Father, we are safe in doing this; for he is omniscience, omnipotence, omnipresence, and abundantly able to care for his children. Jesus said, "All ye are brethren. And call no man your father upon the earth; for one is your Father, which is in Heaven."

God is the common parent of all, and we are brothers by birth.

Why should we call no man father upon the earth? Because the claim is not sufficient to warrant our practice of true sonship.

God, is your Father. The statement of Jesus concerning the genealogy of man, and the testimony of the physical senses disagree. But Jesus spoke of the spiritual man and never regarded the flesh as any part of man or as profitable. The physical senses declare man's birth to be material and would separate us into families many. But the understanding of the Science of Being, correcting the false testimony of the material senses, reveals the fact that there is but one Creator and that is God, Spirit, Mind. Thus defining the brotherhood of man to be natural. If God is the only Creator we are brothers because God made us so.

Our line of action then is to be our real God-given selves and cease from all that is not God-given. God has made man in his own likeness, hence man's normal condition is to be Godlike and to cease from all that is unlike God.

Our first lesson in the Science of Being is concerning the nature and essence of God, that we may know how to deport ourselves to be like him.

We are brothers because we are children of a common parent. To be a true child of God, is to be a true brother to God's children. If the child of God is the likeness of God we can do no better than to be that likeness, learn the character, the nature, of our Creator and allow that understanding to shape our conduct.

There is no better reason why we should conduct ourselves as brothers than the mere fact that we are brothers.

As we learn the nature of God we learn his attitude toward his children, his manner of dealing with his children. This affords us an idea as to how *we* should deal with his children, our brothers.

With all religionists, at least, there is a belief that God is good and that man should be God-like, grow in goodness and depart from evil.

This belief prompts a universal spiritual progress; and in proportion to this progress is there an agreement; and the brotherhood of man is being established in spite of conflicting opinions.

In proportion as we approach to the standard of true manhood do we approach to the true brotherhood.

Through practice prompted by right education, we approach to an agreement. The various beliefs concerning the Truth give place as the Truth itself appears.

Name any question you please. There is concerning that question but one true answer.

When we each arrive at this, we become one in thought and the conflicting opinions cease. The idea of Truth originates in the divine Mind and is eternally supported by that Mind.

God is the Principle of the brotherhood of man hence the Principle of its re-establishment.

Progress would not be possible, if the new born ideas and ideas yet unborn to human consciousness, did not exist as the eternal creatures of divine Mind.

The spiritual or mental progress of the world is but the uncovering of that which has always existed. Each new idea born to our consciousness and incorporated into our lives is but the bringing into view of our real individuality that is eternally existent in the one Mind.

We call this experience the birth of new ideas, but they are not new to the divine Mind; they are co-existent and co-eternal with that Mind. Furthermore these ideas are not new to our real individuality, but constitute that individuality. The dissemination of the latest and highest thought of progress renders the possibility of more close communication of mankind, and in return this close communication affords an opportunity for further dissemination of newly born thought. Thus through education the world is approaching to universal brotherhood, oneness of thought. If each individual will be "clothed and in his right mind" and will be his own true God-given self, he will be a true brother to all the rest of mankind; for he would then be a true son of God. If one would be a brother to God's children, he must be a true child of God.

If each individual brings himself into harmony with his Creator the divine Mind, he will be in harmony with the creation of that Mind, even God's children.

To harmonize millions of supposed dissimilar minds would be impossible, but to harmonize each individual with his Creator, the standard of perfection, is practical, if each will live in harmony with the text, "Not my will, but thine be done." The practice of true brotherhood is stated in the text: "Thou shalt love thy neighbor as thyself." Love does not consist alone in human affections, but in deeds and kindly thoughts that express divine Love, to do for others in all ways what we would do for ourselves, to exercise the same interest in our neighbors that we manifest in ourselves, this constitutes the true practise of loving our neighbors as ourselves. We should reflect our Creator, Mind, Love, in this practice. God knows all as his children and he loves all exactly alike. So we must know all as God's children, hence our brothers, and our love or conduct toward our brothers must be impartial.

The false nature of mortals — not the true God-given nature — would say, Hate your enemies and love your friends.

But he who is our only personal example and in whom the divine nature was supreme said, "Love your enemies, . . . do good to them that hate you, and pray for them which despitefully use you. . . . Let brotherly love continue."

Let brotherly conduct continue, let it be perpetuated; for we *are brothers* and if our deportment is not in keeping with this fact, we are not true to our manhood, but are false to ourselves and our Creator. When the true sense of brotherhood is understood and practised, we will not live so much for ourselves, but each will "seek another's good." Looking away from self to behold the infinite Father and his innumerable children, each individual will live in the desire to honor God and his children, and will have no time to think of self. In fact this consciousness of God and his creation will constitute one's individuality, and self, which is alone opposed to the brotherhood of man, will be void of support and will sink into oblivion.

The vast assembly, constituting the "World's Congress" of religions, convenes upon the basis of universal brotherhood.

We meet on a common plane as children of a common parent. The enlightenment and progress of this age make possible this great assemblage of persons — of one accord in one place. Further enlightenment and progress will bring us still more closely together in thought.

Surely these are the signs of the times that symbolize our coming together in Spirit where we shall all be in one fold, with one Shepherd, and one Father.

Though the traditions of the elders and undemonstrable opinions would seek to clog the wheel of progress and perpetuate mortal's enslavement, eternal Truth whose reality is her power, dispels the darkness of mankind, crushes into dust the most dogmatical opinions, establishes the true brotherhood of man, and we are free.

“NOT MATTER, BUT MIND.”

S. J. HANNA.

IF it be a fact that all is Mind, it precludes the possibility of the existence of matter as an integral part of the universe, or as having any real existence.

All agree that Mind is Intelligence. There can be no intelligence apart from Mind. Mind, or intelligence must be Life. Non-intelligent Life is an impossibility.

Mind must be Life or alive. We cannot conceive of dead Mind. Life then, or that which is alive, must be the only entity, the only reality.

If matter is entity, or is real, in the true sense of reality, it must be Life or alive.

I suppose all admit that matter is not intelligent; but while this is admitted, it is maintained that it is substance and contains life.

It is not generally maintained that it *is* life. The attempted distinction is that it contains life. If it were true that it contained life, but was not itself life, it would follow as a necessary logical conclusion that the non-intelligent can contain the intelligent. Is this possible? If only that which is intelligent, or intelligence, is Life, it follows by equally inevitable logic that the non-intelligent is lifeless.

If that is true, the following must also be true: that if matter is a vessel which contains Life (matter being itself inert), then that which is lifeless must contain Life. Can this be?

If matter contains Life it must be true that matter is the base of Life. If matter is lifeless it follows that death is the base of Life. Is this logically admissible?

If mankind is the offspring of matter — matter being non-intelligent —, inert matter must be the parent of mankind.

Like can only produce like. Then only Life can produce Life. Hence if matter is the base of Life, matter must be Life. Is there any escape from this conclusion?

That which is lifeless is extinct. If matter, therefore, is lifeless, or does not contain life, matter is extinct. That which is extinct is nothing. It is Mindless, Lifeless, inactive, therefore nothing.

If matter is extinct — nothing — a most satisfactory reason exists why human wisdom, or material philosophy, has never been able to discover its origin, or account for its existence. It explains why, even under the microscope it appears to have a common physical origin.

The atoms which are said to constitute the basic element of physical life, and are classified as the animal, vegetable, and mineral kingdoms, are indistinguishable under the microscope. One appears to be, or to contain, as much life as the other. Yet it is held that while the animal and vegetable kingdoms are active and have life, the mineral kingdom is lifeless, inert. But anomolous as it may seem, it is maintained by many that those healing remedies which are drawn from the mineral kingdom have as great activity and virtue as those which are drawn from the animal and vegetable kingdoms.

Matter in its last human analysis is an atom. What is the atom?

Have these indistinguishable atoms the inherent faculty of evolving or projecting the varied manifestations of life which are presented to the material senses? What deeper mystery than this?

If these atoms can evolve Life, they must possess not only power but intelligence. Unintelligent power is an impossibility. If they are intelligent, or possess intelligence, and are matter, they must of necessity be intelligent matter.

If they are intelligent matter, and are the base of life, then matter must be the creator of all forms of life, and thus matter would be God.

Can we imagine a grosser pantheism than this?

Were this true, mortal man would be the only man, and man would be the child of dead matter rather than the child of the living God.

As Christian Scientists we look for the origin of Life in the living God rather than in dead matter.

We accept the Scriptural definition of his character and refer all Life to him. The Bible distinctly declares him to be Spirit. If he is Spirit he cannot be matter either in whole or in part.

It declares him to be Love. If he is Love he must be Mind. Mindless Love is not conceivable. Nor can Love be lifeless matter.

It declares him to be Truth. Can there be Mindless Truth? or can matter be defined as Truth?

It as distinctly and definitively declares him to be all in all; that he fills all space; that he is infinite, eternal, everlasting.

If he is these and is Spirit, where in infinity shall be found that which is opposite to or apart from him? It seems to me we have but to think deeply of the meaning of the word infinite, or infinity, to apprehend the all-presence, the all-power, the all-wisdom of God, for in the infinity of Supreme Intelligence these must be included. If God is the all-present, all-powerful and all-wise infinite, he must be at once the One and the Triune God. His oneness and his triunity are thus irrefutably established. We have thus the infinite Father, the infinite Mother, and the infinite Son, in this triune-unity of the Infinite.

Thus have we defined the meaning of the Pauline declaration, "For in him dwelleth all the fulness of the Godhead bodily."

The definitions of God as found in the Methodist Episcopal Articles of Faith, the Westminster Confession of Faith (and these fairly represent the Protestant as well as the Roman Catholic churches in their definition of God), and our Text-book *SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES*, page 556, incontrovertibly establish God as all, as infinite Principle, eternal Individuality, supreme Personality, "incorporeal Being," "without body, parts or passions."

Upon this common definitional platform we are content to stand, and to the contemplation and worship of this God, we invite all nations, peoples, kindred and tongues.

We invite them to participation in that Love-feast which alone can be had "beneath the shadow of his Wing," in the infinite heart of the eternal Father and Mother.

To this Fatherhood, this Motherhood, this Brotherhood and Sisterhood, we bid the nations assembled on Columbia's shores, a heartfelt welcome; and extend to them the fraternal greetings of those who believe the time has come for the apprehension and exemplification of a Scientific Christianity.

To the Management of the World's Congress Auxiliary of the World's Columbian Exposition, we extend our deepest congratulations upon their felicitous selection, as the keynote to their General Programme of the Series of World's Congresses, of those glorious sentiments: "Not things, but Men;" "Not Matter, but Mind."

They have emblazoned these great truths on the pages of that greatest of all histories,—the history of the New Religious Era.

They have implanted them forever in the hearts and consciousness of men.

They have sent them ringing through the corridors of time, down the vistas of human thought, around the cycles of the ages.

Nor will their music cease, until in sweeter symphony and grander diapason, they shall swell the angelic chorus whose harpstrings are touched to the eternal refrain: "Not Matter, but Mind."

NOTICE.

MANY in writing to have names put in the best bound SCIENCE AND HEALTH make mistakes in writing the name or the place they wish the name. This requires so much time and expense that no more names will be put on or in any more books.

E. J. FOSTER EDDY.

IN this number we publish synopses of the remainder of the addresses delivered at our Congress at Chicago. This concludes the JOURNAL's record of that memorable event.

A CHRISTMAS CARMEN.

SOUND over all waters, reach out from all lands,
The chorus of voices, the clasping of hands ;
Sing hymns that were sung by the stars of the morn,
Sing songs of the angels when Jesus was born !

With glad jubilations

Bring hope to the nations !

The dark night is ending and dawn has begun :
Rise, hope of the ages, arise like the sun,
All speech flow to music, all hearts beat as one !

Sing the bridal of nations ! with chorals of love
Sing out the war-vulture and sing in the dove,
Till the hearts of the peoples keep time in accord,
And the voice of the world is the voice of the Lord !

Clasp hands of the nations

In strong gratulations :

The dark night is ending and the dawn has begun ;
Rise, hope of the ages, arise like the sun,
All speech flow to music, all hearts beat as one !

Blow, bugles of battle, the marches of peace ;
East, west, north, and south let the quarrel cease :
Sing the song of great joy that the angels began,
Sing of glory to God and of good-will to man !

Hark ! joining in chorus

The heavens bend o'er us !

The dark night is ending and dawn has begun ;
Rise, hope of the ages, arise like the sun,
All speech flow to music, all hearts beat as one !

— *Whittier.*

ADVANTAGES OF CHRISTIAN SCIENCE.

M. C. SPAULDING.

PHYSICAL BENEFITS.

1. THIS knowledge as taught in SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES enables one to make and keep the body well. Mind may, and should govern the body.

2. It not only lessens human suffering, but confers health, promotes longevity and brightens life.

3. This education fits one to ascertain and locate the cause of sickness and other ills to which flesh is heir, and thus more readily and surely remove or destroy their effects in one's self and others.

4. As a mantle of protection which one may quickly throw around one's self and friends in time of contagion, accident, or peril, it is better than doctor, druggist, or emergency hospital.

5. As an agency for dispelling fear of impending disease, or other calamity, in family circle or neighborhood, it is unsurpassed. In short, as one writer says, "There is not a pain, disease, habit, sin, infirmity, fear, accident or heartache, that cannot, by means of Christian Science, be relieved and entirely cured."

MENTAL, MORAL AND SPIRITUAL BENEFITS.

6. It lightens and removes care and worryment in domestic and business affairs, and thus makes it possible for one to do more work, with far less fatigue and much more pleasure and profit. Thus the transaction of any legitimate business, or any business required by friendship, love, or duty, becomes more easy and delightful.

7. Through it one becomes a better discerner of true values, a better discriminator between the real and unreal, in all the transactions and experiences of life.

8. All that is truly lovely, attractive and enjoyable, in nature, art and everyday life, becomes more, not less so, to the true Christian Scientist, to whom the true pleasures of existence are enhanced. So that Christian Science subtracts not from, but adds to the sum of true enjoyment.

9. This Science magnifies, ennobles, and beautifies, in human

estimation, all that is true and good, for all its teachings tend to "magnify the Lord," and extol all his works.

10. It brings one more quickly and surely to the highest knowledge,—a knowledge of God and man, than any other Science or system of instruction.

11. It teaches the highest, purest, and best worship, the worship of God in "spirit and in truth."

12. It readily unlocks the Scriptures to any one who honestly desires to get at their spiritual meaning; the only meaning which confers lasting and practical benefit upon this material age.

13. It sheds light and lustre on every page and chapter of the Bible, and brings out a helpful, healing power from almost every verse and word.

14. Its reasonableness, as well as truth and beauty, make it a cure for infidelity and atheism, so that the once deniers of God and rejecters of the Word, are led to read it and understand it.

15. It furnishes new and higher incentives to the practice of true Christianity, for it emphasizes the teaching that one's religion is no better than his daily life; hence it lays the axe at the root of all dishonest worship or profession.

16. It is the best curriculum for family, school, or college, enabling both parents and teachers to bring out the good—the best—in their children and pupils, and thus more readily and profitably counsel, direct, manage and govern them. Like a spiritual magnet, it attracts good and repels evil.

17. It is the best of mirrors for showing one's faults, one's shortcomings, one's acts of omission and commission, which it does in such a mild, impersonal and truthful way, "void of offence towards God and man," as to lead to their correction,—that is, their destruction. So that one who is faithful to the teachings of Christian Science, is sure to "grow in grace," *i. e.*, grow better, by lopping off the sins that are stumbling blocks to a better spiritual life. It is the most economical of all teachings, for it teaches that nothing is gained, but much lost by procrastination.

18. A knowledge of Christian Science gives one a fulcrum and leverage for doing good at home and abroad, which can be obtained in no other way.

It is the spiritual vantage ground, the Archimedes needed for moving the whole world. It is an education in itself to those who lack, while to the educated classes (so-called) it adds the flower and fruit to all their previous literary acquirements. The time is coming when this will be recognized and understood.

NOTES FROM THE FIELD.

CAMBRIDGE, MASS., October 23, 1893.

MY BELOVED TEACHER:—I was helped and cheered not a little by your most welcome letter of the 19th inst. Some healing demonstrations were reported to me as resulting from the preaching of the sermon you referred to. I also had letters from Scientists who read it in the JOURNAL. I think that you will be interested to hear of the demonstration of a woman who recently has begun to attend our church. In belief she is poor and one night the rain poured through her leaking roof. She remembered a sermon in which Paul thanked God in the midst of a shipwreck. So she then and there denied the evidence of the senses and realized that in truth she lacked nothing. Next day she met a relative whom she had not seen for a long time. He asked particularly about her and before he left her, told her to have the roof and house put in thorough repair, and fill her cellar with coal and wood for the winter and send the bills to him. Another woman sixty-three years old who is a washer-woman heard a few months ago of SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES and took her last dollar to buy it, leaving only ten cents in her purse. She says that the money has been made up to her from unexpected sources many times over. She walks several miles to the Friday evening meetings after washing all day, and walks back, and puts the ten cents saved from car fares in the contribution box. She is a refined-looking little woman, and it is wonderful to hear her read the references from SCIENCE AND HEALTH. She does it with such fervor and earnestness and yet so quietly and reverently. Her face is an inspiration to me when I am preaching. She came to us from the Unitarian church. I am treating absently a physician and professor in Zurich, Switzerland. He was a distinguished specialist on insanity, and is now in belief hopelessly insane. His wife has heard of Christian Science and through her sister asked me to treat him. The doctors have given him up and he takes no medicine of any kind.

Your affectionate student,

E. D. A.

EXTRACT FROM A LETTER.— I find no more pleasure in sinful things ; it is the unseen which I strive to know. I found out the practicality of this Truth, the everpresent help of God, while I was away from home.

Twice I had to call upon the Father to help my child. Once she had what, to material sense, would have been a severe accident, and in the old way would have resulted badly. The friends with me wished me to run for material help. I told them all to leave me alone with her. In about fifteen minutes she was all right, and as happy as could be.

My friends thought it remarkable that she got over it so soon, yet thought it wrong for me not to use medicine or water. That, to me, was a grand demonstration of the power of Good, and I said, "Praise God from whom all blessings flow."

This is another step gained, proving Truth the victor. Not long after that occurrence, I was compelled to leave the child for a short time with others. When I came back she had a claim of sickness. I never was so surprised, for to all appearance she was very ill. I saw the influence of fear on all sides, and again had to send them all away knowing it best to be alone with God and her.

She grew better immediately. They asked me what I had done. I told them that I did nothing ; but understanding God, and trusting implicitly to him wrought the change. I could say no more for they understood it not, but I am sure they will think of it some day.

These proofs that God is all, and does all, help me to bear the cross that at times seems a heavy one. But does it not bring its full reward ? After all I am happier than I ever was before, for I know there is naught but Love, which casts out all fear, malice, and envy, and all evil. — L. V. M., DAYTON, OHIO.

My first understanding of the Truth came to me five years ago, after weary years of sickness and suffering, when all material means had failed.

I was healed, and remained so, until, through human love and sympathy I took upon myself a greater work than I had understanding to meet, consequently error beset me, and demanded a recognition, to the subtlety of which I unconsciously yielded.

For many months, I was to mortal sense, struggling to hold

my head above the angry billows of error. All seemed darkness. I searched the BIBLE and SCIENCE AND HEALTH; and the articles and experiences of others. I asked aid from other Scientists.

I finally realized I was not fully trusting God, the All-Good, and that He alone could heal me. I simply let go, and gave up into the Father's loving care.

I was led to page 429, 2d paragraph of SCIENCE AND HEALTH. I dwelt upon those most precious words. This paragraph led me to trust entirely to God, as never before.

My most earnest desire was for a realization of Truth, and by holding steadfastly it came. It was the "still small voice," faint and dim at first, yet I knew and recognized the Messiah.

I clung day and night; finally the Light began to dawn brighter and brighter, and when I felt to proclaim the "glad tidings of great joy," it came with an uplifting, a flood of Light, strength and peace, such as I never before had possessed.

Now in proportion as I abide in the Good, and do the works of the Father, do I find harmony.—M. M. F., ORCHARD PARK, NEW YORK.

I READ in the JOURNAL the experiences of so many as to how they came into Christian Science, that I would like to tell, if I could how thankful I am — not how I came — but that I was induced to come.

Through disappointments, sorrow, and pain, we turn to divine Love for help, and a refuge. We should therefore be thankful for these trials, for without them we might not be brought into that "peace that passeth understanding." Let songs of gratitude arise from hearts attuned to sing praises for a knowledge of this saving principle. We truly can sing a glad new song, for we sing with the understanding.

I think, as many others perhaps, that I have greater reasons to be thankful for Christian Science and what it has done for me than any one else; not only for relief from temporal ills, but for a knowledge of the Truth, which reveals the hidden workings of error and teaches us how to destroy it.

Gratitude means more than words; we should express it in action, in doing the works that Jesus did. The one unused talent will mold and rust, if not put to use. Let us be up, and doing, laboring with unity of purpose, and doing all to the honor and glory of God. — M. A. RAILEY, MARSHALL, MO.

EDITOR'S TABLE.

PERHAPS one of the least understood of the Old Testament allegories is that contained in the Book of Jonah. It has long been the subject of much discussion and speculation. Opinion is greatly divided concerning it.

The question which has seemed most to agitate some minds is, as to whether the fish which is alleged to have swallowed Jonah, was a whale or a white shark. Opinion upon this point is divided among believers in the Bible. The better opinion appears to be that it was a white shark rather than a whale, for the reason that it has been satisfactorily demonstrated that the dimensions of the mouth and throat of the white shark are sufficient to allow a man of ordinary size to pass through them, while the dimensions of these organs of the whale are insufficient for that purpose.

While many believers in the Bible are thus speculating, those who deny the divine authenticity of the Scriptures, or who are not believers in them at all, base their opposition to them in no small part upon this allegory, which they often refer to in terms of ridicule as the "fish story."

They ask the question, "Do you believe that fish story? do you believe that God made that fish and had him on hand just at the moment Jonah was thrown overboard in order that he might be swallowed? do you believe that Jonah actually lived in the whale's belly for three days? do you swallow such nonsense as that? I don't, and if I have to believe that story in order to believe the Bible I prefer not believe the Bible."

This is a not unfair statement of what many of us have heard. If literal construction, or plenary inspiration is to control, it is not surprising that there should be a strong inclination to repudiate the entire narrative. Thus interpreted it approaches the absurd. It gives skepticism all the opportunity it desires for ridicule and scoffing. Is there not a different and more rationalistic view of the question? Let us see.

We read that "the word of the Lord came unto Jonah the son of Amittai, saying, Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me."

Jonah had lived in such a way and had arrived at such a degree of spiritual understanding, that he not only heard the word of the Lord, but knew, in part at least, what it meant. He knew that Nineveh was a great and wicked city, and that it stood in need of cleansing and bettering. He knew that it was his duty to go there and do what he could to aid in redeeming it from its wickedness. Yet knowing this, and understanding that the voice of God was meant for him, he seeks to get beyond the reach of it, and thereby evade his plain duty, by going down to Joppa and there taking ship for Tarshish. The word Joppa means "beauty." Tarshish means "established" and was used anciently to signify a long voyage or distant place. So the narrative informs us that "Jonah rose up to flee unto Tarshish from the presence of the Lord, . . . and he found a ship going to Tarshish: so he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the Lord."

What was the result? Was the voyage a pleasant and successful one? did Jonah succeed in getting away from the presence of the Lord by going his proposed long voyage or great distance? Not at all. He soon found himself in the midst of "a great wind, and a mighty tempest in the sea, so that the ship was like to be broken." There was then a great commotion in the ship; "the mariners were afraid, and cried every man unto his god, and cast forth the wares that were in the ship into the sea, to lighten it of them." But meantime where was Jonah? He had "gone down into the sides of the ship; and he lay and was fast asleep." The shipmaster awakened him and commanded him to call upon his God, "if so be that God will think upon us, that we perish not."

Thus we see that whilst all others on board were alarmed and on the alert to avoid the threatened danger, Jonah, in the mesmerism of his error, and supposing that he had escaped from the divine command, lay in material ease, while danger was imminent, not only to himself, but to all on board.

What next do we read? The mariners of those times evidently were not less superstitious than are those of modern times.

They pursued the usual method of sailors and said, "Come, let us cast lots, that we may know for whose cause this evil is upon us. So they cast lots, and the lot fell upon Jonah." Jonah's sense of guilt then caused him to make the honest confession that he knew that for his sake the great tempest was upon them. But

notwithstanding this confession, the "men rowed hard to bring it (the ship) to land; but they could not: for the sea wrought, and was tempestuous against them." They could not save Jonah his experience. He must work his own problem. Their cries to the Lord were in vain, and they were obliged in self-protection to throw Jonah overboard, and no sooner had they done so, than "the sea ceased from her raging."

Thus did those upon whom Jonah's disobedience brought trouble escape, but not so with Jonah. He must suffer the full penalty of his disobedience. His transgression had not yet received its due punishment.

He passes, in allegory, into the whale's belly, and for three days and nights, suffers the pangs and tortures of disobedience. Here literal interpretation would be exceedingly difficult of application, for while the seventeenth verse of the first chapter of Jonah, states that Jonah was swallowed up by a great fish, we read in the second chapter of the second verse that he cried "out of the belly of hell." This clearly indicates Jonah's mental mood or condition, rather than either a fish's belly or a literal place of corporeal or physical punishment. The three days and nights typify the duration of the mental agony resulting from the act of disobedience. This mental condition continued until Jonah had prayed,—until he had changed his mental attitude and had become repentant of his act of disobedience and was willing to obey the voice of God. His own reputed language clearly indicates what his mental condition was. He said, "For thou hadst cast me into the deep, in the midst of the seas; and the floods compassed me about: all thy billows and thy waves passed over me. Then I said, I am cast out of thy sight; yet I will look again toward thy holy temple. The waters compassed me about, even to the soul: the depth closed me round about, the weeds were wrapped about my head. I went down to the bottom of the mountains; the earth with her bars was about me forever: yet hast thou brought up my life from corruption, O Lord my God."

This is a striking and familiar simile to every Christian Scientist who has disobeyed the demands of divine Truth and has passed into the condition of mental suffering and darkness consequent thereupon. Stronger types of mental anguish and absence of spiritual light and understanding during the season of darkness, could scarcely be conceived of. But Jonah's experience

was that which has been, and will be, that of every true Scientist. He honestly repented and sought forgiveness, hence we find him saying, "When my soul fainted within me I remembered the Lord: and my prayer came in unto thee, into thine holy temple." This condition of mind enabled him to utter this truism: "They that observe lying vanities forsake their own mercy."

He further declared that he would "sacrifice" unto the Lord; that is that his repentance should not consist alone of promises and protestations, but that he would *sacrifice*, or so act as to establish his repentance as a fact. When he had done this in good faith, what was the result? "And the Lord spake unto the fish, and it vomited out Jonah upon the dry land." That is Jonah's mental and spiritual condition was restored to what it had been before his taking ship for Tarshish. He was "himself" again,—he was upon the dry land of spiritual understanding; his eyes were again opened, and he could again discern spiritually.

As the result of this discernment, when the "word of the Lord came unto Jonah the second time, saying, Arise, go unto Nineveh," he promptly obeyed and went.

Why had Jonah sought to avoid going before? Because he feared to go. The undertaking seemed too formidable. He thought there would be danger to him if he went. The wickedness of the city seemed so great to him that doubtless he partly persuaded himself that he could not accomplish anything by going. The task was too great for one of his comparatively small spiritual perception and understanding.

What was the result of his going? He found that he had little to do. The Lord had even anticipated his coming, for no sooner had he begun "to enter into the city" than the "people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them." Even the king (the ruling thought) "arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes." Not only so, but he "caused it to be proclaimed and published through Nineveh, by the decree of the king and his nobles, saying, Let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in their hands."

The record further recites that "God saw their works (not their professions) that they turned from their evil way." Thus was the work done by God rather than by Jonah. Jonah sup-

posed it would be *his work*, rather than God's. He had not yet learned the all-important lesson that his work was simple, unquestioning *obedience* to the voice of God, and that when he moved in such obedience, lo, the work was done. He had not yet had his full experience. His sense of *personality* yet asserted itself. He must suffer more, until his pride is not only rebuked, but destroyed. He is disappointed that his work has been anticipated, and that the wicked people of Nineveh are not severely punished, instead of so readily and generously forgiven. His desire is to see the *sinners* suffer. It is not sufficient to satisfy his human sense of justice that they should only turn from their evil way. It is not enough that the "evil way" is destroyed. He is not yet able to distinguish between the "evil way" and the evil doer; between the evil itself as a mortal law, and the personalities through which it is manifested, and hence he becomes angry and pouts. Like the Achilles of mythology, he "sulks in his tent," or sits on the east side of the city, under his booth, "till he might see what would become of the city." But even while in this rebellious state of mind, God overshadows and protects him with a gourd "that it might be a shadow over his head, to deliver him from his grief."

But Jonah is still not humbled. His rebellious spirit still seeks to assert itself, and leads him into further suffering. He might have avoided all this, but his lesson is not yet learned. He "fainted, and wished himself to die, and said, It is better for me to die than live."

When first commanded to go to Nineveh he sought to avoid duty by going "a long distance." Now he seeks to drown his disappointment and sorrow, or to escape it, by dying. Before he tried to run away on this plane. Now he seeks to escape, as he supposes, to another plane. He is possessed of the suicidal mania. How many poor Jonahs there have been, and now are, in the world! He is again rebuked to his benefit by God (divine Love), and although the narrative fails to so recite, he no doubt was aroused from his suicidal frame of mind, by this rebuke, and again became "himself." Note the rebuke, and see how boundless is divine Love:

"And should not I spare Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand?"

What lesson is there to be found in this account for Christian

Scientists? Truth, as eternal, unchanging law, demands our constant obedience. It demands it not for Truth's sake, but for our sake. We are the beneficiaries of obedience to Truth's behests. When we hear its voice, we must obey in the degree in which we understand. We must ever live up to our highest conception of Good. Even though we do not fully understand, we must nevertheless obey if we would avoid the penalty of disobedience. It is not necessary that we should know in advance and in detail, why we are called to perform certain acts. Jonah most likely did not fully understand why he was called to Nineveh, or the exact nature of his duty there. This is probably one reason why he thought he might shirk the task. If we obey, it will in due time, be revealed to us why we are called.

It will also be revealed, as it was in Jonah's case, that *obedience* is our part, and "God will take care of the increase," — that is Truth and Love divine will do the work. Obedience will enable us to avoid Jonah's fate. We may thereby escape the penalty which he suffered. If we undertake to evade or run away, we may be assured we will meet his fate, and have his experience. We will pass into the whale's belly as a mental condition as truly as did he. We will cry out from the depths of our mental hell as veritably as did he. And we shall so continue until we, like him, shall pray; pray by turning from our "evil way"; from disobedience to obedience; from the false sense of our own will-power and egotism to the humility of submission to the divine will as the Principle and Truth of our being.

It will be observed that Jonah "paid his fare" when he embarked for Tarshish. So must all pay their fare who embark in the ship of sin and error.

The names used in our lesson are significant. Joppa (beautiful) may stand for the seductive forms of sin. The error which misleads and entraps usually takes on enticing forms. It generally appears to be beautiful, and the more subtle the more beautiful. Tarshish (established) well typifies the "established" or substantial appearance which all forms of matter present to the material senses. Thus Jonah, having placed himself by his act of disobedience, in an attitude to be deceived, was easily beguiled for the time being, into the belief that the forms of error presenting themselves to him, were both beautiful and substantial. How often are we thus deceived! The devil arrayed in horns and hoofs is easily avoided. It is when he appears as an angel

of light, taking on the semblance of the good, the substantial and the beautiful that he beguiles and deceives. Our lesson, however, applies as well to the grosser forms of sin as to the subtler forms, although its chief value relates to the latter.

The man who seeks pleasure, or to drown sorrow, in the intoxicating cup must inevitably pass into the typical whale's belly. He must suffer the consequences of his sin. So with the libertine, with all who violate the laws of chastity, with all who steal, or commit crime or wrong of any kind. Their fate is certain to be that of Jonah's in the degree of their transgression. The law which governed in Jonah's case governs in all. It is of universal application. There never was, is not now, and never will be a person born into the flesh who will not sooner or later pass through, in greater or less degree, the experiences through which Jonah passed. There is no possible escape from it.

The law is undeviating in its operation. It moves with mathematical exactness. It is born of divine Principle, the unchanging and absolute Intelligence of the universe.

Our "fish story" then, correctly understood and applied, takes on vast proportions, and becomes a serious and instructive lesson.

It is a lesson which all must sooner or later learn, as well to their sorrow as to their joy. The sorrow will be relatively temporal; the joy will be eternal. It is not to be laughed to scorn. It cannot be effaced either from the pages of the Bible or from human experience. It is a part of the history of the world of mankind. It stands for all ages and all climes.

The question as to whether it is literal or not, becomes wholly unimportant. Whether it were a whale or a white shark cuts no figure. It means vastly more in its allegorical than in its literal sense. We take it, therefore, for its allegorical value, as applying to ourselves in our own experience, and we relegate the question of its literalness to the domain of literalism.

It is beautifully instructive as an allegory, in that it shows with what fine precision God's laws move, the necessity of obedience, and the all-embracing love with which God's laws chastise.

Its *Christianity* consists in the exemplification of its Christ-like love—infinite in its reach,—and its *Science* in its methodicity and exactness. We can easily see that it is Christianly Scientific.

ALL contributions for the Church Building Fund should be sent to Stephen A. Chase, treasurer, Box 136, Fall River, Mass.

CHRISTENDOM will soon again formally celebrate the day on which Christ Jesus was born into the world; that day fraught with such mighty significance to mankind, and which ushered in a new era of divine Truth, in human consciousness.

It did not in reality usher in a New Testament, or revelation of divine law. The Mosaic Decalogue in its spiritual essence, embraces a full Testament of God to man, but it seems not to have been understood. The most general supposition is that the Ten Commandments established but a moral code, and that Jesus came to erect a new code based upon divine Love. The Decalogue understood and applied in its full spiritual import teaches the very infinity of divine Love. More than this it could not do.

Jesus repeatedly declares that he came not to destroy, but to fulfil the law of God. He constantly refers to Love,—the love of God and the neighbor,—as being “the law and the prophets.” Could there be a more comprehensive declaration of the law of Love than that contained in the first clause of the Decalogue, “Thou shalt have no other gods before me”? This declaration *lived*, would be the fulfilment of the *law and the prophets*, the fullest expression of Love. It is generally regarded as a command. It is infinitely more than that. It is the universal edict of divine Love. There is but one God, therefore, it is impossible to have (possess) any other. The Decalogue and the Sermon on the Mount should be placed in perpetual juxtaposition. They are so placed in our textbook, *SCIENCE AND HEALTH*. The one is clearly made the complement of the other.

All through it they are brought together in their spiritual import. Until we rightly apprehend the spiritual meaning of the Decalogue and get it separated in thought from the “moral code,” we are confused as to the mighty meaning of the birth and mission of Jesus.

Can we more profitably celebrate the coming Christmas than by thinking upon this important matter and carefully reading what Jesus said concerning the law and the prophets, and what our textbook *SCIENCE AND HEALTH* says concerning the Decalogue and Sermon on the Mount. Read on pages 32, 67, 95, 176, 216, 217, and 451. Let us thus get into our consciousness a larger meaning of “the Christ-mass.”

THE new illustrated poem “Christ and Christmas,” by Rev. Mary B. G. Eddy, will be a delight to all. The illustrations as well as the poem are original with the author. It is Christian Science in art. A study of the illustrations is enough to inspire and give a healing influence.

CHRISTIAN SCIENCE JOURNAL.

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

VOL. XI.

JANUARY, 1894.

No. 10.

CHRIST AND CHRISTMAS.

BY REV. MARY BAKER EDDY.

THIS poem and its illustrations are as hopelessly original as "Science and Health, with Key to the Scriptures."

When the latter was first issued, critics declared it was incorrect, contradictory, unscientific, unchristian. Those mortal opinions were without a feather's weight in the scales of God. The fact was this text-book of Christian Science was transfiguring the universe.

"Christ and Christmas" voices God through song and object lesson. It was published December 2d, and already letters extolling it, are pouring in from noble women and men, artists and poets. Best of all is this a mother wrote,— "Looking at the pictures in your beautiful, wonderful book has healed my child." There were others of similar import.

Well knowing this book would produce a pronounced mental chemicalization, I sought the judgment of sound critics familiar with the works of masters in France and Italy. From these authentic sources came unexpected replies, saying, "The illustrations of your poem is truly a work of art, and the artist seems quite familiar with delineations from the old masters." I wrote this article December

Copyrighted, 1893, by National Christian Scientists Association.

eleventh; to-day, December twelfth, a letter arrived, dated the eleventh inst., from my student, the daughter of General Dodge, which I mail with this copy. I am delighted to find it in sweet accord with the distinguished artists herein named. Judge Hanna's editorial in this JOURNAL gives no uncertain echo of the spirit and mission of "Christ and Christmas."

I am informed that a few students and critics are saying the plates in this book are "caricatures." If indeed, they have said this, you will pardon me for saying, that those persons are also reported as admiring pictures proscribed by the best authorities.

It was my humble endeavor to reproduce, with reverent touch, the modest glory of Divine Science. Not by aid of foreign device or environment could I copy art, never having seen the painter's masterpieces. But the art of Christian Science, with true hue and character of the living God, is akin to its science, and "Science and Health, with Key to the Scriptures," gives scope to shade and shadow of Divinity, imparting to humanity meekness and might. One incident serves to elucidate the nature of art.

I insisted on placing the serpent behind the woman in the picture "Seeking and Finding;" my artist at the easel objected, as he often did, to Soul's expression through the brush, but finally yielded. A few days afterward through chance directed, the following in Rotherham's translation of the scriptures was handed to me — I had never before seen it: "And the serpent cast out of his mouth, *behind* the woman, water as a river, that he might cause her to be river-borne." Neither material finesse, standpoint, nor perspective, guides the infinite Mind and spiritual vision that should, does, guide His children.

Jesus delineates Christ's appearing in the flesh, and healing power, not clad in soft raiment or gorgeous apparel; and when forced out of its proper channel, as living delicately, feebly, in king's courts. The Master's sketch presents a wilderness, homelessness, loneliness. After a time, and after walking over the wave, this Divine idea gently entered

synagogues, and finally sat down at the right hand of the Father.

Christian Science Healing is more than a prophet, or a prophecy; it represents not words alone, but works, the demonstration in daily life of Truth and Love. It is a proof of Immanuel whose realism caused even the publicans to justify God. Although clad in His panoply of power, the Pharisees scorned the spirit of Christ in most of its varied manifestations. It was to them cant and caricature, always the opposite of what it was. Keen and alert was their sense of whatever rebuked hypocrisy and demanded christianity in life and religion. In view of this, Jesus said, "Wisdom is justified of all *her* children."

Above the fogs of sense and storms of passion, Christian Science and art will stand triumphant; ignorance, envy and hatred, earth's harmless thunder, hide not its heaven-born wing. His angels, with overtures, hold charge over them and reveal their Principle and idea.

It is fitting to memorize the nativity of our Master. Whoever brings the most light to the ages must bear their heaviest burdens, and for this, homage is indeed due, but is bankrupt. I never looked upon my ideal of the face of Jesus, but the one in my work approximates it.

The extremists of every age either doggedly deny, or frantically affirm what is what. One renders not "unto Cæsar the things which are Cæsar's; and unto God the things that are God's," — the other sees in a broiling steak, a burning martyr!

Pictures are parts of one's ideal, but this ideal is not one's personality,— note this. When looking behind the veil of the temple, he that perceives a semblance between the thinker and his expressed thought, cannot blame him for it, but must credit himself.

Because my ideal of an angel is a woman without *feathered* wings, is it less artistic or natural? Those pictures which most resemble certain disordered phases of material personality, must be caricatures. What is the material ego but the counterfeit of the spiritual?

The true art of Christian Science, is to be a Christian Scientist; and to be more than a Raphael, is required to gain this art.

The following is an extract from Miss Annie Dodge's letter referred to in the above article of the Reverend Mary B. G. Eddy:—

"I feel I did not utter all I felt in my letter yesterday about the wonderful new book you have given us. You know that years ago when in Italy, I studied art,—the old masters and their great works. I studied all the greatest works of art thoroughly, and so got quite an idea of what constitutes true art. Then I spent two years in Paris, devoting every moment to the study of music and art. Now the first thing that struck me in your illustrations, was the conscientious application to detail, which is the foundation stone of true art. From that I went on to study each illustration thoroughly, and what was my amazement and joy to find an almost identical resemblance, in many things, to the old masters! In other words, the art is perfect.

The hands and feet of the figures—how many times have I seen these hands and feet in Angelica's "Jesus," or Botticelli's "Madonna"!

It gave me such a thrill of joy as no words can express, to see produced to-day that art—the only true art—that we have identified with the old masters, and mourned as belonging to them exclusively,—a thing of the past, impossible of reproduction.

All that I can say to you, as one who gives no mean attention to such matters is, that the art is perfect. It is the true art of the oldest, most revered, most authentic Italian School, revived. I use the words, most authentic, in the following sense: the face, figure, and drapery of Jesus, very, very closely resemble, in every detail, the face, figure and drapery of that Jesus portrayed by the oldest of the old masters, and said to have been authentic, the face having been taken by Fra Angelica from Caesar's Cameo,—the figure and garments from a description in the galaxy of a small sketch handed

down from the *living reality*. Their productions are expressionless copies of an engraving cut in a stone. *Yours* is a palpitating, living Saviour engraven on the heart. You have given us back our Jesus, and in a much better form. Some of us can know and appreciate, thank God, that at last He has deemed us worthy to reveal Himself once again to us, and our souls "give thanks unto the Lord and magnify his name that it is given to us to see his glory."

MIND AND BODY.

Bless the Lord, O my soul, and forget not all his benefits; who forgiveth all thine iniquities; who healeth all thy diseases.—Psalms, ciii., 2, 3.

ONE of these statements is somewhat stimulating to our curiosity. The apparent meaning of the text is that we must find relief from moral evil and physical ailment, from the same source, or, in other words, that God's providence extends over the whole area of human life and experience — body as well as soul.

That is a startling announcement and one which contravenes the social traditions we have inherited from innumerable ages. We have been taught to think of God as having close relations to the spiritual nature, but as indifferent to the condition of the physical system. Have we been mistaken in this matter and is it our duty to find health as well as contentment and happiness in religion? The subject is worth thinking about, and a few casual suggestions may not be out of place.

No one can doubt that man was intended to be a healthy animal, that disease is an anomaly; inevitable, perhaps, because of man's blundering and ignorance, but still an anomaly. It is hardly conceivable that pneumonia and consumption were originally included in God's purpose respecting mankind. On the contrary, it is almost undeniable that human beings are so constituted that they ought to live in perfect health and die of old age, going out at last like the flame of the candle, which flickers because there is no more fuel for the wick to absorb, and then vanishes.—*Extract from Editorial in New York Herald.*

CHRIST AND CHRISTMAS.

A POEM.

By Reverend Mary Baker Eddy, author of the Christian Science textbook, "Science and Health with Key to the Scriptures," and other works.

Illustrated in eleven plates by the

AUTHOR AND

MR. J. F. GILMAN.

Price \$2.50 prepaid. \$25.00 per dozen prepaid.

Direct all orders to E. J. Foster Eddy, M. D., C. S. D. Publisher, 62 Boylston St., Boston, Mass.

THE TRUE IDEA.

C. W. CHADWICK.

DO we ever stop to consider why it is that "Science and Health, With Key to the Scriptures" is unlike any other book ever written? why it is that the reading of it never becomes monotonous? why it is that new ideas are constantly being gleaned from it, that the longer one reads it, the more interesting and instructive it becomes? why it is that with this reading comes a higher sense of peace and happiness, enabling us to overcome trials and temptations that before seemed insurmountable? why it is that the so-called ignorant and unlearned can grasp its Truth and be healed by it, and that, oftentimes far more readily than the highly educated? why it is that the foreigner who can scarcely read or speak a sentence of the English language, can read and interpret its spiritual meaning?

The reason is plain. Back of every statement contained in this "little book" is the *true idea* of God, man, and the universe; not some one's opinion, supposition, or theory, but the one true idea of them, that idea which is as eternal and unchangeable as God himself, and which speaks to this age in a new tongue. It is this true idea that characterizes "Science and Health," and will ever keep it separate and distinct from all other works. Other authors may attempt to borrow from it; in fact, many have already done so, and have placed their human-mind productions before the world under the guise of Christian Science, but they lack, one and all of them, the seal of divinity. One may read and re-read them, but doing so will never heal him of his moral or physical infirmities. The thought that would seek an easier way than the *right* way to learn Christian Science will for a season be pleased with this false literature with its intellectual smoothness, but so far as we have observed from

experience, those who become immersed in its thought are the ones least receptive of the true idea found alone in "Science and Health."

At this point, some of our conscientious church brethren will be asking about that book of books, the Bible; so we will endeavor to explain its relationship to "Science and Health." The tie is a very close one. As the true idea is one with its Principle, God, so are the Bible and "Science and Health" *one* in Principle and in idea. This true idea of God is spoken of throughout the inspired Scriptures, but its fulness has not been understood. And we will say in this connection that, as Christian Scientists, we do not dishonor God or the Bible when we say that "Science and Health" is the Key to the sacred Scriptures, and as such, we may at all times allow it to rest upon the Bible. The two go hand in hand, and are inseparable, but remember that you have to handle the key before you can manipulate the lock, and it is surely no discredit to the lock because you use a key that fits it.

The prophet Isaiah, in speaking of the appearing of this true idea, says: "He shall not judge after the sight of his eyes, neither reprove after the hearing of his ears, but with righteousness shall he judge." (Isa. 11-3, 4); and this at once suggests the great contrast between our former teaching and that which has come to us in Christian Science, for who of us had ever thought of rejecting the evidence of the material senses, and yet this is the one all-important point. It is the Key to Jesus' teachings and demonstrations, for his every word and act was in strict accord with the prophets' discernment. He neither judged "after the sight of his eyes," nor did he reprove "after the hearing of his ears," but at all times judged righteously, according to motive and not according to speech. This is the reason why the true idea that he was teaching and demonstrating was not comprehended by those who depended solely upon material evidence. This very material dependence blinded them to the Truth, and must ever continue to do so until there is a manifest willingness to reject the material and accept the spiritual.

Jesus continually directed thought to the spiritual and insisted upon the denial of materiality, saying plainly: "Judge not according to the appearance, but judge righteous judgment" (John 7-24); and again: "It is expedient for you that I go away" (John 16-7), and yet behold the tenacity with which belief clings to the person instead of to the character, notwithstanding Jesus has said: "The flesh profiteth nothing" (John 6-63); but it looks there in vain for the true idea, for that is imparted alone by Spirit.

"If I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you, and when he is come, he will reprove the world of sin and of righteousness, and of judgment" (Jno. xvi. 7, 8). In these words of the Master, do we not see clearly what it is that shuts out the Truth, that it is simply false material sense or personality, and seeing this, ought we not to deny and overcome this sense, instead of seeking to please and exalt it?

There is no selfishness in Science. To love one and hate another is no part of Christianity or of Christian Science. To deny self is to deny evil wherever we see it, and when met in ourselves, the whole world has the benefit of it. To reckon ourselves the children of God is to do the same for all, and not for a favored few. The kingdom of Heaven is not complete until we see all in it, and to see all within the "one fold" with the "one shepherd," is to have the true idea of God and man. To gain this idea, even in part, we must see each and every mortal impersonally, and this means to deny the evidence of the personal senses, believing, as we do, that "God accepteth no man's person." (Gal. 2-6.) The will of the Father is therefore that we know "no man after the flesh." (2 Cor. 5-16.) Is this not a new idea to us, that man is in the image and likeness of God, Spirit, therefore spiritual and perfect *now*? This has come to us through "Science and Health."

The question now comes, "Do we love the Idea?" In other words, are we ready to leave *all* for it? Here is the proof of our sincerity and honesty of purpose. Jesus' teachings emphasize this one fact, that if we would gain the

true idea of Heaven or Harmony, we must forsake all claims to a supposed existence in matter, or "flesh and blood." Christian Science teaches us that we are not Christian Scientists until we leave all for Christ, and this leaving all means much, as Science explains. The disciples had a work to do after they left their torn nets and leaky boats, and that was to prove to the world through demonstration that they had left all for the true idea.

So must we to-day, demonstrate the fact that we have left all. Saying that we desire to and then not doing it, indicates a very unstable condition of thought. There is no "half and half" about it; it is either Mind or matter that is absorbing our attention. "Ye cannot serve God and mammon." (Matt. 6-24.) The thought that experiences the healing of Christian Science and then returns to worldly conditions to demonstrate out of them, is one accepted only "on probation," and unless the true idea of Life is allowed to be uppermost in its affections, and the demands of this idea lived up to, regardless of the sacrifices called for, this thought will find itself drifting farther and farther away from Mind, and the desired demonstration will not follow. One's purpose must be definitely defined and kept in sight, else the way will surely be strayed from.

How important that we should be in possession of this true idea, since the Master has said: "Without me (the true Idea) ye can do nothing." (Jno. 15-5.) If we are not allowing it to come into our household of thought, to illumine it, are we not laboring in vain? Can we not see that there is but one right way of accomplishing the work that is before us, and that without the true understanding of this, the work is not done? If of ourselves we are doing something, the true idea is ignored and self-exaltation follows. "Without me ye can do nothing!" Think of it! Should this not spur us on to a more thorough self-examination, and determination to be controlled alone by the right? "But one thing is needful" (Luke 10-42), and that is to be *right*. To be right, means to think right and to do right, regardless of the suggestions of personal sense.

We should each and every one of us ask ourselves this question: "Am I right?" And if we find we are not, then let us proceed immediately to eliminate the wrong. A wrong purpose only can hinder our individual growth. We must look to the motive or purpose that is controlling us. If there is any wrong intention on our part, we have lost sight of the Truth, and the error with us will reap what it sows. Here then is the starting point, to see that our motive is right. This means to have a definite purpose in view, and if this purpose be anything short of a Life-purpose, it is not wedded to the true idea, and must therefore be corrected. There is a definite goal before us all, and there is just one right way of reaching it. Do we see that this goal means the consciousness of Good only, and are we ready to make the sacrifice it demands? If we are not, we surely do not hate the supposed life of matter, and therefore, are not disciples of Truth. This Life purpose must be to do the will of the Father, to seek "*first*, the kingdom of God and his righteousness," and this will be to work for the good of all humanity. "Me and mine" will be included in the one universal brotherhood, and they who do the Father's will, will be those who own nothing of themselves. "Having nothing and yet possessing all things" (2 Cor. 6-10), is the first indication of discipleship. The true idea admits of no divided affections. The moment we try to climb the hill of Science with material baggage we must part company with the true idea; then will come the rebuke: "*Without me ye can do nothing.*" "Science and Health" voices the true idea to this age. The statement that Mind is all seems foolish to personal sense, but what a God-send to the good and honest heart that is ready and glad to open to receive this message of glad tidings? What does it mean? It means the *All* of Being. Your first introduction to it will be when it heals you; and could you ask for any more practical or joyful proof? The next proof seen will be an almost unexpected love for your neighbor, for you will have overcome thoughts of hatred, envy, and revenge formerly entertained towards this neighbor.

The next proof will be an abiding disposition to do unto others as you would be done by, to think of others as you would have them think of you. Another sure proof that you have met the true idea face to face, will be the renunciation of all false teachings, and the consequent desire to say to thy brother in Egypt: "Come and see." The exercising of this desire will be the preaching of the Gospel which heals both the sick and the sinful by one and the same method. Then let us not say, as did error of old: "I will not be a healer" (Isa. 3-7), but rather let us rejoice in the thought that healing will follow as a natural result of our living the true idea in daily life.

Would you have still another witness to the fact that you are controlled by the true idea, which we are told is to rule all nations, all conditions of mortal thought? If, when a brother or sister, through the lens of unselfishness, discovers some phase of error with you and has the moral courage to rebuke it, and you have only gratitude to return, with no tinge of resentment, then be assured that Truth reigns. If, on the other hand, you feel this tinge of resentment or are in any way disturbed by what is being voiced to you and would rather change the topic of conversation, then rest assured that the true idea is not controlling you. In this connection, ponder the Master's words: "Blessed is he whosoever shall not be offended in me" (Matt. 11-6), and likewise those of the Psalmist: "Great peace have they which *love* thy law, and *nothing* shall *offend* them" (Ps. 119-165). Think not that the true idea comes to bring peace to your material beliefs, theories and opinions; to them it is a sharp sword, for it has no affinity with error of any kind. You have no right to be at ease in error, in fact, you *cannot* be. If you doubt the Truth of this statement, then become acquainted with "Science and Health"; and remember David's experience when he says: "Before I was afflicted, I went astray; but now have I kept thy word," and who added: "It is good for me that I have been afflicted, that I might learn thy statutes." (Ps. 119, 67 and 71.)

You meet with people on all sides who claim to have been

healed in Christian Science, and yet who manifest no desire to study "Science and Health" along with the Bible. To such as these the *true idea* has not been made manifest, else they have seen what it demanded and have turned from it, satisfied with only a temporary "smoothing over." In such cases it is evidence of a false harmony, which will be destroyed only through suffering.

The true idea does not *cure*, but it *heals*.

It is important that we be "of quick understanding" to distinguish between healing and curing. The Christ-idea of the Allness of Mind denies personal sense which is "enmity against God," and so arrives at the foundation of all spirituality, which is purity of thought, and upon this altar begins the sacrifice of all material beliefs learned from the tree of knowledge of good and evil. As this mental separation takes place, there follows the peace of mind and body that passeth human understanding, for fear is being destroyed and the animal nature is being brought into subjection to Truth.

The prophet gives a most graphic description of this reign of peace, and tells us that it is the pure and simple child-thought that leads the animal captive. We must allow this child to enter our habitation of thought and crowd out everything that is unlike Good. We must allow it to dictate its own terms of peace, and to form its own spiritual models. We must allow it to become our only teacher and educator; then it will fashion us anew, and we shall awake to find ourselves spiritual, and not material.

The true idea of God and man is the only idea there is, since a misunderstanding of them is far from being ideal. This idea is inseparable from God and can never be lost, but unless we are conscious of its control, we are ignorant of God.

To know the idea is to know its Principle, which is God, for Jesus says: "He that hath seen *me* hath seen the *Father*." (Jno. 14-9.) How important then that we know in whom we believe, to know that we are right, to know that we are controlled by Principle.

Surely for this knowledge we should be willing to leave all else. Blind belief must give place to enlightened understanding. What is the bidding of this true idea? Listen to its still, small voice in these words: "Come unto me all ye that labor and are heavy-laden, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy and my burden is light." (Matt. 11., 29-30); and again we hear its voice: "*Without* me, ye can do nothing."

NOTES AND QUERIES.

WHAT does Jesus mean when, in his commands to the disciples to teach and preach, he almost invariably enjoins them to "heal the sick"? and why is it that this part of the command is always ignored by our ministers in the pulpit and out of it, never noticing or commenting upon it? Why do we claim that the day of miracles is past, and the preachers put limitations upon their interpretation of "miracles"? For some days I have dwelt in the household of one whose daughter is a Christian Scientist, and I have met and known, personally, people who have been wonderfully cured, people whose diseases were not "imaginary," but were given up as incurable by eminent specialists; only yesterday a lady passed here twice who two weeks ago was said by her physicians to be dying with a cancer on the breast and was almost instantly healed. These I know, and the fact cannot be denied that they are healed. Now, all my training and education has been in the direction of believing this "Science" false and fraudulent, but how can I explain to myself or to others this strange thing that is taking place before my own eyes? S. B. P.

Jesus meant just what he said. The modern development of medical science is a good reason for the neglect you complain of by ministers, especially in view of the demands of other subjects, and the uncertainties of this subject. By "miracles" we understand operations contrary to experience, whose causes lie beyond human knowledge and control. In this sense, the day of miracles is not past. As to what you have seen in the field of "Christian Science," we admit that, after all needful allowance for quackery and exaggeration, there is a certain residuum of extraordinary facts which can neither be explained away nor as yet satisfactorily explained. — *The Outlook*, N. Y.

FREEDOM.

ANNIE LOUISE ROBERTSON.

IN looking over the world to-day, one cannot fail to notice a great restlessness, a striving after something not yet attained, which proves to the careful observer, that mankind has not yet found the "pearl of great price." Here and there, however, are seen those who seem to have found something that is more to them than all the world, and it is plain that they are slowly but surely turning from all that used to seem worth striving for, and that their one end and aim is to possess a certain great prize. The fact that thousands of intelligent men and women are earnestly working to reach the same goal, commands the attention of thinking people.

For centuries people have been striving for freedom. Noble lives have been spent in the endeavor to bring to humanity the priceless gift of liberty. But the true sense of liberty had been apparently lost sight of, for there can be no liberty while mortals are in bondage to the material senses. The only real liberty is the freedom that comes from health and holiness, which are synonymous terms; and this freedom is the goal toward which these earnest seekers, the Christian Scientists, are working.

To-day the Truth has been preached to the whole world, and all may hear the glad tidings of release from the bondage of sin, disease and death, and learn the way to the freedom of the children of God. How many have heard the message of freedom which has come to this age? And how many are in the same condition of thought to which Jesus referred when he said, "Having ears, hear ye not?" Those who have heard with the material ears, but have failed to grasp the spiritual meaning, will accept the letter, but not the spirit, although we are warned that "the letter killeth, but the spirit giveth life." As there is apparently

very little freedom in the world, it follows that there must be much seeming bondage. Are not all mortals more or less in bondage to some condition of mortal mind? One is a slave to fear of disease in one or another of its numerous phases, another is a slave to fear of the opinion of some friend or relative, while another bows down to fear of poverty. These foolish fears which seem to hold people in bondage, are too numerous to mention, and yet how can it be believed possible that God, Good, can be ruled out of his universe, and another power called evil usurp his omnipotence? The fact that man reflects Intelligence, proves that he has power to rise above so-called material conditions as well as mental slavery, for the higher can always control the lower. Think what a glorious freedom would be ours, if all these fears were destroyed! And they certainly shall be destroyed, for they have no existence in the Eternal Mind.

There is deliverance for all those who will accept the condition: namely, to "work out their own salvation with fear and trembling"; not with pride and human will, but humbly, patiently, faithfully fulfil the law of Love.

What is this power that will bring us freedom from sin, disease, and death, and which will, if understood and demonstrated, reveal God's kingdom, the reign of peace and joy, and Love?

Paul said, "For the law of the Spirit of life in Christ Jesus, hath made me free from the law of sin and death." (Rom. viii. 2.) Does this imply that we have no work to do except to believe the fact that Jesus the Christ died for us? No, we must come under "the law of the Spirit of life in Christ Jesus." In studying carefully the life of our Master, we find that the spirit in which he worked was one of love and good.

His life-work shows that his one purpose was to help his fellow-men; to show them by demonstration, the only road to health and holiness. Even the most sceptical thinker of to-day, unclouded by the prejudices by which Jesus was surrounded, will acknowledge that his life was full of good works, and that he did no evil; yet while he was on earth,

he was scoffed at and derided, and it is deeply pathetic to read that he was stoned for his good works. Many loving hearts yearn to bind up his wounds, and think that had they lived in his time, they would have proven their love for him; but true love is shown by obeying his commandments. Are those who, in this century, deny the same works that he and his disciples did, crucifying him afresh?

When he said, "Take up the cross and follow me," he did not mean that we were to remain at ease in sinful conditions, but to arise from the dream of mortal existence,—from the belief of a life and power apart from Good or Mind,—and follow him up to the realm of the real, the Life that is spiritual and not material.

There is much earnest work to be done in following the commandments of the great Teacher. If we take the testimony of material sense it would seem to be an impossible thing for any one to overcome, however slowly, all belief of life in matter, and live entirely in God or Mind, yet it is not only possible, but *imperative*. The Bible tells us, "The Lord our God is one Lord: And thou *shalt* love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." (Deut. vi. 4, 5.) We have no choice, for sooner or later all must obey the voice of God. Let us then come lovingly, willingly, laying down all belief in a life apart from Mind or Good, at the feet of Christ. "If the Son therefore shall make you free, ye shall be free indeed:" but each have their individual work to do, and this work in themselves, this wrestling with the old belief of life in matter, the seeming power of evil, is what mortals shrink from. But should they not rather shrink from sin, disease, and death, and joyfully set out on the upward journey toward the reign of harmony?

What is so well worth striving for, as absolute freedom from all trouble, and if we believe in the promises of the Bible, we must be sure that this freedom is for us if we only know how to find it. The way out of bondage has been revealed to us in "Science and Health, with Key to the Scriptures," and now it is for each one to decide when he will set out for the promised land. Before we realize the

rest that is for God's people, we must prove in our own lives that evil is the unreality of existence; and can we truly make it unreal while we declare it as something in another, and believe it has power over some other child of God? Mortals cannot attach evil to God's Idea, however much they may strive to do so. Impersonal evil must be overcome before the law is fulfilled, which will give us the desired freedom, "The power of God bringeth deliverance to the captive." The power of God, of divine Love, must be our rule of life if we would lose our captivity.

A Christian Scientist declares that God or Good is All. Then can he acknowledge evil as a power without condemning either God or his own statement? Paul said in Romans, "Therefore thou art inexcusable O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same thing." We should watch every point, being careful to "put on the whole armour of God." If evil has power in a little, it must also have power in much. Either evil is an illusion of material sense and has no power at all, or it has great power; that is, if we take the testimony of material sense in one thing, we must in all. Therefore having started out with the premise that God is All, we must build absolutely on this one foundation, for our work will be tried as by fire. The statements of Christian Science must be taken and lived up to, as far as we are able to comprehend them, else we shall not bring the right answer to our problem. We must be scientists, that is, exact in our work.

In this battle of Truth against error, in the overcoming of evil with Good, we are aided by all the angels, and glorious indeed will be the reward of those who faint not, but continue in the Word. How can we faint in doing God's work? The fact that we are working in harmony with God's law, the law of absolute Good, gives us unlimited strength, for are we not drawing from an Infinite source? Daily we feel our strength renewed, and press on with unabated ardor "toward the mark for the prize of the high calling of God in Christ Jesus." (Phil. iii. 14.) God is not far away. He

is a living, loving presence, which never turns from us. When we acknowledge another power, we shut out, to our consciousness, the sense of his nearness, but he is still present; "The same yesterday, and to-day and forever." Divine Love is never absent, for it fills all space, and that Love made manifest in our daily lives, will free us from all bondage, and lead us on from glory unto glory, until God's universe and God's man shall be revealed, and we shall stand forth in the "glorious liberty of the children of God."

SPREAD OF CHRISTIAN SCIENCE.

THE Christian Science JOURNAL is a monthly publication representing the new sect, or that part of it which professes to receive the Bible and Mrs. Eddy's "Science and Health" as the only authorized text-books of religion. As the Bible is seldom appealed to except as it can be interpreted in the interest of a certain circle of ideas, the basis of this form of orthodoxy would seem to be sufficiently narrow. A recent number of the JOURNAL contains a list of nearly two hundred and fifty places where services are held in that name, and of twenty-six institutes for the training of teachers and healers. We find also the business cards or addresses of sixty-three men and two hundred and thirteen women who are thus professionally occupied.

The number of pronounced adherents is probably much smaller than the number of interested inquirers, for there is an immense market for the books and papers published in this interest. Indeed, it is not often that the subject is mentioned in any company without bringing out a more or less sympathetic expression. The testimonials to the "healing of all manner of sickness and disease among the people" are so numerous that enthusiastic disciples do not hesitate to proclaim a new advent of the Christ, or, rather, a return to the methods of Jesus and a vast manifestation of the same power by which he wrought his "wonderful works."

A movement which has its origin in the new faith of Divine Immanence in Humanity is open to criticism, but is not to be treated with derision or suspicion. In its conflict with materialism the Church should not meet with hostility, but should hail as timely allies all who "lift up holy hands without wrath or doubting" to invoke the Eternal Powers that work for the perfecting of man in the image of the Highest.—*Christian Register*.

ON GUARD.

KATHLEEN.

WITH ear attuned, and alert eye
The Lord can never pass me by.
I see His majesty and might
Where mountains loom in towering height,
Where pond'rous waves with ceaseless roar
In fury lash the circling shore.
His beauty rises, sweet and fair
In flowers whose breath floats on the air,
In birds of gorgeous plumage bright,
In stars, those "twinkling eyes of light."
His love, His wondrous *love* I see
In murmurs of each leafy tree,
In lowing kine, and waving grain,
In winter's sun and summer's rain.
Behind this mortal sense of things
Majestic Truth her Astral brings.
We look, and lo! transformed by light,
The spirit-substance meets our sight.
Not falling flowers, or angry waves,
Nor sinning souls, or silent graves,
But deathless Life, eternal Love,
A Father, from His heights above
Bending to lift His child to see
The light of Truth that sets him free.

SPEAKING of a Christian Science reading-room a leading New York daily newspaper recently said :

"Here one will always meet a number of earnest Christian women ready to help the needy and comfort the sick. Charming women they are, with pleasant faces and kind words to all who come."

GODS.

DR. J. W. KEYS.

WE read in Exodus vi. 3, "And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty; but by my name Jehovah was I not known to them." Also Luke xx. 37, 38, "Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob, for he is not a God of the dead, but of the living: for all live unto him."

This scripture shows how the few who had a higher conception of the Supreme Being as omnipotent Good, led nations, worked miracles, (to mortal mind) and prophesied of the true God to be manifest in the flesh.

Four thousand years of bondage to material sense, and its laws, had closed the eyes, and dimmed the understanding of mortals, and when this Saviour came he was repulsed, nor would they come unto him that they might have Life.

When he told them that God was Spirit, few could understand him, nor did many who professed to believe on him "continue" in his Word that they might be "free."

Their conception of God was as a royal, material sovereign. Such a god their fathers had worshipped, and such a god they wished to worship,—one who could both bless and curse, and who would furnish no straw to his brick-making slaves.

From the time mortals are first ushered upon this material plane of existence, until they leave it, they seem to be in a state of vague unrest. The mesmeric influence of their environment seems to push or pull every mortal from the cradle to the grave. There seems to be something lacking,—a chaotic condition, indicating that "God is not in all his thoughts." There are as many different objects of pursuit as there are persons, and the only unanimity is seen in their universal selfishness.

One desires to excel as a scholar, another's ambition is social or political influence, and the highest thought of a large majority is to support self and family.

Do you say it is the acquisition of money? It does seem to be

the motive in a majority of cases, but money is simply a means to an end. Behind all these phenomena lies unseen the great mainspring of human action, which is each individual's highest sense of Good. Each one's highest sense of good is, to him, his God.

The miser's highest sense of good is his hoard of gold and silver, and he worships his god when he counts and recounts his treasure.

The politician's highest conception of good is office, and his greatest missionary efforts are made at the caucus and the polls.

Many a fond father's idol is his child, and no sacrifice is too great if it ministers to its weal. A belief of aristocratic blood is the god of many persons. One deems himself better born than his neighbor, is proud of his family coat of arms, and human pedigree supplants divine Principle.

Dress also has its devotees; instead of worshipping the creator or creature, they worship the creature's covering. Thus the serpent's statement, "I will make you as gods," is verified all through mortal life.

For many years it has been claimed by medical authority, that the craving for stimulants in its advanced stages, is a form of disease, but what is commonly called appetite is but an expression of choice. The opium eater and drunkard may make a very unwise election, but on the mortal plane he has the freedom of choice. Like the Scriptural Dives, he thinks the pleasures of excess and intoxication more desirable than sobriety, and, until capable of making a more correct estimate, only the fear of punishment will keep him temperate.

But now comes the angel, Christian Science, with healing in its wings. It shows the poor, deluded, victim of belief that the exhilaration and intoxication of drink is but an illusion. This raises the value of sobriety and its accompanying peace in his estimation above its illusive opposite.

The thief, gambler, and counterfeiter, may continue to ply their vocation, in the belief that "might makes right," until convinced by Divine Science that worldly possessions are valueless, and their sense of justice and good is heightened, and they elect to be, and are, honest men.

Spirit being the only attraction, all will sooner or later learn that injustice, iniquity and intemperance are not the demonstration of the one Divine Principle, God; that there are not "gods

many and lords many," but only the "King Eternal, immortal, invisible, the only wise God, to whom be honor and glory forever and ever, Amen."

THE WORLD'S PARLIAMENT OF RELIGIONS.

ELIZA P. T. HOOK.

THE great Exposition and Parliament of Religions lately held in Chicago, have interested and instructed many thousands of people. The Parliament of Religions elevated thought to higher and more liberal altitudes, cleared up prejudice, and broadened the field of view, so that an increased desire for Truth is manifested. Not only at the crowded meetings was this interest manifested, but all over the country, and doubtless throughout the world, the published reports have been and will be eagerly read.

Multitudes of people went to the Exposition thinking only of the vast display of material objects, and saw naught of the mighty significance of the Religious Parliament.

The World's Congress Auxiliary motto, "Not things, but men; Not Matter, but Mind," as culminating and exemplified in this Parliament, is evidence of the tendency of thought toward more spiritual issues, and foretells the day when spiritual law will be apprehended to be transcendent over all. That law is Love, and the keynote of this Parliament has been Love,—the Fatherhood of God and brotherhood of man.

If God is Love, and all men are the offspring of Love, the Golden Rule becomes a practical rule of life among all nations. Thus spiritual law becomes supreme, and this spiritual law recognized as Love, instead of being, as is commonly supposed, supernatural, is supremely natural.

Christendom must rise to this higher thought and grasp the great fact of spiritual being, of man as the offspring of Spirit, the Child of God, in the true spiritual sense. Man being the offspring of God, every individual being the emanation of the supreme Mind, one with that Mind, and as inseparable from it as the rays of the sun are inseparable from the sun, the Creator governs and controls his creation, and each unit in it, through this unity of being, and maintains his government inviolate, notwithstanding man's apparent ignorance and total unconsciousness of it.

Sacred as well as profane history proves that notwithstanding men's attempts to bar progress by the false limitations of their own littleness, the supreme Intelligence, with infinite power, destroys such self-imposed limitations.

"Thus saith the Lord to his anointed, to Cyrus, whose right hand I have strengthened, to subdue nations before him. . . . I will go before thee. . . . I will give the treasures . . . and hidden riches of secret places, that thou mayest know that I, the Lord, which call thee by thy name, am the God of Israel. . . . I girded thee, though thou hast not known me."

Unconscious of the inseparable union between God and man, Cyrus, Darius, and Artaxerxes wrought out the will of the Most High when the people were helpless through their own errors of thought and action, freeing them from the tyranny of error, blessing them anew, and putting the profane (so-called) into unity with the sacred in doing God's will and works on earth.

Many masterful builders, unconsciously inspired "to rise and build," by a wonderful unity and energy of purpose, have wrought out great designs in marvellous proportions, in this work "for God and every land," high above the noble order that bears this legend on its banner.

The echo of the angels' anthem at last resounds over all the lands to earth's remotest bounds,

"Glory to God in the highest,
And on earth, peace, good-will toward men."

Christendom is lifted to a higher plane to build anew, as Mind, the temple of the living God.

Think of this universal recognition of the whole human race as children of one Father! Jesus the Christ says through this Parliament of Religions: "When ye pray, say, our Father." . . . "I ascend to my Father and your Father, to my God and your God."

What a glorious consummation these Cyrus workers have wrought in our day! What an object lesson in contrast with the condition of the world to-day! Vast standing armies, beyond all precedent, and ponderous arms and armaments for the wholesale destruction of men! What a conception is this of the brotherhood of man and the Fatherhood of God, who is Love! Truly spoke the Oriental when he said, "The theory is all right, but the practice is all wrong."

There can be no higher ideal than the Christ, yet this ideal must be brought out in life-practice until all can say with the apostle, "For me to live is Christ."

THE following is an extract from a communication addressed to the *Outlook* of New York, formerly *The Christian Union*, which they declined to publish.

TO THE EDITORS OF THE "OUTLOOK":—

I was attracted to your paper and became a subscriber, because of the broad and liberal spirit which characterizes every number. But in a recent issue, under the heading of Books and Authors, I find the following criticism in the review of a book called "Study of Faith Healing," which is not only unjust, but untrue:

"The dogma of what calls itself Christian Science, although it is not Christian and not science, is that pain and sorrow are but human delusions, and that, could we but free ourselves from the error that they have any real existence, they would simply cease. The pantheistic notion upon which this is founded, has again and again been confuted. The mystery of pain has received a clear and true exposition" etc.

It is in no controversial spirit that I seek to correct the above, but only with the desire that others may not be blinded to the Truth by unthinking assertions.

In the first place, Christian Science is not Faith Cure. Christian Science is simply a higher understanding of God, which enables the disciple or student to cast out evil and heal the sick, in accordance with the emphatic commands of the Master, and in precisely the same way that this was done by his disciples in the first century.

Christendom believes in the personal Jesus, but it must reach the *Science* of the Divine Principle which he taught, and demonstrate it. If christianity is not *science*, then it is not true. "Preach the Gospel, heal the sick." Why do christian teachers ignore the last part of this command? Was the world ever in more need of its accomplishment than to-day? When the Gospel *is* preached, the sick will be healed by it. And healing the sick and casting out evil, are the only proofs that the real Gospel is being preached. "He that believeth on me, the works that I do, shall he do also."

The belief that Jesus accomplished these works is far better

than unbelief. But all must sooner or later gain the spiritual understanding which overcomes sin, sickness and death just as Jesus did. The charge that the Science is founded on pantheism, is wholly unfounded. Pantheism is the belief that God, or Life is *in* everything, and that therefore there is life in matter. From this definition, it is clear that every mortal is a pantheist from the soles of his feet to the crown of his head, and Scientific Christianity is the only teaching which opens the eyes of the blind and sets the captive free from this cardinal error. This pantheism is the foundation of all sin, sickness and death; it is the "vail of the temple" which hides God from man, and it must be "rent in twain from the top to the bottom."—C. R. SIMMONS.

THE following are extracts from a lecture delivered by R. Sears, M. D., before the Iowa State Medical Society in May last, and published in *The New York Medical Examiner* in June:—

HOW DO REMEDIES CURE DISEASE?

HAVING made a diagnosis of a disease, and prescribed the remedies by which I expected to effect a cure, I have often asked myself, "How do these remedies act? What is the *modus operandi* by which they eradicate the disease? It is true that Nature, in her own way, effects all the changes which go on in the system, while I am trying to *assist* her in this work. How am I doing this? Am I doing so at all? If so, in what manner do these little remedies I give produce changes that result in a cure?"

If one patient recovers as a result of a certain course of treatment, why is it that another case, to all appearance exactly similar, and treated precisely the same, does not also recover? If I have, for instance, a case of typhoid fever, that I have treated carefully and judiciously, and still my patient dies; why is it that a homœopathic doctor has a case just like *if* that he treats with *infinitesimal doses* of his remedies, so attenuated as to leave no appreciable trace of the original articles, and a cure follows; what is it in each of these cases that causes such opposite results? Is it the effect of the remedies given, and if so what is the specific action of these remedies upon the tissues, and upon what tissues do they act? Why do two cases of the same disease, to all appearances just alike, and treated just the same, give different results? Why does one case recover, while the other dies?

How do we determine the exact condition of our patients; and how do we test the virtues and specific action of our remedies? Can we, certainly, determine the exact condition of our patients, and do we certainly know the virtues and specific action of our remedies? Do we know just what our patient requires, and are we sure we are giving

just what is needed? In fact, is not our practice very largely empirical, based upon our own experience, and the professed experience of others? Why and how do our various remedies act, and where are these minute doses taken, and how do they act upon the tissues to produce all these wonderful changes ascribed to them?

A homœopathic physician that I had known for years had located in our city during my absence from home. He had the reputation of being very successful in treating his patients. I asked him how he prospered professionally. He replied, "First rate, I am doing lots of business." I asked him how he got into so good a practice in so short a time. He replied, "I had a case in the start that gave me notoriety. I was called to see a woman in the last stages of consumption, as was thought, and abandoned by the regular physician. She was confined to her bed and helpless. Had a very bad cough and an exhausting expectoration, and very much emaciated. After a careful investigation, I came to the conclusion that her disease was not consumption, but chronic inflammation of the liver. I so told her and treated her accordingly. In a week she was up, and in a few weeks as well as ever. I don't mind telling you how I cured her. I did it with the *third trituration of sulphur and nothing else.*" Does any regular physician present believe for one moment that those infinitesimal doses of sulphur caused such a marvellous cure? And if so, how did it act on the tissues to produce such a sudden transformation?

One can number the remedies claimed to cure diseases by the thousand; many of these remedies do not seem to produce the same results in similar cases. The fly leaves of our medical journals are covered with notices and advertisements of these remedies, and their action attested and their virtues extolled. Millions of dollars are annually expended in advertising these regular, as well as patent medicines to the American public. Very few even attempt to give a philosophical statement of their real action upon the tissues of the human system. They only affirm empirically, or as a result of their experience, that they are of untold benefit to suffering humanity. If all or even a fraction of these remedies have the virtues claimed for them, and are as efficient in eradicating disease from our system as is averred, every disease that flesh is heir to should soon be driven out of the American people, and a state of perfect health should be the rule. But alas! this does not seem to be the result. New diseases keep coming to the front, and new remedies are constantly being discovered. Some doctors aver that these remedies exactly meet their wants and help cure their patients, while others just as intelligent and just as honest claim that their use is disastrous in the extreme. Many are loud in their praise of cardiac sedatives and antifibrine remedies, while others protest against them and claim they paralyze the action of the heart in its efforts to overcome the effects of these diseases. How many cases of "heart failure" are to be laid at the door of these remedies who knows? "Who can decide when doctors disagree?"

I copy the following statement from a recent bulletin published by our esteemed State Board of Health: "There occur annually in Iowa

fully eight thousand deaths, representing more than forty thousand cases of sickness, as well as thousands of stricken homes and broken hearts and multiplied thousands of dollars worse than wasted, to say nothing of the many survivors helplessly disabled; all from the above named preventable causes. Whose fault is it?" Yes, whose fault is it? One fifth of all these contagious and infectious cases fatal! Where is the boasted knowledge and skill of the medical profession? Where is the reputed efficiency of all these thousands of remedies prepared for all these sick and dying mortals? 'Is there no balm in Gilead, is there no physician there?'"

The world is full of disease, and full of remedies. We have old and experienced physicians, who as they grow old in experience have become more and more careful in their administrations of remedies, and more and more distrustful of their real efficacy. The medical schools annually send forth among the people an army of young and inexperienced doctors, full of a belief in their ability to cope successfully with every form of disease, and in the virtue and power of remedies over the diseased physical system. They rely on the knowledge they have received from their Alma Mater, of the virtue and power of these remedies. Their knowledge of the manner in which these remedies act must be very largely empirical. How many victims must be sacrificed before their education in remedies is completed cannot well be estimated, for "dead men tell no tales."

On what do remedies act? Do they act on material structures, or on the mental system? Do you exhibit material remedies to the mind? When you administer stimulants to your patients, do you affect the material tissues, or do you excite the mental system? If life leaves your patient, can any amount of stimulants affect the dead tissues and restore them to life? What then is life, whence comes it and whither does it go? Do we treat changeable dying tissue and add to it some life-giving principle by which it is able to destroy the elements of death and thus continue to live? Is not the whole system of drugging based upon the supposition that remedies can effect these changes?

Pray tell us something that we can understand. Do not reiterate the old empirical statement of what this and that remedy will do! Tell us why! Explain its *modus operandi*! Would you blindly follow old or new teachers, unless they can tell us why they thus teach? History shows us that the tendency has been in the profession to blindly follow theories and teachers. Galen, the celebrated teacher of the second century so far outstripped other doctors of his day that his writings went uncontradicted for many centuries. In fact, until the last three hundred years. Strange as it may seem, he placed more reliance on *charms* and *amulets* than on drugs, although he claimed his *elixir* cured most diseases. To deny his infallibleness as a teacher, made one a *medical heretic*. In the sixteenth century, Dr. Geyness, of London, having more advanced ideas than others, saw fit to doubt Galen's teachings. He was thereupon cited to appear before the College of Physicians of that city, and given his choice, either to recant or be expelled from the college, which meant professional death. The records

of the society show that "upon the acknowledgment of his error and humble recantation, signed with his own hand," he was reinstated into the good fellowship of this college of brilliant investigators. Fourteen centuries of medical abomination forced upon the people! No wonder the revolt came. No wonder the world is full of "pathies and isms." Galen had his hobby, and are there none in the profession to-day? Says the *Kansas Medical Journal*, "Doctors have hobbies and ride them. In no other age has so much hobby-riding been done in *medicine* as in the present one." No wonder we have had, and are having medical revolutions. These revolutions must go on until the *truth* is established and known, and the *science of being* is fully understood.

"Material medicine must find its proper level, for it is limited to matter by its own law." All nature proclaims the *truth* that *Mind*, *God*—not senseless matter, governs all creation, and that all living, intelligent beings are subject to the benignant and generous laws of *Mind*.

THE VOICE OF LOVE.

O H, Child of Light, awake,
The Dawn of Christ is here;
The Day of Love begins to break,
So bright, so calm, so clear.

Oh, Love-lit age, awake,
And list the grand refrain,
Which o'er the world doth break,
To still the voice of pain.

Oh, Child of Good, arise,
To Truth, to Life, to Love;
Tear-stained and weary eyes,
Behold the view above.

Peace reigns and Love is all;
Feel thou Truth's healing breath;
Fear not the grave, fear not the pall,
In Life there is no death.

The Christ-cure comes to you
To heal thee, sin-sick one;
Oh, hear the voice, so tender, true,
And say, "Thy will be done."

— Wm. Bradford Dickson.

ALL contributions for the Church Building Fund should be sent to Stephen A. Chase, treasurer, Box 136, Fall River, Mass.

THE WOMAN QUESTION.

THE "Woman Question" is always of interest to Christian Scientists. They are firm believers in "woman's rights."

They believe her "rights" are heaven-endowed, and that any attempt at abridgment of them is handed down from barbarism. Such attempts are relics of paganism and the dark ages. Christian Scientists believe the time has come for the doing away of all false and unjust distinctions concerning woman as well along civic as religious lines, and they heartily endorse all rightly directed movements looking to her emancipation. She should be civilly free, religiously free, for hers is as truly the birthright of freedom — the freedom of the Children of God — as any of the so-called (but falsely) "lords of creation."

With pleasure we copy brief synopses from the *Atlanta Journal* (Georgia) touching the woman question.

Says Nellie Peters Black :

"My opinion of the 'Woman Question' is this: That a true woman finds her sweetest happiness in her own home, with her husband and children; but her work does not end there. If by any word or deed of hers, in public or private life, the world may be made purer and holier and better, who has the right to deny her the right of freedom of speech and action?"

S. E. Pattillio: "The light which woman's work is now diffusing, betoken that this is but the rosy morning of a day, whose noontide splendor shall illumine the world."

Eva Hampton Prather: "If all women who speak in public were so inspired of God to win a cause in ways which only the finer faith of the secluded feminine heart can conceive, the church would join the world in its effort to yield them place. But there is *one* such cause in a thousand years, and *one* woman who can win it."

Bellie K. Abbott: "I suppose no one will deny that women are subject to the touch of the Holy Spirit. Who can tell when the Holy Spirit will move them to witness for Christ? We are commanded to 'quench not the Spirit.' If we disobey this command, we sin. . . . Shall women alone be remanded to the restriction of quenching the Spirit? God forbid."

Emel Jay: "'Women should be seen and not heard,' and Paul is quoted with telling force. The quoters are very nice, very flattering in their gentle reproof to the womanhood they revere with all their manhood's enthusiasm. . . . But this nineteenth century is not the Pauline age. In those days there must have been enough men to go round, and they must have been able to furnish the bread and meat. Now it is a kind of wild Irishman's dance, with a goodly lot of left over females. . . . The preachers disagree, the laity goes floundering about for its own conclusions. . . . It seems to us that this great fact, that there are women who have something to say for the good of the world is so forcible an argument we do not see how generous man is to get around it."

Sue Mims: "I think no woman is brave enough to speak until she has so risen out of self and self-consciousness that she speaks only from a divine impulsion. Then it is not she, but Spirit that speaks through her.

"That a new religious era is dawning in the world, and that woman is a great spiritual force in its movements, it is impossible to doubt. It has been shadowed forth by the modern poets as well as the old prophets. Tennyson's Princess, Goethe's noble, grand refrain in Faust, gives this idea: 'The Woman — Soul — leadeth us on.' It is the *motif* of Wagner's advanced thought in his great musical dramas; it is the inspiration of Balzac's wonderful romance, 'Seraphita.'

"St. John saw, in spiritual vision, a woman clothed with the sun, (irradiant with spiritual light) with her crown of twelve stars. St. Paul saw the 'Heavenly Jerusalem as the mother of us all.' May it not be that this is the day of the Woman of the Apocalypse ushering in the dawn of Spirit? — and this divine influence is voicing itself through the women of to-day, welcoming the 'kingdom of our God, and the power of his Christ?'

"Woman was last in the ascending order of creation; perhaps the culmination of Truth must be through Her, the Bride, Rev. xii."

NOTICES.

"THE World's Parliament of Religions," in two volumes, edited by Rev. John Henry Barrows, D. D., is now out. This work contains 1624 pages, and each volume contains 100 illustra-

tions. It contains a complete history of the proceedings of the Religious Parliament, and the Christian Science section contains a paper prepared by our Leader, the Reverend Mary B. G. Eddy, also a full page portrait of her. The paper contains a portion of her address read before the Parliament (Advisory Council), also extracts from the various papers read at our Congress. The publishers desired a group of the portraits of all the speakers, but the latter preferred that only the portrait of our leader should appear.

The work will be sold only by subscription. All who desire may send their orders to E. A. Kimball, 5020 Woodlawn Avenue, Chicago, and the commission allowed him, he very generously proposes, shall be turned into the Church Building Fund.

THE meeting of the "Massachusetts Metaphysical College Association," which adjourned for one year from its last meeting, will not be held until the first Wednesday of June next.

WILL any of our readers who know of the whereabouts of Oscar Tusher, of Leavenworth, Kansas, kindly make the same known to us.

A THANKSGIVING GREETING.

WITHIN our hearts what happy memories dwell
 To-day, and a new love in us compel!
 The by-gone years return, with only their
 Remembered tenderness, and, unaware
 Of age and change, the old-time love re-tell.

But while we feast, we cannot quite dispel
 Regret for lost ones whom we love so well.
 Yet why thus grieve? There is no vacant chair
 Within our hearts.

Oh! friends, does not this constant love foretell
 A *future greeting* for each last *farewell*?
 Even *to-day* we tread the Heavenly stair,
 And *now* their immortality we share,
 If our beloved ones *thus ever dwell*
 Within our hearts.

— James T. White.

NOTES FROM THE FIELD.

WHenever I have thought of "casting in my mite" of testimony, through the JOURNAL, words have seemed so weak to express what Christian Science has done for me that I have refrained from making the attempt. But if Truth guides the pen, the little that I can give may not be altogether in vain.

In looking back, I can plainly see that I was being led step by step, to a willing acceptance of the Truth, and that leading has been to me the most convincing proof,—and I have had many—that Christian Science is the rock on which to build, if we desire a solid foundation. I had been a member of the church for years, and endeavored to live in accord with its teachings. I had never given much thought to creeds, but had great faith in prayer. I wondered why there were so many ways of interpreting the Scriptures, and had about concluded that all must be wrong, as all could not be right, and from this puzzling state of thought I gradually came to feel that there was very much in the spiritual life that I had not attained, and was at times most miserable, seeking rest and finding none.

It was not through physical healing that I was brought to accept this teaching, but that which was far better, the spiritual uplifting that came with "healing in its wings," to drive away the sense of unrest, that had long striven for the mastery over higher aspirations.

My earnest longing for clearer glimpses of Scriptural truths and for something more soul-satisfying, were answered in a way that I least expected. When in my deepest gloom a very dear friend visited me, in the spring of 1891, and presented me with the "leaves of the tree that were for the healing of the nations," in the name of Christian Science, I grasped it eagerly, and knew that I had found that for which I had been so long looking.

The few weeks that my sister in Truth and I were together, I was anxious to gain all the knowledge possible. Most faithfully she instructed me, withholding none of the Truth, that she thought I could grasp,—at least in part,—and I was soon able to prove my way by demonstration. The thought that I am the child of God and cannot be separated from the loving Father,

gives me fresh courage and the mists of doubt are gradually melting away as one by one the "hidden mysteries" begin to unfold as never before. It is but little that I am yet able to grasp, but that little, at times, fills my cup of rejoicing. My greatest wonder is, why I was so long in darkness and doubt, and why the world cannot accept the beautiful thought—the allness of God, the one power, and that man is created in his likeness and image. The sweetest and most satisfying thought to me is, my near relationship to God who is Love. My highest aim is to try to live the life, following in the footsteps of him who was sent as our example, with Truth for my guide.— E.

I BELIEVE it to be my duty as well as my privilege to tell what the Lord has done for me; and I write this hoping that some one, who has perhaps suffered as I have, may thus be led to the Truth and find that there is One who is able to save even to the uttermost all those who put their trust in him.

I had suffered for more than twelve years from an affection that has always baffled the skill of the medical fraternity. I had consulted the most eminent physicians in this country—those who make a specialty of this class of diseases—without success. I had gone from bad to worse until I was a physical wreck—unfitted alike for business and social life, a burden to both my friends and myself.

About two years ago I called to see an old friend—the wife of the Presbyterian clergyman who baptized me when a child. She had been almost blind and was obliged to have a person do all her sewing, reading and writing for her, but had nearly recovered her sight through Christian Science treatment.

By her advice I decided to try it and, God be praised, I am to-day a well man, the improvement being so marked and so very apparent, that I daily hear expressions of surprise and wonder regarding it.

I was not healed immediately, oh no! error did not give me up without a struggle, and a struggle so severe that it was sometimes a doubt with me which would gain the victory—Truth or error. "But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

I have read and studied the Bible and "Science and Health" whenever I could find a spare moment—it being my aim to not only learn the letter but to imbibe the Spirit, and while I know

that I have but "touched the hem of his garment," as yet, I do know and feel a peace that I never knew before.

I had been, from early childhood, a church member, but had never been satisfied with what my religion gave me. I had a longing for something higher.

Now I know that Principle as taught by Christian Science will, if we live it, lift us to a higher plane of Christian living than any other religion has ever been able to do.

Let no one suppose that they can attain that height without strenuous effort on their own part — temptations will come. "If any man will come after me, let him deny himself and take up his cross, and follow me" — but if we will recognize God as the One Mind, and ourselves as the reflection of Mind, we will not only be healed of our diseases, but sin will be overcome and *destroyed* through the power of the One Mind.

I thank God for Christian Science, for what it has already done for me, and for what it has taught me, and I long to learn more.
— J. B. H., NEW YORK CITY.

MAY I add a few words of testimony to the growth of Truth among the children? The following little scene enacted in my brother's house illustrates it. Robert, a large placid child of two and a half years, had a naughty spell; he was sitting on the stairs crying, when his brother Willie, a boy of five came to him and said, "Robbie I think you don't understand what I know, that God is Love. God is all, and God is always with you, because if you did, you could not act so." Robert shook his head.

"Well," said Willie, "He is Love and he is always with you so you must be good," and Robbie was good. It must be always so. Error must disappear, as Truth is declared. Certainly out of "the mouth of babes and sucklings hast thou perfected praise."

My little girl came to me one day lately, after a game of hide-and-seek and said, "Mother, how can the children be afraid to go into dark places as God is every place, why it must be God they are afraid of, for there is no dark." Ah, what a lesson to me who am struggling out of the darkness of material sense into spiritual understanding where there is no night, with no shadow between us and God.— T. D., DENVER, COL.

ON my arrival in New York last July, my brother spoke to me of "Science and Health," and coming in contact with a number

of Scientists all wishing me to procure the book, I did so. I read it through in the same manner I would any other book, to find out the contents.

Before I got to the end, having partly understood its meaning, I began to demonstrate over old physical troubles, and they disappeared. A belt that I had worn for over twelve years I took off, and threw overboard (being a seafaring man).

Up to that time I had been a constant smoker and chewed tobacco, but I gradually lost all pleasure in it, and now look upon it with disgust.

I was brought up in the Lutheran doctrine, and when a boy received a good knowledge of Scripture, but I never understood it until explained to me in "Science and Health."—H. F. WITKOV, 27 NEEDHAM ROAD, LIVERPOOL, ENGLAND.

Nor having the privilege of attending any meetings of Christian Scientists, I look forward eagerly to the monthly visits of the JOURNAL.

After practising Christian Science in my own family for six months, I realize more and more of its power, that is the power of Truth.

It is a help in the every-day cares and annoyances, and I know by experience its efficacy in more important matters.

Recently there was a general claim of whooping cough in our school. Our little boy came down with it, but it quickly disappeared.

Another instance where the power of Truth was manifested: I was very susceptible to poison ivy, I have suffered with attacks of it nearly every summer for fifteen years; recently a severe attack was quickly dispelled by realizing the Truth.

While I am thankful for all of these demonstrations, I realize that the most important part is the spiritual cleansing, and I daily thank God for the inward peace.—H. C. H., HAVANA, N. Y.

LAST winter my mother fell upon the ice and broke her hip bone. The doctors said it would never heal, and that little could be done for her, as she was over seventy-eight years of age.

For many weeks they treated her, but finally gave up and said she would never walk.

About the end of June I was called home from school to be

with her, and found her leg almost powerless. We heard of a Christian Scientist in Orangeville and of the healing through him.

I thought it some kind of a charm, but to satisfy my mother I went to see him. To my surprise I found it to be the highest form of Christianity, for it healed the sick on the ground that God is all.

After the first treatment my mother took four steps forward and four backward. She was afterwards healed of other difficulties, and is now enjoying good health, and is able to walk with the aid of a cane.—MISS A. MORROW.

A LADY came to me for treatment who had been reading all sorts of metaphysical literature. I said I would treat her provided she would agree that while she was under treatment, she would read only "Science and Health," and the other writings of our Leader, and the Christian Science JOURNAL. She did so and received much benefit from it. A short time after she came to see me, a friend advised her to read a certain book which was outside the realm of true metaphysics, and when this patient refused to read it, stating her reason, the friend remarked, "That is the reason Mrs. Eddy's followers are so strong; they take one thing and stick to it." Mortals will see after awhile, that they can never attain harmony, while tossed about by conflicting human opinions. We must know that we are following the revelation of Truth to this age, and then stand firm, looking neither to the right, nor to the left.—L.

IN a town twenty miles from here, the laying of a "corner stone" on an Old-Fellows' building was celebrated on our national holiday, July 4th, 1893. Permission was asked to place Christian Science Literature among other papers to be placed there.

The chairman of the committee said they would gladly receive it, also speaking in the most kindly manner of "Science and Health" and the good work it was doing.

"No and Yes," by the Rev. Mary B. G. Eddy, together with the June JOURNAL, containing the picture of her home, and biographical sketch of her life, and the article written by her entitled "Things and Thoughts" were placed there. Prejudice and unfavorable criticisms are giving way to inquiry, and healing through Mind is on the increase here.

Five new members were taken into our church at our last communion service, and we are becoming conscious of a greater harmony and unity among the workers in the field. — M. E. H. MARSHAL TOWN, IOWA.

CHICAGO, ILL.

DEAR MRS. EDDY: — I have so often longed to write and tell you of the love and gratitude that goes out from a heart that has been shown through your sufferings, the way to Heaven and harmony! What a precious Truth this is, that has been shown to you, and through you to every suffering mortal! It always did seem to me that there was a God, and yet I could not find him until I was led to Chicago one year ago to a Christian Scientist. In two weeks I went back to Ohio healed. The sufferings of twenty years or more are nothing now, for have they not made me willing and glad to give up self for God? I never can tell you of what this is to me, and I never can express the love that goes out to you so often, but I hope to show by a life perfected, my love and gratitude. My daily, hourly prayer is to know and do the will of God. Yours in the love of Truth, M. E. R.

THE following comments in reference to the November JOURNAL were contained in a letter from one who is not a Christian Scientist, to a friend in Science:

Dr. Eddy's address is grand, full of pure Christian doctrine.

"Resurrection," D. A. Easton, very able.

"Spirit and Matter," Ruth B. Ewing, a perfect agreement with the Scriptures.

"God Incorporeal," E. N. Bates. I am greatly interested in such articles.

"Immortals and Mortals," A. M. Knott. A very natural portrayal of mortal man. But this is all reversed as we look at the real man created in the image of God.

"Editor's Table." If Christian Scientists live as they preach and write, theirs is Bible Christianity.

PUBLIC sentiment has been quite bitter against Christian Science in this place.

But we have steadily gained ground. A consistent life must, and will be felt. We are living the motto that William Lloyd Garrison chose, "I will not equivocate; I will not retract, and I will be heard." — E. H. JOHNS, GREAT BEND, KANSAS.

EDITOR'S TABLE.

WE are on the eve of another calendar year. According to the human estimate of time, we are about to enter upon a new year, the year 1894.

Do we bear in mind when we pen this symbol of time that we are recording the fact that eighteen hundred and ninety-four years ago Jesus of Nazareth was born; that his birth so impressed itself upon the thought of the age that it established a new calendar and changed the long established method of computing time?

What an event was this even from the secular standpoint, and how it should inspire all to a high conception and just recognition of the deep import of his coming! If his coming wrought so great a change and meant so much in a secular sense, what shall be said of its ineffable purport in the spiritual sense?

Let us commence the new year with a renewed purpose to ponder deeply the great significance of *the coming* to each one of us, and pondering thus, strive unceasingly to make his life and overcoming, our life and overcoming, for we are commanded so to do from the beginning to the end of his teaching.

The year that is drawing to a close has been a marked one in the progress of our Cause. The sales of "Science and Health, with Key to the Scriptures," which work was conceived and given forth by our beloved Leader, the Reverend Mary B. G. Eddy, have been unusually large, having passed from its seventy-first to its seventy-ninth edition. The editions consist of one thousand volumes each. The demand for her minor works has also been most gratifying. The circulation of the *Christian Science Quarterly* has increased very considerably, while the distribution of tracts and other literature has been most satisfactory. The demand for the *JOURNAL* has also greatly increased and the subscription list has had a healthful growth.

The reports from the field indicate a generally healthful state, an increasing inquiry into and recognition of our doctrine, while the healing demonstrations have been attended with marked success. In a number of instances letters of dismissal and cordial commendation from other churches have been given to Scientists

desiring to unite with "The First Church of Christ, Scientist" in Boston, and much of the former prejudice seems to have vanished away.

During this year our Cause has entered more largely into current history, perhaps, than in any previous year. Not by any means that a greater work has been done, but rather that it has been made apparent to the world, as the rich fruits of the long years of patient, self-sacrificing toil on the part of our Leader, and the loyal students who have worked in their respective fields of labor.

The Census reports have been published and extensively noticed by the press, in which we have a fair recognition as a Christian sect, as we are officially classified. The tone of the press has been generally respectful and in striking contrast with its former attempts at ridicule.

A brief, but comprehensive definition of Christian Science from the pen of our Leader has, by the request of the publishers, gone into an important, and what is destined no doubt, to become a standard dictionary.

An interesting biographical sketch, accompanied by a portrait of our Leader, has gone into the excellent Cyclopædia of American biography, published by Messrs. James T. White & Co., of New York. This sketch gives not only helpful and valuable information concerning the life and work of Rev. Mary B. G. Eddy, the Discoverer and Founder of Christian Science, but it places her where she justly belongs in her relation to religious history, and her authorship of its only text-book, "Science and Health, with Key to the Scriptures."

This is also true of the Census reports and the press notices referred to.

The presentation of Christian Science before the World's Religious Parliament at Chicago, by and through the strong and glowing address of our Leader, and its enthusiastic reception, is cause for deep congratulation and was most inspiring in its effects. By general consent it was a leading event of the Parliament, and made a lasting impression upon the assembled thousands. Following this will be the publication of a portion of it, with some added words from our Leader's pen, in the history of the Religious Congresses, or World's Parliament of Religions, about to be issued by "The Parliament Publishing Company" of Chicago, which will also be accompanied by a portrait of our

Leader. She consented to this only after being urgently requested so to do by the publishers. This work will, therefore, have an especial interest to Christian Scientists.

Our appearance before the Religious Congresses in our "denominational" capacity, and the Religious Parliament, with the large attendance and favorable mention by the press, also marked an important event of the year. The general recognition of our congress as one of the largest and most enthusiastic of all that were held, is surely encouraging and significant.

The commencement of the building of "The First Church of Christ, Scientist," in Boston the Mother Church, "our prayer in stone," which we are to "push upward" and which "must be built in 1894," is an event of such great magnitude that no attempt at its elaboration will now be made. Suffice it to say, that in view of past history, the fact that at last our purpose is actually becoming perceptible, is cause for profound rejoicing. It speaks volumes for the power of Truth in overcoming all mental and material obstacles. Its corner stone will be laid, and its spire whose "silent finger points to heaven," will be touched to its final completion before the dawn of another year,—provided, that all who are interested in and have received and expect to receive the benefits of Truth shall continue to contribute their tithes in the spirit of Love. Suppose each one of us should make an estimate of what we expended by way of physicians' bills before coming into Science, and should contribute even twenty-five per cent. of that amount to the Church Building Fund, how long would it be before the treasury would be full?

Let us see to it that the admonition of our Leader shall become an established fact during the year 1894.

The crowning event of the year, and one of the most marvelous achievements of Christian Science, is the illustrated poem of our Leader, just published, "Christ and Christmas." This book comes indeed as a Christmas gift,—a magnificent Mind-gem from the bounteous hand of infinite Love. If ever God spake to man through symbol and metaphor, or through the inspiration of Psalm or song, he so spoke through our Leader when she conceived and gave birth to that wondrous work! To attempt a description of it were vain. It cannot be described. The pen which writes these lines is impotent to perform such duty. To make the attempt were like the futile effort to cut a diamond with a bludgeon. It is truly a production

"Whose noble praise,
Deserves a quill plucked from an angel's wing."

One must read it, study it, *see* it in the light of Holy Writ as interpreted in our text-book, to grasp aught of its mighty meaning. To the casual reader it might seem but a beautiful poem and the illustrations exquisite bits of art, for these they surely are; but to the Christian Scientist whose eyes have been partly opened to Jesus' mission as it is being exemplified in Christian Science to-day, it must be a new revelation of the God-anointed mission of our Leader. It is truly a "star of Bethlehem," a glorious ray out from the Orb of Truth. It is the "Kohinoor" of all the brilliant cluster, saving only "Science and Health, with Key to the Scriptures." It is the Mosaic Decalogue, the Sermon on the Mount, and "Science and Health" retouched, reilluminated, reemphasized.

It is the fitting capsheaf of the harvest-field of Scientific labor whose soil was broken about thirty years ago.

Let us renewedly thank God that we are the happy recipients of this sparkling diadem, this guiding star, and that we understand somewhat (though dimly), its heavenly teaching.

It may not be amiss to say, that the mechanical part of this book, from our standpoint, is admirable. The type selected is as tasteful as it is unique, the covers are soft-hued and harmonious, and the entire work of printing and binding, as far as we have been able to judge, reflects the highest skill upon the artisans executing it.

In reference to the artistic character of the illustrations, since writing the article published in this issue, Mrs. Eddy has received words of high praise of the entire work from one of Boston's best known *litterateur's* and critics.

It is usual at the commencement of each new year to make good resolutions, to "turn over a new leaf."

Permit us to make some suggestions along this line for the coming year.

In preparing contributions for the JOURNAL, please do not write in pencil, and write only on one side of the sheet.

It is best not to quote at all from "Science and Health, with Key to the Scriptures." Instead of doing so, if you wish to bring out some thought in connection with or from it, refer to the page and line. It is not right for the JOURNAL to *republish*

piecemeal, the copyrighted works of our Leader; and yet it is obvious that even short quotations, often made would, in time, have that effect. It should not be necessary to speak of the wrong that is thus done.

In preparing articles please have the Bible before you, if you wish to quote from it, and make your quotations directly from it, so that they may be literal, and also punctuate as it is punctuated. You will thereby save this department a vast deal of labor that should not be imposed upon it.

Please bear in mind that we do not answer questions relating to Science, or particular phases of it, either personally or through the columns of the JOURNAL. Everything that is published in it, is in a greater or less degree intended to answer such questions; but to undertake to answer specific questions is impracticable for several reasons. First, we have not the time. Second, many of the questions asked, although of themselves very short, sound the entire depths of Science, and, of course, could not be answered in a single letter or article, even assuming that this department has the knowledge to answer them, which assumption is not to be indulged. We are but students of this great Truth along with the rest of you. There is but one way of answering most questions which come to us, and that is by patiently continuing your study of the Bible and "Science and Health, with Key to the Scriptures." Conscientious, patient investigation will in time answer all questions. Meantime we should not be too eager to learn *all* of Truth in a short time. We should be diligent and vigilant, but our growth should be natural and healthful.

We have heretofore called attention to the fact that we do not answer questions, but judging from the number which have continued to come in, our remarks were either not read or soon forgotten.

We should remember that preparing articles for publication is as much in the line of demonstration as healing the sick or any other work in Science, and it should be done as Scientifically as any other work,—that is, it should be done as carefully and exactly. This means as well in reference to little things (what seem little), as in large ones. In our investigation of the great Truth we must not lose sight of the little things. We must remember that the infinitesimal is included in the infinite, and that both are necessary to completeness. Without the infinitesimal there would be no infinite, and this is as mighty a truth as its

converse,—that without the infinite there would be no infinitesimal.

We should bear this in mind in all the practical affairs of life, in the minor applications of Science as well as the major ones. A single figure, however small its numerical value, left out of the column, will make the entire column incorrect, and the only possible way to correct it is to go over the column until the error is found. This often is a very tedious and perplexing task. A little care would have saved all this. So in working out the life problem, we cannot omit a single figure without having to run up and down the column of our experience until the error is found and corrected.

“For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel with those seven; they are the eyes of the Lord, which run to and fro through the whole earth.” Zech. iv. 10.

THE fact that our Cause has an organ through which the utterances of the students and friends of Christian Science may from time to time be given, should be appreciated by all. But more important than this is the other fact that through its columns our beloved Leader may and does give forth her words of encouragement, guidance and admonition, in almost every issue.

For these reasons the JOURNAL should be so fully appreciated that all should take a lively interest in its welfare and success.

The seeming indifference concerning it manifested by some who are otherwise active, raises the question whether they are not unconsciously or otherwise, listening to those subtle arguments which seek to prevent the JOURNAL's publication and circulation.

We occasionally hear of teachers who advise their students not to read the JOURNAL. In doing this are they not setting their own sense of wisdom up against that of our Leader's? That sort of teaching generally carried out might and would, if followed, soon stop its publication. Would not this be thwarting the purpose and desire of our Leader in establishing it and continuing its publication? Is this obedience and loyalty? Is it not well for those who take this position to think upon what its establishment and publication has cost our Leader? The fact that she started it and desires its continuance, and is doing so much for its support, ought to be sufficient to silence all such arguments as those referred to.

PUBLISHER'S DEPARTMENT.

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.

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.

THE HYMNAL is of some 225 pages, and bound in two styles — cloth, and leather finish. Prices are,

Cloth,	per copy, prepaid	. . . .	\$1.15 each.
Cloth,	per dozen	. . . .	9.00
Cloth,	per half dozen	. . . .	5.00
Leather finish,	per copy, prepaid	. . . .	1.40 each.
Leather finish,	per dozen	. . . .	12.00
Leather finish,	per half dozen	. . . .	6.50

OUR advertising columns close *promptly* on the 10th of each month. Changes for cards, church notices, etc., received after such date, go over until the following month.

AFTER Jan. 1, 1894, the CHRISTIAN SCIENCE JOURNAL will be furnished at the rate of \$1.50 per dozen copies, postpaid.

These rates apply only to orders of not less than *one dozen copies*, of any *one month*.

WE have a large stock of fine Bibles, ranging in prices from twenty cents to twenty dollars. These Bibles will be sold at Publishers' prices, postage prepaid. We also make the following discounts: when ordering in assorted lots amounting to \$25 or more to one address, 15 per cent.; \$50 or more to one address, 20 per cent.; \$100 or more to one address, 25 per cent. Send for Descriptive Catalogue with prices.

All those wishing holiday Bibles should order at once to save delay.

CHRISTIAN SCIENCE JOURNAL.

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

VOL. XI.

FEBRUARY, 1894.

No. 11.

"HEAR, O ISRAEL."

REV. MARY BAKER EDDY.

NOTWITHSTANDING the rapid sale of two editions of "Christ and Christmas," and many orders on hand I have thought best to stop its publication.

In this revolutionary religious period, the increasing inquiry of mankind as to Christianity and its unity, and above all, God's dear love, opening the eyes of the blind — is fast fitting all minds for the proper reception of Christian Science Healing.

But I must stand on this absolute basis of Christian Science, namely, Cast not pearls before the unprepared thought. Idolatry is an easily besetting sin of all peoples. The apostle saith: "Little children, keep yourselves from idols."

The illustrations were not intended for a golden calf, at which the sick may look and be healed. As Christian Scientists, we must beware of unseen snares, and adhere to the divine Principle and rules for demonstration. We must guard against the deification of finite personality. Every human thought should turn instinctively to the divine Mind

Copyrighted, 1894, by National Christian Scientists Association.

as its sole centre and circumference. Until this be done, man will never be found harmonious and immortal.

Whosoever looks to me personally for health or holiness mistakes. He that by reason of human love or hatred, or from any other cause, clings to my material personality, greatly errs, stops his own progress, and loses the path to health, happiness, and heaven. The Scriptures and Christian Science reveal the Way, and their revelators will take their proper place in history, but will not be deified.

The advanced Scientific students were ready for "Christ and Christmas"; but those were a minority of its readers, and even they can know its practicality only by healing the sick on its divine Principle. In the words of the apostle, "Hear, O Israel; the Lord our God is one Lord."

Friends, strangers, and Christian Scientists, I thank you each and all for your scholarly, artistic and scientific notices of my book. The little messenger has done its work, fulfilled its mission, retired with honor, and mayhap taught me more than it has others. This knowledge I have gleaned from its fruitage, namely, that contemplating finite personality impedes spiritual growth, even as holding in mind the consciousness of disease prevents the recovery of the sick.

Christian Science can only be taught through its divine Principle which is invisible to corporeal sense. A material human likeness must be the antipode of man in the image and likeness of God. Hence it is not the model for a Metaphysician. I earnestly advise all my students to remove from their observation or study the personal sense of any one, and not to dwell in thought upon their own, or others' corporeality.

According to Christian Science, material personality is an error in premise, and must result in erroneous conclusions. All will agree with me that material portraiture often fails to express even mortal man, and therefore declares its unfitness for fable or fact.

The face of Jesus has been so unnaturally delineated it has turned many from the true contemplation of his character. He advances most in Divine Science who meditates most on

God and spiritual things. Experience will prove this true. Pondering on the finite personality of Jesus, the son of man, is not the channel through which is reached the Christ, or Son of God, the true idea of man's divine Principle.

I warn students against falling into this spirit of anti-Christ. The consciousness of corporeality, and whatever is connected therewith, must be outgrown. They are the falsities which include all obstacles to health, holiness, and Heaven. Man's individual life is infinitely above a bodily existence, and remember, the human concept antagonizes the Divine. "Science and Health, With Key to the Scriptures" on page 228, third and fourth paragraphs, elucidates this topic.

The poem and illustrations are not a text-book. Scientists take them too hard. Let them return to the Bible and "Science and Health" which contain all, and much more, than they have yet learned. We should prohibit ourselves the childish pleasure of studying Truth through the senses, for this is not the intent of my works.

Even the teachings of Jesus are misused by substituting his personality for the Christ, the impersonal form of Truth, amplified in this age by the discovery of Christian Science. To Scientifically impersonalize a material sense of existence — rather than to cling to its personality — is the lesson of to-day. I ask my students to give their attention to this lesson and receive its blessing.

HE who forsakes his sense of sin,
Will find the whole of Heaven within.

— *John H. Roe.*

NOTICE.

WILL all ordering the works of the Rev. Mary B. G. Eddy, please, make all remittances under \$25.00, by either Post Office Money Orders, Postal Notes, or Express Money Orders, instead of drafts or checks. — E. J. FOSTER EDDY, *Publisher.*

ALL contributions for the Church Building Fund should be sent to Stephen A. Chase, treasurer, Box 136, Fall River, Mass.

QUERIES.

REV. MARY B. G. EDDY.

FROM letters received, I infer, that some of my students seem not to know in what manner they should demean themselves towards the students, of those teachers, who have turned away from us. This query is abnormal, after "line upon line and precept upon precept" in the Scriptures, and in my books, on this very subject.

In Mark 9th chapter, commencing at the 33d verse, you will find my views on this question. *I have learned* that nothing save love is admissible towards friend and foe. Besides, my own sympathies extend to the above named class of students more than to any other. If I had the time to talk with all the students of Christian Science, and correspond with them, I would gladly do it, and do my best towards helping them through the straight and narrow path. But I have not moments enough in which to give all the time needed by them, to those of my own flock, and charity must begin at home.

Distinct denominational, and social organizations and societies, are at present necessary. But all people can love one another, and should, and never envy, never elbow, never slander, never hate, never try to injure, but always to bless their fellow mortals.

To your query with regard to the clergymen, I will say it is the righteous prayer that avails with God. Whatever is evil will receive its own reward. The high priests of old caused the crucifixion of Jesus, but thereby, they lost, and he won, Heaven.

The clergymen may not understand that the illustrations in "Christ and Christmas" refer not to my personality, but rather foretell the typical appearing of the womanhood, as well as the manhood of God, our divine Father and Mother.

THE DEAD SHALL HEAR.

Outline of a sermon preached by Rev. Augusta E. Stetson, C. S. D., pastor
"First of Church of Christ, Scientist," New York, at Hardman Hall.

Verily, Verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath Life in himself: so hath he given the Son to have life in himself. John v. 25, 27.

NEARLY nineteen hundred years ago there lived a man, who, to human sense appeared like other men, who walked among mortals like others, but who declared he was the Son of God. This man's life was beyond the reproach of the strictest moralist, and his constant efforts were directed to relieving suffering humanity, and to teaching the people that God was the only source of Life and power. He healed disease, opened the eyes of the blind, and the ears of the deaf, gave the hand of compassionate forgiveness to the penitent sinner, and raised the dead. He was constantly preaching, and teaching others to proclaim God's power to heal the sick and cast out evils; and so well did his disciples come to understand his method, that they too performed many cures. He declared, "The Spirit of the Lord is upon me, because He hath anointed me to preach the gospel to the poor. He hath sent me to heal the broken-hearted, to preach deliverance to the captives, to set at liberty them that are bruised."

Isaiah prophesied he should "open the prison doors to them that are bound."

In an age when the people were in the prison of sense, when they were captives to disease, when they were broken-hearted with grief occasioned by seeming death, when the halt and the blind, the paralytic and the deaf were abandoned as incurable, when the priest with his prayers and the physician with his potion were unable to relieve human suffering, one would say, "What a blessing a man possessing such healing power must have been. How the people must have rejoiced and loved this public benefactor. How the home

must have been gladdened as he entered the sick-room, and spake, 'Damsel I say unto thee arise'! How great must have been his renown as the paralytic, who had been helpless thirty-eight years, immediately walked!" Surely we would say, the priest would endeavor to learn the secret of his prayer, and the physician would investigate the power of his healing. They would imitate such a man and follow him.

Jesus had no vices to deter his followers from walking with him, but was loving, sincere, and true. Never in the history of his earth-life was there aught found against him. His was a life of blessing in all that land of Galilee, and yet incredible as it may appear to this age, he was persecuted and reviled for opening the eyes of the blind, for healing the sick and raising the dead. Not only was he denounced, but the people sought to kill him because his methods and teachings were contrary to theirs. They declared he was a stirrer up of seditions, that he blasphemed by calling God his Father, and healing on the Sabbath day. Why did they condemn Jesus for calling upon God whom they taught was "a present help in trouble," but which they could not prove? When some acknowledged the "mighty works" which he performed, and the world saw the action of Mind over matter, or the power of the Word with which he claimed to do the healing of sickness and sin, why did not the scribes and Pharisees unite in their efforts to establish the Christ healing? Instead, they said, "We will not have this man to rule over us."

It is passing strange that so good a man as Jesus the Christ, could have been so misunderstood! Humanity in this enlightened age recounts the story of his life and crucifixion, and wonders at the resistance and cruelty of that age. The clergy rehearse to listening ears this woful lack of spiritual discernment, and believe if they had been there, they would have appreciated his good works and followed him.

Let us learn what Jesus the Christ was endeavoring to teach the world, what power he exercised to heal the sick and raise the dead, what was the Word, for we read, "And many were brought to him, and he cast out devils and healed them

all with the Word." Let us learn farther if the Word still exists, and if Christ has any disciples in this generation who understand and practise the Christ Mind-healing. John tells us in sacred history, "In the beginning was the Word, and the Word was with God, and the Word was God." Goethe says,

"I read,
In the beginning was the Word,
And if by the Spirit I am truly taught.
Then thus in the beginning was the thought.
Is it the thought that works, creates indeed?
Then in the beginning Mind was power I read."

Has Christ any disciples to-day who follow his commands, "Go ye into all the world, preach the gospel, heal the sick, and raise the dead?" "He said, other sheep I have that are not of this fold," and there are those to-day who through the teachings of Christian Science, are demonstrating (according to their best understanding) the power of the Word.

The nineteenth century thinker will not be satisfied longer to accept traditional forms of worship, which never prove the promise in John xvi. 23, "Whatsoever ye shall ask the Father in my name, he will give it you," or Paul's words, "The law of Spirit hath made me free from the law of sin and death."

Humanity surges on, past the church doors, never entering and demanding the help which is offered in the promise, "Ask and ye shall receive," and "Love thy neighbor as thyself." They carry their burden of sin and sickness, doubts and fears, ever-seeking for the Christ who said, "Lo, I am with you alway, *even* unto the end of the world." But through the greater spiritual discernment of one who has long been on the watch-towers of Zion, the "Science of Being" has been given to the world. Through the teachings of "Science and Health, With Key to the Scriptures," by Rev. Mary B. G. Eddy, discoverer and founder of Christian Science, thousands are learning the power of the Christ Mind-healing. They are healing the sick, casting out evils, and fulfilling the commands of the Master according to their demonstration of his life.

Nearly nineteen centuries ago, Jesus the Christ said, "I go, but I will come again," and to-day the voice of the Christ or Spirit of Truth, the Comforter, is appearing to human consciousness, awakening mortals from the long Adam-dream of intelligent matter, to Intelligence in Mind or spiritual consciousness.

Man is gaining a glimpse of his reality, his God-given birthright, "Dominion over all things." He is entering into the heritage of the Christ-mind, reflecting the power and possibilities of his Father and Mother God, and is beginning to verify the promises. He is standing face to face with himself in Truth, and is under the guidance of the spiritual Teacher. He is being led away from self and sin, into all Truth, through overcoming the false claims of personal sense — the carnal mind. The experiences of Jesus the Nazarene, are being repeated in this, his second manifestation, and though the opposition to him is less material in its phenomena, it is none the less pronounced in its character.

"Except your righteousness exceed the righteousness of the scribes and Pharisees, ye cannot enter into the kingdom of heaven." Is that voice hushed, silenced by the deafening clamor of materiality? Is it heard to-day, as it speaks to the world, as audible to some, as when he spake to the multitude on that Sabbath day at Jerusalem, when he stood by the pool of Bethesda? This pool had five porches or entrances, in which lay a great number of impotent folk, the blind, the halt, and the withered, the most helpless of whom he bade to arise, and immediately he obeyed and walked. This voice is *continually* sounding above human sense, pleading for recognition, till we hear the individual spiritual idea, the "Son of God," as he spake on the Sabbath morn, when he was moved to the intensity of spiritual realization, "Verily, Verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath Life in himself: so hath he given the Son to have Life in himself."

These words express the sublime consciousness of Jesus in the allness of God, the supremacy of the divine Mind.

He understood, that God, Good, was eternal Life, Love, and Truth, and the only power. He knew that man was spiritual, made in the image and likeness of God; His idea or child, expressing him who made him like himself. His command was "Thou shalt have no other Gods before Me." (Spirit.) He saw mortals dead to spiritual life, asleep in the dream of personal sense. He said, "The words I speak unto you, they are Spirit and they are life." He also said, "I am the Way, the truth and the life."

Jesus knew that as the Father was eternal Life, so he, the Son, or Idea of God had life in himself. As Truth arouses mortals to the verity of Being, they arise from the mortal sense or carnal thought; and the inspiration of Life and Love expressed through spiritual sense, or divine consciousness, pours itself forth in the glad exuberance of healing power, its elevating, satisfying strength and peace, love and joy. Life and Love descend upon the weary mortal, like dew upon the mown grass, or showers that fall in tender mercy upon the arid earth. The parched ground absorbs it, and the withered grass gains fresh courage and color. Each blade lifts itself in silent acknowledgment of the beneficent influence. The drooping flower, wilted by the heat of the noonday sun, feels the kiss of the cooling rain-drop, and with the freshness of the morning before the dew had left it, raises its sweet face to heaven in smiling recognition and gratitude, for the refreshing benediction. So descends upon humanity, the power of spiritual sense, with its quickening, life-giving potency.

Thus the fulfilling of the law will arouse all to the Truth of Being, that "all is Mind," and man is spiritual consciousness. Love will melt the icy, cruel sense of malice, hate and fear, as the tropical sun dispels the dew. Sin, sickness, and death are the illusions which have been revealed by Christian Science "a lie from the beginning," and through Truth, they are becoming less real, and will finally disappear.

The Mind that was in Christ Jesus was the Science of immortality. The first desire of the Christian Scientist is to receive Truth into his consciousness,—to break the fetters of finite sense, the chains of time-honored authority which

have kept him in darkness, buried under the *débris* of error.

In the apprehension that he is one with the Father, and "hath Life in himself," he communes with God in silent adoration, and a touch of Love, joy and peace, assures him that he has found "the secret place of the Most High."

The Master said, "Be of good cheer, for I have overcome the world." Man while yet in the flesh has found himself on the Mount of spiritual vision. Here the divine Intelligence surrounds him as an atmosphere, and here he may faintly realize that his "life is hid with Christ in God." May we as humble followers of the meek and Holy One, follow so closely the Christ, that we may be continually enlarged, and gradually transformed, by the renewing of the mind. May our strength be constantly supplied from the fountain of Life and Truth, whose streams of Love course onward with vigor and power, sweeping away the mortal illusion of sin and death.

Truth is calling all to come forth from the Adam-dream. God's command was, is, and ever will be, "Let there be light." Are there any sons of God to-day, who have life in themselves? Are there any who demonstrate the potency of the Word? This era of human consciousness is passing through one of the greatest shocks of spiritual force the world has ever known. The power of the Christ is felt, as the words of Jesus resound through thought, "Verily, Verily, I say unto you, the hour cometh, and *now* is, when they that are in their graves shall come forth."

In this condition of Stygian darkness, the human hand seems reaching out for the Father. These spiritual longings must be met, and we hear from the weary searcher for Truth.

"I cannot stand, nor go alone,
Father take my hand: —
And through the night,
Lead to the light
Thy child."

Who to-day hears the voice of the Son of God? Adam, error, screams from the mountain of the mortal sense of pleas-

ure, to the valley of the mortal sense of pain, "We will not have this man to rule over us." But unmoved, we calmly march on like the children of Israel, declaring that God is all, "and there is none beside Him."

"Truth's mighty arguments shall roll down,
From inland mountain, to seaboard town."

"The cradle song of Christ was never sung in vain." Life will vanquish the illusion of death, Love will cast out fear, Truth will destroy the false claim of error, and man will find that he is immortal and has ever been the manifestation of Divine Mind. Love will fulfil the law.

It was divine Love that moved the blessed Master to urge mortals to awake from the dream that matter was real, and taught them that man was the Son of God, the expression of Mind. It was divine Love that impelled him to declare to a sin-bound world the great verity of Being, eternal Life, in opposition to their belief that matter was real, and sin and death inevitable. It was divine Love which made him appear severe to those who were obeying their own carnal desires and erroneous methods that compelled the stern rebuke, "Generation of vipers," "whited sepulchres," and that said to the disciple Peter, "Thou art an offence unto me." It was divine Love that urged upon the disciples the necessity of watching and praying lest temptation enter unawares, and turn them from the Way.

"It is the little rift within the lute,
That by and by will make the music mute,
And ever widening slowly silence all."

It was divine Love that sustained him when malice, envy, hatred and self-will nailed him to the cross, because he testified of evil, and destroyed it. It was Love which bore the indignities of the malicious mob with "Father forgive them, for they know not what they do." Jesus uncovered evil, and pursued and destroyed it with Truth and Love. Love is courageous and dares to meet the foe, for it fears not for itself. Human love fears to be disturbed, and passes error by, believing in its power. It grows weary and fails, but

divine Love abides with us forever, and denies fear and evil. It will continue its mighty action, till it casts out all fear, and reveals the smile of our Father and Mother God.

Let us as Christian Scientists cling firmly to Truth, and Love will usher us into the kingdom of harmony, our spiritual consciousness.

Dear Jesus, lead us to the Infinite,
And lift us up with thy dear love to Life ;
Oh ! Christ of God, hear, while we murmur it,
Thy word destroys all sickness, sin, and strife.
We dimly see our Father's guiding thought,
And Mother love with heavenly healing fraught.
We know thy voice, it counsels, cheers, and chides,
And love divine for every want provides.
Oh ! Parent arms encircling each dear child ;
Oh ! Voice so loving, tender, true and mild ;
Oh ! strong pulsating presence of the law
Of Life, and Love, and Truth, which sense ne'er saw,
We hear thy Word ; its power sets us free, —
Thy love shall lead us till we wake with thee.

THE *Utica Daily Press* of recent issue gives an extended account of the Coroner's Inquest held in the case of Mrs. George Canfield, who died a short time since in Booneville, New York. It seems she died of consumption, and for awhile before her death had been under treatment of Mrs. Reyn, of Port Leyden. According to the testimony of witnesses, the physicians had all given her up, and she was doomed to an early death under the most favorable circumstances within their cognizance.

The utmost that was claimed by the physicians was, that under the effects of stimulants, her life might have been somewhat prolonged.

She herself, declined to take any more medicine, and preferred the aid, and relief from pain, which the Science treatment afforded her. Yet, notwithstanding all this, the coroner's jury determined that "Mrs. Sophie Canfield came to her death by consumption, hastened and aggravated by the lack of proper medical treatment, and we censure the Christian Scientists who attended her for inducing said deceased from taking medical treatment."

The account concludes with the statement that the district attorney "will present the case to the grand jury which sits January 8."

THOUGHTS FROM EXPERIENCE.

SARAH J. CLARK.

"Finally, my brethren, be strong in the Lord, and in the power of his might." (Eph. 6: 10.)

THE question has been asked, What is the difference between a religious nature and a religious character?

A religious nature is what one inherits or adopts from surrounding circumstances, hedged in by natural religious environments; a self-satisfied belief in good; at peace with the world in general, and with one's self in particular. Do you think it was to such Christians that Paul addressed the words above quoted?

A religious character is one of willing sacrifice, loving obedience, and fidelity to Principle; courage born of hope, made strong through experience, the "hope that maketh not ashamed."

To "be strong in the Lord, and in the power of his might," indicates a life consecrated to work for God, in just the way he leads. Self-interests are to be set aside, and a willing service given to Him "Whom to know aright is life eternal."

Christian Science requires that we offend not our brother by any halting, half-way position, but that we work from our highest ideal of Life and Truth, holding fast to divine Principle that we may be governed by it.

To "be strong in the Lord," means to have an understanding of spiritual Life, an abiding love for God. This enables us to be courageous in the hour of trial and temptation. We must be conscious of the demands of the divine Principle upon us. They should receive our first thought. And as we fulfil our obligations to God, the divine Mind, boundless in its resources, will supply our needs with "full measure pressed down and running over." "The earth is the Lord's, and the fulness thereof"; and as man learns fidelity and obedience to the demands of infinite Good, divine Love leads

him into the possession of a sound mind, courage, and true nobility of character. To be of value, we must make ourselves valuable; then will we be recognized and appreciated in the community in which we live. Such lives are filled to the brim; no idle hours for them. There is always work for the workers.

We are told that the merit of an act lies not in the act itself, but in the motive that prompted it. Then we must learn to discern the thought back of the thing expressed. Solomon said, as a "man thinketh in his heart, so is he." Then the being and doing must necessarily go together. One cannot bring out in their lives beauty and goodness, when the heart is filled with thoughts of malice and bitterness. We always measure a man by what he does. Words are empty when not backed by deeds. The apostle John said, "He that doeth righteousness is righteous."

Jesus gave us the rule for judging when he said, "Ye shall know them by their fruits." He tells us how to discriminate between the workers and those who drift aimlessly along through life, without any fixed purpose, but are influenced by every plausible story of personal sense. "Wherefore by their fruits ye shall know them." This puts an end to all controversy on this subject. Jesus spoke from his great experience, and thereby gave this unerring rule to guide us.

An idle man cannot give honest labor. And those persons who imagine they can neglect individual labor, yet bring forth good fruits in demonstration, deceive themselves, and attempt that which is impossible. •

On the other side, there seems to be a tendency to force Christian Science. Some have mapped out their way of working, and everything must yield to that way. They forget that the way has already been mapped out for them, and they have only to walk in it. But this true way interferes with some pet theory or scheme, and they think they can do as good work their way. Self must be considered. In working their way, little mistakes occur that they think can easily be covered. No one will know. But they do not stop long

enough to think how they are dishonoring God. On the very point where they failed in their loyalty to divine Principle, in the little mistakes that are so easily covered, will they be tested.

An earnest Christian woman recently said, "Try to hurry the Lord and we have a longer waiting; run away from what He appoints us to, and we have the same thing to meet under more trying circumstances; be slow and reluctant in our obedience, and the reward for said obedience will move more slowly toward us; stop short of a glad, free, and wholehearted service, and God will stop short of a full ministry to the desires of our hearts. No mathematical law is more exact than the working of this principle in the realm of Spirit. 'Whatsoever a man soweth that shall he also reap' — not something else; not a whole when he gives a part; not a blessing when he gives evasion of duty; not more abundant life when he spares the self-life."

"The Lord is not slack concerning his promises." It is we who are slack, then expect in an instant of time to have the effects of our slackness all obliterated.

We must not forget the words of our elder Brother: "He that findeth his life shall lose it: and he that loseth his life for my sake shall find it." And we must not forget to obey the words of our Leader, through whom God speaks to us to-day. God bids us heed the guide He has sent us, to point out the dangerous places, and the rocks that obstruct our way. If we take our chart and compass, the Bible and "Science and Health, With Key to the Scriptures," we will know how to avoid the dangerous way, and the rocks upon which we will be dashed to pieces if we strike upon them.

We each have a noble work to do, just where we are. And as we purify our motives and thoughts will we discern between Truth and error. Every true soldier must buckle on the whole armor, and be ready to battle with the open foe and the foe in ambush.

We need to come into the spirit of Paul's first prayer, when he saw the Christ: "Lord, what wilt thou have me to do?" With his complete self-surrender there came the

recognition of an active work before him. There was no question with him of what would become of Paul, or what he might be called upon to relinquish; it was "What wilt thou have me to do?" There was no delay in bidding farewell to old friends; no regret in leaving the place of honor and dignity among the doctors of the law; no question of leaving the time-honored religious rites, dearer than his right hand. All these were swept out of sight. He was the willing disciple, courageous enough to hear the Truth and to obey it.

How many come to Christian Science with these questions: Where is my place; how much is expected of me; when will I receive my reward; and how much of the pleasures of the world belong to me, forgetful that we are told to "leave all and follow me" (Truth), and, "Let the dead bury the dead"? Only as we overcome the errors of personal sense do we learn to be "active doers of the word." This activity comes through experience, and experience brings out the enduring qualities of each one.

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy." (1 Peter 4: 12.)

In going through malleable iron works, we see this purification by fire illustrated. The castings are made in the desired forms, then placed in ovens heated to a white heat, and kept several days, at the end of which time the nature of the iron is changed. Before it passed through the oven, a light knock would break it like glass. After the fiery process, it can easily be bent without breaking. Before, it was brittle, and would break in service; after the fire has been applied it is tough and strong, and will endure in service.

Experiences mean steady growth. We cannot stand still. We cannot walk in the light of yesterday, but must walk in the light of to-day, yea, of this present hour. We cannot drift. There must be a resolute purpose to be and to do our best for Truth. We must be thorough.

We must analyze thought and motive more. We have a standard of right that never fails us. But do we fix our gaze on that standard and measure our own by it? The first requisite is to do right. We must bring every faculty into obedience to divine Principle. We must trust God to work in us to will and to do of his own good pleasure.

The progression of human thought comes through a stern resolve to be true to our highest ideal; and "having done all to stand." This is sometimes the severest test of our sincerity,—the patient, active waiting for God to mould our thoughts and purposes before they are expressed in words and deeds. It is the struggling, uncertain time before there is sufficient light to see the way just before us.

We must be real and earnest, and not sit down to grieve over our mistakes. And above all, we must not try to cover them, for if we do it will lead into deceit and hypocrisy. What we need to-day is moral courage,—courage to grapple with error in all its forms. We need a larger heartedness. We gain Truth in proportion as we love; and just in that proportion also do we gain courage.

This calls to mind Jesus' parable of the lost piece of silver. When the woman discovered her loss, she did not sit down with folded hands bewailing her misfortune. She did not go among her neighbors rehearsing the story. Far from it. She immediately plans her search for that which is lost. She lights a candle. Then she takes a broom and sweeps her house. After diligent search she finds her lost piece of money.

Let us make the application. We miss some good from our lives. It is generally through our own carelessness that this loss occurs. Instead of bewailing our loss, spending the precious time in grieving, we make preparations for a vigorous search. We light a candle. Truth is "the light that shineth in darkness." With this light we begin the search. When we begin to sweep we are astonished to find how much materiality has accumulated. We did not know before how many nooks and corners there were, they had so long been shut away from the light. How the dust and cob-

webs are disturbed, yet they must go. The broom sweeps clean. By and by we see something bright, shining beneath the dust. After carefully cleansing that corner, we find that the shining is our lost treasure. How happy we are over its recovery. Then, too, there is such an air of cleanliness about us. We feel a sense of newness. Our house is swept clean. The light has dispelled the darkness. Its penetrating rays search out every hidden corner, until they are flooded with light.

How we need the steadfastness of Truth, that in the midst of so much tumult and danger we can find a resting place in the infinite Love. This brings us to a little incident that carries a lesson within itself.

A ship was caught in a violent storm in mid-ocean. It rolled and lurched furiously. As the passengers held to the brackets on the side of the cabin to keep from being injured by the pitching of the boat, some one called attention to a clock at the far end of the cabin. In the slight lull of the roar of the storm they could hear its quiet, regular tick. They could see its hands moving steadily on. Sometimes it was down with that end of the boat, then again it was up at a dangerous height. It made no difference what the position was, it was the same steady tick, and the same steady movement of the hands. Despite the storm and commotion about it, and the terrible danger of those on board, there was a sense of peace about the working of that clock that brought courage to every heart. Their fear became less and less as the clock ticked on, and every one felt its influence. Even the sailors, who were worn out with work and anxiety, gained fresh courage and strength. A peace seemed to permeate the ship, and it seemed to get the mastery of the storm, for suddenly the fury began to abate, gradually growing less and less, until there was nothing but the panting of the sea after the fury had subsided. How the clock brought the comforting promise to those weary, tossed people: "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he *trusteth* in thee."

The consciousness of the presence of the one Mind calms

our fears in danger, suffering, and sorrow. This Mind saith to the material senses, "Fear not, for I am with thee to heal thy wounds and comfort thee in thy sorrow," and peace rests upon us, proving to us the power of the spirit of divine Love that is always present; but we must become conscious of its presence and power before we can express and rest in it.

COMBINATION IN RELIGION.

A TOPEKA (Kan.) special says that on account of the financial stringency the members of the seven religious denominations at Ashland have agreed to sit in one church, listen to one minister and drop their mites into one box.

This will add six clergymen to the great army of the unemployed. Other drought-stricken communities will adopt the same plan.— *N. Y. Herald.*

THE SONG OF THE ANGELS.

HEAR ye the song of the angels,
Singing so sweet and low,
Peace to the troubled spirit,
Joy to the world below?

Hear ye the song of the angels,
At the first faint flush of morn,
Thrilling the soul with rapture
E'er sorrow and care are born?

Hear ye the song of the angels,
In the noontide's heat and glare,
Breathing the peace of Heaven,
Soothing the heart of care?

Ever thy good angel singeth,
The old, sweet song of peace;
Didst thou but list' to its music
The discords of earth would cease.

— *Jennie Walbridge Briggs.*

A CHRISTMAS LECTURE.

F. J. FLUNO.

ABOUT three thousand years ago, (as finite sense counts time), in the little town of Bethlehem, (House of bread), was born David, (well-beloved), the youngest son of Jesse, who, in subsequent years, upon those grassy plains and verdant slopes, watched his father's flocks ; and as he kept his lonely vigil, doing his duty well, learning thereby contentment, constancy, faithfulness and carefulness, his heart went out to higher things, yet still of earthly type, for he learned to read the skies and enumerate the stars. And catching tones of harmony from the music of the spheres, he tuned his harp, that in after years rang out in song and psalm to chord with notes celestial.

And in the direct lineage of this child that was born, this Sweet Singer of Israel, as was foretold by the Prophet, although a thousand years before, was born of lowly birth, and yet of heavenly parentage. Jesus the Christ, the Anointed, the pure and perfect one, whose coming was told to those who watched their flocks upon those self-same plains and on those mountain slopes, and whose eyes were opened to behold the heavenly visitant that came to them in a light from heaven, shining around. And as they saw the light, they were filled with consternation and alarm.

When the light of heavenly good first dawns upon our vision here, we are filled with alarm, lest not being true, it bodes no good to us.

When, after that night of storm and adverse winds on the Sea of Galilee, the disciples saw the Master walking on the waves and drawing near to them, they trembled and were afraid, for they thought it was a spectre come to tell them of their doom. But as they looked, filled with fear and trembling, he did not upbraid them, but calmly and with loving tone said, "It is I, be not afraid." And when they had ad-

mitted him into the boat with them, "*immediately they were at the land.*"

So, the shepherds on that night, when the light of heaven shone round about them, although they trembled and were sore afraid, yet waiting, it said to them, "Fear not: for behold I bring you good tidings of great joy, which shall be to all people."

The angel of Truth brings nothing but good tidings. It could not be a message from the Spirit of Truth, and bring anything else. And whatever brings anything else, cannot be of Truth. A message from Spirit brings healing on its wings; and as it flaps its broad pinions, the breath of love is stirred, eternal light comes flooding in, and glory shines around; and the dark pall of sickness, sorrow, pain and death, is lifted, is vanquished, and driven quite away. It brings no tidings of evil, no dark forebodings of sorrow, no midnight ghosts of fear.

It bears on its pinions of light,
A message of peace from above:
And heralds the Christ-born infant,
Begotten of Truth and Love.

All nations in peace are included,
To all people the message is given:
Not a soul is cast out or forgotten,
For nothing is wanting in heaven.

To the heart of the savage, it whispers:
Let your faces of war-paint be clean,
Let the war-echo die in the forest,
And the smoke of the calumet seen.

Let brotherly love between nations,
Remain in your breasts evermore;
Thus, the Christ-light, born in the natives,
Breaks on the bright golden shore.

The shepherds who watched their flocks upon those Bethlehem plains, to them, the Christ was born when the light of heaven came. But finite sense must have a sign, a something as a positive proof that the heavenly message is true; and, as though willing to make concession, the finite proof appears, for, "If ye seek, ye shall find." And ye shall find that for which you seek.

And it said, "This shall be a sign unto you: ye shall find the babe wrapped in swaddling clothes, lying in a manger." And they said to one another, "Let us go even unto Bethlehem," for thus it had been foretold by the prophets: "Thou Bethlehem in the land of Juda, art not the least among the princes of Juda, for out of thee shall come a governor that shall rule my people Israel." And as they went, the star went before them and they found the babe with Mary, his mother.

And the child that was born grew up and became, "a man of sorrows and acquainted with grief." For, so much did the spiritual contradict the mortal, that all he saw in finite sense was fickle, false, and foolish.

And although he went about doing many wonderful works, and doing nothing *but* good, yet so much did his teachings and his works contradict the material sense of things, that the world he sought to bless, returned cursings on his head. And so much is the carnal mind the enemy of good, that it would not let him live; but went about to slay him. Yet so much was the mortal man overcome in him, and the true man apparent to him, that he knew they could not harm him. Do with him as they would, he would show himself alive, and prove himself immortal. But before his last and final demonstration, he told his immediate followers that it was expedient for them that he should go away, for if he went not away, the Comforter would not come unto them. Which was clear evidence that they were depending more upon the human than upon Principle.

But if he went away, the Comforter would come unto them, and intimated, that if he went away, he would only go from their sense away, and hence he would in truth go not away; but in reality would be with them always, and therefore would come, or appear again in Spirit and in Truth.

And his youngest and most beloved disciple, because of his simplicity, went far beyond his elders; and saw wonderful things of spiritual type and order. The revelations he wrote, finite sense could not then understand, and the world has not yet been able to interpret them. But,

in the light of Divine Science, they begin to glow with beauty and effulgence; and in the halo of their glory the Christ is seen.

For lo! in the land where liberty enlightens the world, the star again appears, and sheds its rays abroad.

Oh! beauteous gem of Bethlehem,
Oh! bright and glorious ray!
Thy brilliant light dispels the night,
And terrors flee away.

Oh! star of peace, that brings release,
To captive hearts, and sad!
No sin is found, for all around,
Thy light makes all things glad.

ANOTHER LARGE CONTRACT

COMES TO NEW HAMPSHIRE, AND A PART TO THIS CITY.

THE contract for building the church edifice of the First Church of Christ Scientist, corner of Falmouth and Caledonia streets, Boston, has been awarded to the French Pond Granite Railway company of Woodsville, Charles L. Fellows of Concord, and John Swenson of West Concord. Mr. L. O. Barker, superintendent of the French Pond company, who received the World's fair award for his exhibit of Concord granite, is to be congratulated for bringing this contract to a successful termination.

The pink granite trimmings will be from the quarries of the French Pond Granite Railway company at Briar hill, North Haverhill. The Random Ashler will come from the quarries of John Swenson, West Concord, and Charles L. Fellows of this city will have the mason work.

The church is to be fireproof, of Romanesque architecture, with tower and bay at front, the tower to rise one hundred and twenty feet. Inside are accommodations for a reception room, retiring rooms, lecture rooms, and a large auditorium, and the intention is to place a large pipe organ in rear of the pulpit. It is designed to be, when it is all completed, one of the finest churches on the Back Bay. The architect is Franklin I. Welch of Boston, Mass.—*Concord Monitor*.

It has recently been decided by an Indiana court that the State Board of Health of that State, has no right to compel persons to submit to vaccination. The court was evidently controlled by the testimony of physicians to the effect that the injection of virus into the system often produced blood poisoning, sometimes resulting in death. In the opinion of the court this was a danger to which people could not constitutionally be subjected.

A FRIEND INDEED.

IDA E. FULLER.

THO' human love may fail
And friends deny,
How can I courage lose,
Since Thou art nigh?
Thy Love doth still supply me
In my need;
Thy hand as truly guide,—
A friend, indeed.

Then let me never grieve,
Nor yet repine,
For, though all else forsake me,
Thou art mine;
Thy tenderness and love
Beyond compare!
Thy Substance and thy Truth
Are still my share.

No longer woes like these
Should me appall;
My only care,—to prove that
Thou art *all*;
And that Thou hast in love
Predestined me,
In joyousness to move
Reflecting Thee.

So perish every lower thought,
Each base desire;
I live in Thee, I move in Thee,
To Thee aspire!
And still Thy Truth instructs me
Whene'er I stray;
Thy Wisdom ever leads me
In the Way.

"ABSENT FROM THE BODY, AND PRESENT WITH THE LORD."

E. A. EVERETT.

"HERE in the body pent,
"Strangers from Thee, we roam;
"But nightly pitch our moving tent,
"A day's march nearer Home,"—

the hymn says, and the writer went deeper, and nearer the heart of Truth, than he knew. Verily, if we shut ourselves up in our bodies, we are "strangers from God." How they bind and fetter us! We are not the "Lord's freemen," when we consent to be so enslaved, and yet it is our own fault.

Our bodies are like unruly children, whose parents have always obeyed them, until they expect and attempt to govern everybody. We have consulted them on every point. If we wished to do certain things, we have turned around to our bodies, and asked, "Will it make you sick? Shall you pay me for this with a head-ache?"

If the wind happened to blow on us, we have inquired, "Are you cold?" or declared, "This will give me neuralgia in my head." Virtually we have said to our material structure, "Come thou and rule over us;" and decided for ourselves that it had been done; and all this time we have been in bondage to a phantom.

For these poor earthly bodies have no life in themselves, and cannot declare themselves rulers over anything.

How changed is our condition, when we awake to this fact! When we learn that we can control our bodies, instead of having them control us, we begin to "try our wings," as it were; and instead of being dragged down to earth, we fly aloft into a purer atmosphere.

We begin to leave our bodies behind, and reach out into the realm of Spirit, and then at last, catch a faint gleam of what it means to be "present with the Lord."

"*Willing* rather to be absent from the body, and to be present with the Lord." Ah, yes! more than "willing" — eager, glad of this most happy exchange.

Who of us has not had this yearning, even before we knew

aught of Christian Science, or ever heard the name of its Discoverer and Founder. But did ever one, however sincerely Christian, succeed in getting that despot, the body, out of the way, that the real presence of the Lord might be felt? Have we not been carefully taught in all systems of Theology, that to do this, we must pass the portal called death? Even those triumphant words of Paul, "O, death, where is thy sting? O, grave, where is thy victory?" were made to mean that death alone brought us into the presence of the Lord, "to go no more out forever."

But now we have learned the new tongue. "Old things are passed away; behold, all things are become new." "Thanks be unto God, who giveth us the victory through our Lord Jesus Christ!" Away then with these false claims of the body! Let us have none of this which shuts us out of His living, loving, abiding presence.

"He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty."

LOVE VS. HATE.

F. W. BUNNELL.

ENTERING upon a life work with Christian purpose and endeavor, with a lasting resolve to carry out and fulfil all the demands of Love, shall we ever be found halting between opinions?

Purged ourselves of our desire for rank and anxiety to express our own wisdom, we may each and all strike our chord upon the harp of Love, and in nowise can discord arise from it, for the Principle of one is the Principle of all, and the sweet harmony of Mind goes out, filling the earth, gently arousing in its affections a new and growing joy.

But where does fame strike upon the harp of Love? In its ambitious effort to surpass, it reaches beyond its proper chord, and in its excited hope, fails to detect the discord arising from error. Pushing on, and on, its chords all become discords, when all the suitors to the demands of Love are called to halt.

Shall Love prevail! Why cannot Love prevail? What is it but fame priding itself in zeal, that will take up the Love-chord without the gentle touch that produces its effectual harmony.

Fame would perhaps call Love hate, not considering that the most unpleasant task there can be is that of rebuking another

whom we love. The motive should be appreciated though it is frequently resented. Are we as apt to give the rebuke if there is no love in the heart for our brethren? No, when a parent or older brother sees a youth placing an open razor in the hands of the babe as a plaything, shall it be counted hate if that parent or elder brother immediately remove the razor and correct the youth? The youth might rebel and the babe be grieved. Is it for his own personal interest and fame that the brother would remove the razor? No, but it is for the purpose of demonstrating love.

The playthings that present themselves as pleasing to human sense, are pride in zeal, self-will and fame. We may go on handling them for a time before we are aware of being injured, but suffering or understanding will compel us to drop them.

While such thoughts seem to exist they are as liable to be turned back upon us by those to whom they were given, as they are to injure themselves by receiving them. Thus proving our own would-be kind acts to be acts of hate and destruction.

Through experience we are taught to listen for the parent-voice of Principle, — which does not appear through human will, but impractical self-denial. Sometimes such denial appears to mortal mind to be hate, even when it truly works the highest good. Jesus plainly said, "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple."

To hate the sinful sense, and always rebuke its illusive claims, is to practically prove Love for mankind: as did also the Father speak to John the Revelator, saying, "As many as I love I rebuke and chasten." Here you may ask, "Does Science approve of rebuking error and evil?" "Science and Health" answers, 550—21.

Our demonstrations will fall short of attaining harmony if we do not rebuke error and evil. All of our efforts, to do good would be as the result of one sowing his clean seed where he knew there were thorn and thistle seed, without preparing the soil. All may readily see that such labor would be in vain.

We may have done our part in giving useful warning, and yet fame, pride, and self-will are not forsaken; relief must come, as explained by our Teacher in the Allegory in the October JOURNAL.

Therefore Love expresses itself in deeds of usefulness, and hate is lost sight of in its unreality.

THE BREAD OF LIFE.

MERCY E. DAVIS.

And I, if I be lifted up from the earth, will draw all men unto me. *John*
12-32.

EVEN as Jesus was lifted up from the earth, so must we be raised above this material condition, before we can draw others away from the belief that bodily conditions are real, and that Life is subject to change and decay, ending in death.

It is useless for us to try to demonstrate the Truth of Being for others, while we are more at one with this mortal self, than we are with the purity and love, which alone disclose our Father and Mother God. We must pray with Jesus: "Not my will but Thine be done," and then live it, for this is Christian Science, wherein self has no place.

We have the explication of all Truth in the Bible and "Science and Health, With Key to the Scriptures," — the bread which cometh down from Heaven; for which we give thanks by daily deeds of love, and by the unceasing desire to assimilate, and be able to impart the divine truths they teach. By it we are lifted up; and by the impulsion of divine Love, we shall draw others to the knowledge of the Truth, which alone heals and saves.

There is but one height to be scaled,— the pathway which leads to the understanding and demonstration, of the Christ-power. There is but one Horeb to be attained, and that is the discernment which apprehends the mind which is God.

Upon this height our Leader stands to-day, beckoning the world to follow her to the abiding-place, which she has won, through loving obedience to the voice of God. She tenderly calls us to the joys of Spirit, which can only be ours by our own overcoming, and self-sacrifice.

As self disappears from our consciousness, the manifestation of divine Love will draw us unto itself, and reveal to us our at-one-ment with Principle. How the thought speeds our footsteps, and helps us to keep our gaze above seeming discord, fixed on the ultimate,— the realization of eternal Life, through the understanding of the ever-presence of Truth and Love.

DIFFERENCES BETWEEN DOCTORS.

A NEWSPAPER report, which reads as though it were based upon full information, says that the Board of Managers of the Mount Vernon Hospital, in Westchester County, has refused to admit any homœopathic physicians to the house staff of the hospital, and that the homœopathic doctors of Mount Vernon are very wroth in consequence. They say that part of the money for the hospital was contributed by persons of homœopathic preferences, who expected that their doctors should "have a hack" (as the vulgar put it) at some of the patients. But the regulars will not have it so. They are in, and have succeeded, with the connivance of the Board of Managers, in devoting the entire hospital to allopathic experiments, and Westchester County resounds in consequence with homœopathic lamentations.

So runs the newspaper's story, and it all sounds credible, because it is not really a new story, but an old and familiar one in a new setting. It is a sad plight for those homœopaths, for their case is probably hopeless, since all followers of Hahnemann will agree that there is only one thing that is harder to get out of a hospital than an allopathic doctor, and that of course is his patient. Not but that a homœopath is just as bad if once he gets a footing inside. The truth of the matter seems to be that physicians are very troublesome in hospitals anyway. A suspicion is current that in a hospital that accepts his gratuitous services a doctor is only saved by grace and wisdom from being an egregious despot. Grace and wisdom are vouchsafed to physicians in comparatively ample measure, but occasionally one of them misses his share, and if he is a hospital doctor, it is only a question of how long it will take him to get the hospital into the newspapers, or at least into bankruptcy. The only thing that ever stumps a hospital doctor is his Board of Managers. Usually he has his board under abject control, but once in a great while the two come to loggerheads and have to be separated. There is a hospital in (or very near) New York in which this happened not long ago. Owing to some lack of humility on the part of the board, the entire outfit of physicians resigned, and the board had to hire a substitute to do their work. At last accounts that hospital was still open and apparently doing a fairly successful business.

Doctors have improved in some respects since they dropped the tonsorial end of their vocation, but in many particulars they have retrograded. They know more than they used to. They cure now in a good many cases wherein their predecessors usually killed. But since they have given up shaving and cutting hair they have lost very much of their old-time meekness. They are not as good gossips as they were either, and they cost a great deal more than they did. There are occasional signs of dissatisfaction with them. The faith-curists, for instance, are persuaded that they are no good, and an odd story comes

from London that the Duke of Westminster, one of the greatest of London landlords, is tired of the whole healing brood, and has given orders to his agents to make no new lease of any house of his to any surgeon, physician, medical man, or dentist. No one has guessed as yet just what has set the duke against the doctors, and he himself declines to explain, but it seems obvious enough that he has had his eye on them, and has determined that doctors and dukes cannot thrive in the same neighborhood, because there is not power enough to go around. He has noticed, of course, that any doctor has more real power than any duke, and perhaps he does not like it.

The only civilized contemporary who does not bow down before the doctor is his brother of the rival school. He will have none of his nonsense, and is always ready to take him by the throat and shake it out of him. Of course, in the good time coming, the homœopath and allopath will lie down together, and the Christian Scientist will treat them, but it may be some years yet before that happens; and meanwhile, in view of the tendencies of the rival schools to distrust one another's methods, hospital boards who think that a single persuasion of doctors is enough for any one hospital are entitled at least to the forbearing judgment of their fellows. What the homœopathic doctors at Mount Vernon will probably have to do is to build a hospital for themselves, or, if that is impracticable at present, and their distress is keen, it might relieve them (and it would be cheaper) to hire an air-gun and fire pellets at a mark.—*Harper's Weekly*.

WEST CONCORD GRANITE.

CAMBRIDGE, MASS., Dec. 12, 1893.

EDITOR OF CONCORD EVENING MONITOR:—I was interested in reading in your paper of the 8th inst. the account of the awarding of contracts for building the "First Church of Christ, Scientist, in Boston." The church has outgrown its present accommodations, many having to go away every Sunday because of their inability to obtain a seat. Besides this, many stand during the entire service. Within about a year fifteen hundred members have been added to the church. The church members feel that they owe their prosperity largely to the love and loyal adherence that this church has steadily maintained to the first pastor of this denomination in this city, the Rev. Mary B. G. Eddy, the revered founder and leader of Christian Science. Technically she is no longer pastor, having deemed it advisable to resign in order to devote herself to more important branches of the work. But we love to think of her as our pastor yet, whose silent but potent thought leads us "in green pastures" and "beside the still waters."

The regret of the church and society in losing her services as pastor was intensified, when we learned that Mrs. Eddy thought best to leave Boston and retire to Concord, while engaged in revising "Science and Health, With Key to the Scriptures," the only textbook of Christian Science. Nor was their regret lessened when we heard that she had decided to make her home in Concord. Our only consolation, as a

church and as a community, has been that our loss is the great gain of any community fortunate enough to have her influence in their midst. The author of this communication is the present pastor of the church, and a graduate of Andover Theological seminary and was pastor for a number of years of a Congregational church in Connecticut.

D. A. EASTON, No. 56 WENDELL STREET.

Concord Evening Monitor.

Mrs. LIVINGSTON MIMS writes :

If you had asked me some years ago for my choice of ten great books, my thoughts would have roamed from Plato to Emerson, doubting where to select my ten.

In Moore's almost forgotten old poem of the "Loves of the Angels," there are two lines that nearly express my feeling now. Raphael says:

"Throughout all creation, I but knew two separate worlds —
The one bright, beloved spot where Leah was —
The other all the drear, wide waste where she was not."

When you ask me to-day, I say in all the wide waste of books there are to me only two, and they are really one, so divinely correlated are they. They are the Bible and the "little book" that the "Mighty Angel," in the tenth chapter of the Revelation, had in his hand. This "little book" unlocks the deep and sacred meanings of the Bible. Under its illuming light the very mystery of the universe is revealed, and its pages are "leaves for the healing of the nations;" it becomes indeed the Book of Life—the science of celestial being. Thus to me, all other literature is "rolled up as a scroll." And bright and crystal clear, in the sunlight of Mind, the Bible, with "Science and Health, With Key to the Scriptures," by Rev. Mary B. G. Eddy, are the two books of the universe.

As these books open the spiritual sense to see the realm of Soul, all else fades into the dim twilight of theory and speculation. "Truth alone is enthroned."—*Atlanta Journal.*

"CHRIST AND CHRISTMAS."

WHATEVER comes from the pen of Rev. Mary Baker Eddy is certain to find a large circle of appreciative readers. Her published writings have run through many editions, and are in constant demand, and the announcement of a new volume gives rise to pleasant anticipations. These anticipations are more than realized by her latest publication, "Christ and Christmas," a poem. The theme is a noble and inspiring one, and the poet has treated it with rare appreciation. The book is beautifully illustrated with full-page photogravures, the artists being Rev. Mary Baker Eddy and Mr. J. T. Gilman, and the photograveur, Mr. H. E. Carlton. The binding is very rich, the front cover having an elaborate design in gilt, and the binding being the best cloth with full gilt edges. The holiday season can produce no finer examples of book making, with all that the term involves of literary and artistic merit, as well as the setting, than is this beautiful poem. — *Concord Monitor.*

NOTES FROM THE FIELD.

I NEVER really saw a well day, after a long and strange illness of more than a year ago. I finally realized something must be done, for I was fast drifting again into the same severe pain in my head, and other ailments. I had not an atom of faith in Christian Science. But after suffering long enough I was willing to investigate, for from drugs, hygiene, or other material source, I could get no relief.

After making up my mind to find the good in it, I went at it with the right spirit, casting aside prejudice and adverse opinion and in four days had an actual demonstration. In other words, one of the ailments disappeared entirely through the understanding of this divine Truth, so new and strange to me. But the pain in my head continued, although much relieved. Finally I felt it only at night, waking many times.

I was without Mrs. D—— now, having her aid only one week, for I realized I had a work to do. I studied "Science and Health," and endeavored to apply the Truth to every claim and at last, the ninth night, I slept soundly; and have since been able through Truth to demonstrate over each claim of pain in my head.

Just think of it! I don't have to go to the doctor or druggist, who at best help only temporarily, but to God, the great physician, who never fails if we keep his commandments.

The crowning demonstration of Truth was over a claim of five months' standing, and which we expected would yield only to surgery. But when, through Truth, I was healed of the lesser difficulties, I began to apply divine Principle to this and it vanished. I know it is true, else I could not believe. I have tasted but one drop from the great fountain of Life and Love. I have much to overcome, but I fear not; neither shall I be discouraged, for I know the source from whence my help comes.—
MRS. LOTTIE BELL MISNER, CLAY CENTER, KANS.

I HAD been a great sufferer from earliest childhood. For years I had been under the care of our best physicians. They finally advised an operation to which I submitted. It only prolonged

life however without any appearance of restoration to health. I continued to grow worse until for months my life was despaired of.

I was taken to a Sanitarium in the Fall of '91. The physician, after examining my case, told me that in two years he could make me a comfortable invalid.

During my stay there of eleven months, I was confined to my bed and wheel chair, and attended by an experienced nurse.

Several months previous to this time there was quite an excitement over the speedy, almost miraculous, recovery of one of the former inmates of the Sanitarium. My sister became acquainted with his wife who urged her to take me to a Christian Scientist.

When she plead with me to try it, I put her off saying, my prayers had been sincere and earnest, and if they were not answered, another's for me would avail nothing.

As the summer wore on and no change for the better, I became willing and anxious to try Christian Science healing. I was taken from the Sanitarium to an inn, and carried in the arms of a friend upstairs and laid in a bed.

The next day, as the result of the treatment, I walked downstairs and out into the yard. My heart was overflowing with love and gratitude. When the glad tidings were written home and several of our family "saw the light," how well I could understand that in Jesus' time, whole households were baptized in the Spirit!

I have had many severe wrestlings with error, but as the old man is constantly being put off for the new, I will in time be "fashioned anew" and gain my heart's desire by "showing my faith by my works."—L. P. NEW BRAUNFELS, TEXAS.

THE writer of the following letter lost by the forest fire in his locality 40,000 dollars in lumber and mills not insured.

FORT HOWARD, Wis., Oct. 1, 1893.

REV. MARY B. G. EDDY

Beloved Leader and Teacher:—Our hearts rejoiced on receipt of your message of love and sympathy; it was indeed a mark of your unceasing love and care, in watching over your children in Divine Science. We can truly say we have spiritual riches as revealed to us through "Science and Health," which the world cannot give and the world cannot take away.

As we beheld the claim of destructive wind approaching, we

could say with the Prophet, God is not in that wind, for God is Love, and as we gazed at the seeming smoke and ruin of so much of our worldly possessions, we could also say, God is not in that fire, for God is Love, and we tried to realize that though all things material should pass away, his word could not pass away. We hope we can say in like sincerity with Job, although error try to slay us yet will we trust in God, Good.

Thanking you a thousand times for your loving counsel and sympathy, I am

Your loving student and disciple

H. McDONALD.

I HAVE had a beautiful and practical demonstration of the truth of the statements found in *Rudimental Divine Science*, page 19, lines 11 to 19.

A lady called by request of a young girl living in the country to consult me. She said she was lame and obliged to wear a brace from the knee to the foot to enable her to walk. She wished to know if I thought anything could be done for her.

My answer was, "that Christian Science was equal to the instantaneous healing of all disease, but how far I would be able to prove it I could only say after I had tried." She wished to know if it was necessary for the patient to come to me.

I said no, not necessary, but that when the patient could just as well come I required them to do so. The lady said the young girl could come, and that she would do so the following week.

She did not come at the appointed time, but about two weeks later the lady again called, to ask me if I had not treated the case, for the day following the consultation the girl said her limb suddenly became well, and she no longer needed the brace.

The truthfulness of the statement that Christian Science was equal to the instantaneous healing of disease was thus proved. The patient having applied for treatment placed herself in a position to receive the healing, and through the light of omnipotent Love "the shadow called disease" melted away.—KATE E. ROUSSEAU, PEORIA, ILL.

I THOUGHT it might be of interest to the readers of the JOURNAL, to know that we have lately received the first application for membership by letter from another church. It reads as follows:

CERTIFICATE OF MEMBERSHIP.

This is to certify that Miss E. R. is a member in good standing of the Presbyterian Church of Des Moines, Iowa, and that she is hereby dismissed at her own request, and affectionately recommended to the fellowship of "*The Church of Christ, Scientist*," of Des Moines, or any other Church of Christ which God in His providence may order her lot, and when so received her responsibility to this church will cease.

By order of the session.

S. C. Y., Clerk.

Given at Des Moines, Oct. 5, A. D. 1893.

Our church is doing well, and has steadily grown in spiritual understanding and purity ever since we organized, in obedience to our Leader and Teacher.—JAMES J. ROME.

EXTRACT FROM A LETTER.—I am still struggling along, and though I feel very much discouraged at times, I have every reason to believe that I am coming into an understanding of Christian Science. Since last writing you I have had, for me, quite a wonderful demonstration.

You know that for years I have had a very strong belief of quinsy. About a week ago, I awakened one morning with every symptom of the disease. I said nothing to my husband for I knew that he would at once call a doctor.

I decided to go to Mrs. S.—when it occurred to me that it was not necessary to go to her to find God, and I immediately began to treat myself. It was necessary for me to go out and I went, both in the afternoon and evening. It was very cold too, and at times I suffered severely. But I was faithful, and by the third day was entirely well.—H. E. S.

WE have been in Christian Science over a year.

My husband has been a great invalid, had tried many of the remedies in the various schools of medicine without finding relief.

I think no two ever entered Science with weaker faith than we. In three days there was a change for the better. Many old troubles have disappeared during the past year, but he is still wrestling with certain phases of mortal belief. I am well, although for years I had been a sufferer. We read the Bible, "Science and Health" and the JOURNAL, and have had proof of the Truth through demonstration.

We are alone, miles from any Scientists, but we feel that God is our all, and we are not discouraged or lonely.

The JOURNAL comes to us a welcome visitor,— its contents are eagerly read; the many cheering words from the field help us; we cannot do without it.— MRS. EVALINE DODGE.

DEAR JOURNAL:— I send you by express to-day three sheaves of grain for the Christian Science rooms, which the deft fingers of the "sisters" can arrange tastefully, and they will be constant reminders of God's goodness to man, and that the fields are white to the harvest. The thought should go out strongly and constantly that all supply is of and from the Infinite Mind, and no brother should suffer for want of bread. The brotherhood of man should be brought out this winter in our work. May I ask the readers of the JOURNAL to read in this connection, Leviticus, xxiii. 10-22? This brings out the thought of our offering and the brother's need.— R. E. F.

I was singing in the Hymnal this morning and I came to this couplet on page 52,

"Whom the first sign of heavenly power
Persuades, and they believe."

What is the heavenly power, I asked myself, that we have only to see, in order to believe? and the answer came clearly, Wherever we see evil overcome with good, this is to be a sign that in like manner all that is evil shall disappear in the light of good.— E. R. W.

EXTRACT FROM A LETTER.— I have been in poor health for years, and have paid out a great deal to doctors.

A friend loaned me the book, "Science and Health," and I have already received great benefit from it and I wish to own one.

I have stopped taking medicine. Please send it to me at once as I wish it to read every night. Send me a list of your other books and *Quarterlies* so I may take some of them later on.— J. E. B.

SPEAKING of the Convention recently held in Chicago a brother writes:—

"We no more hear it said that Christian Scientists are cranks, and some of my acquaintances, who only six months ago, were bitterly opposed to us, now say it is the most beautiful religion in the world, and some have asked to be treated."

EDITOR'S TABLE.

ON last Communion Day there were received into the Mother Church two hundred and ninety-seven new members.

This makes a total membership of about eighteen hundred. This membership represents almost every section of this country, and many parts of Canada and Europe.

We are sometimes asked, What benefit is to be derived from joining the Mother Church? How does it help absent members who cannot personally attend its services? Why is not membership of our local society or church sufficient?

In answer to such inquiries, we would recommend the careful perusal of the sermon of Rev. D. A. Easton, the pastor of the Mother Church, which was published in the June number of the *Journal*. Cogent reasons are there given for joining the Mother Church. Permit us to repeat by way of emphasis what seems to us to be not only a good, but an all-sufficient reason for joining the Mother Church:

“What does it signify to applicants?

It signifies obedience. Our dear Leader and Teacher has invited the Scientists everywhere to unite with the Mother Church. Standing on the Horeb heights of her clear spiritual vision, she has seen that the time has come when the growth of each individual Scientist, and the progress of the work at large, will be promoted by joining the Mother Church. Accepting this invitation promptly and cheerfully is, therefore, a proof that we are learning the lesson of obedience. To obey, and obey cheerfully and promptly every call of Christ-Truth, marks a growth in Science. It lifts us to a higher plane of thought, and will be speedily followed by an increase of spiritual power.”

Many other good reasons exist, as set forth in said article; and also as so often given by our Leader, the Rev. Mary B. G. Eddy in her various writings. Surely if she did not see the need and wisdom of churches and church membership, she would not favor the organization and building of churches. We have but to read “Retrospection and Introspection,” and her articles in the *Journal* relative to the Mother Church, to know clearly what her views are. We all know how deeply concerned she is in its welfare.

It is in every sense, but particularly in the spiritual sense, the Mother Church. It is the Vine. Can one be in full church membership, in full spiritual union with the branch, until he has first become allied to the Vine? Is not belonging only to the branch, commencing at the wrong end? The benefits of this church membership radiate from the Centre, and surely in both the typical and spiritual sense, the Mother Church is the Central Church. Strictly speaking, there cannot be full membership of the branch without being allied with the Vine.

One of the most unaccountable and most subtle errors extant, is the opposition, of which we hear so much, to church organization. Some of those who are active in the work, and profess to be, and no doubt honestly believe themselves to be loyal students and followers of our Leader, and adherents of "Science and Health, With Key to the Scriptures," are yet strongly opposed to church organization. How can this position be reconciled with the idea of loyalty and obedience to our Leader, when her wishes and views are made so plain, and have been so often repeated?

If disobedience in a matter of such importance as this, is warranted, there is no limit to it, and chaos and general disobedience would soon be the rule. If "Science and Health," is to students what they admit it to be, if it is the divine Word interpreting the Scripture, if it is the help which all who believe in it at all, declare it to be, then what rule of common reason and justice is there which says we may heed or not heed at our pleasure, the requests and wishes of its author? If she is not inspired, "Science and Health" is no more than any other book, and those who profess to believe it to be an inspired book with an uninspired author, place themselves in a position at once inconsistent and illogical.

Those who pretend to believe that she was inspired when she wrote the text-book, but has since lost her inspiration, are even more inconsistent than any others. Such a position is anomalous. Can one be divinely inspired to-day, and uninspired to-morrow? Does inspiration come and go?

This would make eternal Truth capricious and vacillating to a degree.

If God imparts inspiration at all, he does it that the mission of the recipient may be fully performed. Does not the fact that so many who have been taught from "Science and Health" have deviated from its teachings and have drifted into all sorts of

vagaries, show that the mission of its author is not yet performed? Does it not show that her counsel, admonition, guidance and wisdom are still needed? Is it not entirely reasonable to say, that if she had sufficient inspiration to write a book so wonderful as our text-book, she also has sufficient inspiration to aid its students in understanding and demonstrating it? "Science and Health" is essentially a text-book. It gives out in general and sweeping terms the Principle and rules of Divine Science, but to assist her students in working out the details and minutiae thereof in their varied applications, for a time she personally taught, and has ever since the publication of the text-book, been giving out more in detail through her various other works and writings, the means and methods of applying the Science. With tireless care has she given out instruction, aid, and helpful advice, and is yet constantly doing so. Were it not needed, would she do it? If all, therefore, who should, will unite with the Mother Church in the right spirit, and thereby show their sense of obedience, and lay aside their self-opinionated views touching this important question, we feel sure that they will themselves receive great benefit and be enabled more to benefit those to whom they minister.

Moses' mission was not ended when he gave out the Decalogue. He continued to be the leader and guide of the Children of Israel in their entire journey through the "wilderness of Sin," and did not cease his leadership until he had shown them, and they could see, the Promised Land. Do those among the Scientists who believe that they can dispense with the leadership of the author of our text-book, think they have so far overcome the claims of sin that they are no longer in danger of being misled by it? Do they in the true sense see the Promised Land so that they may enter it of their own wisdom? If they do so think, we advise them to renew their reading of the history of the Children of Israel. Let each one see his own history therein depicted, both past, present, and future, and then determine how near the final goal he now is.

THE following extracts from "Gibbons' Rome" are interesting as showing the works and healing of sickness and raising the dead during the early years of the Christian religion. When

Christianity was understood and practised in its purity, surely the "days of miracles" had not passed. When did they cease, and what caused them to cease? Did the divine law, the Principle by virtue of which they were accomplished, cease?

If so when and why? Divine Science is rapidly bringing to the knowledge of men the great fact that the understanding of and living the Principle which Jesus taught and practised, produce the same results now that were accomplished in times gone by. Of course it will be understood that we use the word "miracle" in the Scientific sense.

"The supernatural gifts, which even in this life were ascribed to the Christians above the rest of mankind, must have conduced to their own comfort, and very frequently to the conviction of infidels. . . . The divine inspiration, . . . is described as a favor very liberally bestowed on all ranks of the faithful, on women as on elders, on boys as well as upon bishops. . . . The expulsion of the dæmons from the bodies of those unhappy persons whom they were permitted to torment, was considered as a signal though ordinary triumph of religion, and is repeatedly alleged by the ancient apologists, as the most convincing evidence of the truth of Christianity. . . . But the miraculous cure of diseases of the most inveterate or even preternatural kind, can no longer occasion any surprise, when we recollect, that in the days of Irenæus, about the end of the second century, the resurrection of the dead was very far from being esteemed an uncommon event; that the miracle was frequently performed on necessary occasions, by great fasting and the joint supplication of the church of the place, and that the persons thus restored had lived afterwards among them many years. At such a period, when faith could boast of so many wonderful victories over death, it seems difficult to account for the skepticism of those philosophers, who still rejected and derided the doctrine of the resurrection." Pages 401-2, Vol. I.

Gibbons' remarks upon this subject are interesting from the Christian Science standpoint. Of course he could speak only from the best understanding he had of the subject. He brings out many striking analogies between the history of the early Christians and the experiences of Christian Scientists to-day.

We quote also briefly from "The Historical Evidences of the Truth of the Scriptures," by George Rawlinson, A. M. long a Fellow and tutor of Exeter College, England, and a writer of ability and distinction. He says:

"Further, we must not forget that the early converts had a second ground of belief, besides and beyond their conviction of the honesty and trustworthiness of those who came forward to preach the Gospel,

declaring themselves witnesses of the mighty works which Christ had wrought, and preëminently of the resurrection. The preachers persuaded, not merely by their evident truthfulness and sincerity, but by the miraculous power which they wielded. There is good evidence that the ability to work miracles was not confined to the apostolic age. The bishops and others who pressed to see Ignatius on his way to martyrdom, expected that he would communicate to them some spiritual gift. Papias related various miracles as having happened in his own lifetime—among others that a dead man had been restored to life. Justin Martyr declares very simply that in his day both men and women were found who possessed miraculous powers. Quadratus, the Apologist, is mentioned by a writer of the second century as exercising them. Irenæus speaks of miracles as still common in Gaul when he wrote, which was nearly at the close of the second century. Tertullian, Theophilus, and Minucius Felix, authors of about the same period, are witnesses to the continuance to their day of at least one class of miracles. . . . But the possession of miraculous powers by those who spread the Gospel abroad in the first ages, would alone and by itself prove the divinity of the Christian Religion. God would not have given supernatural aid to persons engaged in propagating a lie, nor have assisted them to palm a deceit upon the world in his name. If there be then good evidence of this fact—if it be plain from the ecclesiastical writers that miracles were common in the Christian Church for above two centuries—we have herein an argument of an historical character, which is of no small weight and importance, additional to that arising from the mere confirmation by early uninspired writers of the Sacred Narrative."

The following remarks by Mr. Rawlinson have also much significance to Scientists:

"When faith is a matter of life and death, men do not lightly take up with the first creed which happens to hit their fancy; nor do they place themselves openly in the ranks of a persecuted sect, unless they have well weighed the claims of the religion which it professes, and convinced themselves of its being the truth."

This authentic historical evidence is a sufficient refutation of the oft-repeated assertion that "miracles" ceased with the Apostles. Every argument and suggestion so ably made by Mr. Rawlinson, has as much weight in its relation to the possibility of "miracles" now as in the connection in which they were made. Only the unreasonable conception that God gives and withholds his gifts at certain times and for certain reasons, would defeat his argument as applied to the present. We have only to consider that divine Truth is ever-present and ever-active to combat any suggestion that God is partial in his methods or extends special

favours to a particular people or age. In the light of Divine Science, we *know* that he is unchanging in his methods.

WE again call attention to a fact that our readers and contributors seem to have overlooked or be unaware of, and that is, that the matter for the JOURNAL must be in our hands long before the *Journal* appears.

In the February number one year ago, we said : —

"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."

It is evident that these words were not much heeded. Articles relating to Christmas, and intended for the Christmas number, came in a month too late for that number, and some have come in *since* the appearance of the December JOURNAL. They should have been in our hands early in November. The December number is out before the first day of December, and, of course, all the preparation and printing must have been done during the previous month. Last year we received several contributions intended for Easter long after the Easter number had gone to print, and some after the appearance of that number.

We often receive contributions with the request that they appear in the *next* JOURNAL, long after the matter for the "next JOURNAL" has gone into the printer's hands, and many times after it has been finally closed.

We received a lengthy article from a valued contributor accompanied with the request that it appear in the January number, about ten days after the matter for that number had gone to final proof.

Now will our good friends please remember that if they wish anything to appear in a given number, they must have their contributions in our hands in the time above indicated. Please cut this out and hang it in a conspicuous corner of your memory.

Of course a small part of our space is held open for special notices and other matter which must appear at a time certain, but this has nothing to do with the bulk of the matter and contributions.

We wish also to say that because articles do not appear in

the *Journal*, it must not be assumed that they are not considered by us as Scientific. We receive a great many contributions, and although articles may be quite Scientific it may not for various reasons be deemed best to publish them. Our aim is, as far as may be, to give out in each issue, what seems most needed at the time. For this reason, we sometimes publish articles soon after receiving them, while others are held for later numbers; although the rule is to publish as far as possible, in the order received.

May we also ask our friends not to expect us, — if we fail to publish articles, — to write and explain why we do not publish them, and especially to point out what is unscientific in them, as we are often requested to do.

WE should be glad if our readers would send us in more of the cases of spiritual growth. We are glad, of course, to have the healing demonstrations, but it seems as though only the cases of rapid restoration are thought worthy of reporting. We like to hear also of the cases of slower demonstration; the cases which though not so striking, are yet really more helpful, because they show certain overcoming.

So many reports of almost instantaneous healing may have the effect to discourage healers and patients alike, because they are not doing as rapid work as others seem to be doing. Let us have more of the gradual-growth order of demonstrations.

A CORRESPONDENT writes from Denver:—

"Apropos of the 'Woman Question,' in the last *Journal*, would it not be as well to state that here in Colorado, we have taken an advance step by adopting it in the voting aspect, or bestowal of equal suffrage?"

We gladly note the fact that by a goodly majority at the last election, that beautiful State of magnificent mountain and expansive plain, extended to woman the right of the elective franchise.

In this connection it may not be improper to remark that Colorado contains within her ample borders many Christian Scientists.

"THERE cannot be a falsehood which does not originate and grow out of Truth, for falsehood is not that which hath no existence, but is the wrong statement or conception of that which doth exist."—*Arius, the Lybian.*

PUBLISHER'S DEPARTMENT.

NOTICE.—All remittances for Journals, Quarterlies, Tracts, Bibles, Bible Dictionary, and Concordances, should be made payable to Christian Science Publishing Society. Please remit by P. O. Money Order or Express Money Order. Do not send checks or drafts.

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.

THE HYMNAL is of some 225 pages, and bound in two styles — cloth, and leather finish. Prices are,

Cloth,	per copy, prepaid	. . . .	\$1.15 each.
Cloth,	per dozen	. . . . .	9.00
Cloth,	per half dozen	. . . . .	5.00
Leather finish,	per copy, prepaid	. . . .	1.40 each.
Leather finish,	per dozen	. . . . .	12.00
Leather finish,	per half dozen	. . . . .	6.50

OUR advertising columns close *promptly* on the 10th of each month. Changes for cards, church notices, etc., received after such date, go over until the following month.

AFTER Jan. 1, 1894, the CHRISTIAN SCIENCE JOURNAL will be furnished at the rate of \$1.50 per dozen copies, postpaid.

These rates apply only to orders of not less than *one dozen copies*, of any *one month*.

WE have a large stock of fine Bibles, ranging in prices from twenty cents to twenty dollars. These Bibles will be sold at Publishers' prices, postage prepaid. We also make the following discounts: when ordering in assorted lots amounting to \$25 or more to one address, 15 per cent.; \$50 or more to one address, 20 per cent.; \$100 or more to one address, 25 per cent. Send for Descriptive Catalogue with prices.



**THE FIRST CHVRCH OF CHRIST, SCIENTIST.
IN BOSTON MASS.**

Copyrighted by
Christian Science Board of Directors.

CHRISTIAN SCIENCE JOURNAL.

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

VOL. XI.

MARCH, 1894.

No. 12.

THE NEW CHURCH BUILDING.

WE have pleasure in presenting to the field as a frontispiece in this number, a photographic reproduction of a pen-drawing by the architect, of the church edifice of the "Mother Church," — "The First Church of Christ, Scientist," in Boston, now being erected at the convergence of Caledonia with Falmouth street.

It is, of course, impossible to give, by either picture or description, more than a general idea of this structure. The plans in detail show a most elegant and substantial exterior, while the interior is both tasteful and convenient in a high degree.

On the first floor will be the vestry. The main vestry, or vestry proper, has a capacity sufficient to accommodate about three hundred and fifty persons. Surrounding this are six class-rooms, which are so arranged that they may be thrown into the main room, and when so opened, there will be comfortable accommodation for about eight hundred persons. On this floor are also the toilet rooms and lavatories, and a committee room.

On the second floor will be the auditorium, which will

Copyrighted, 1894, by National Christian Scientists Association.

accommodate about eight hundred persons; also the pastor's study and the "Mother's Room."

On the third floor will be the gallery, which will accommodate about four hundred persons, thus making the total seating capacity of the church about twelve hundred.

The exterior finish of the main body of the building will be of Concord granite, Random Ashler, quarry-face. The trimmings will be of Haverhill N. H. pink granite. The tower will be twenty-one feet six inches square, and will rise one hundred and twenty feet from the level of the street. The architecture is of the Romanesque type. The building will be piped for gas and wired for electric lights, and will be heated by the latest improved hot-blast forced ventilation. The auditorium will be amphitheatre in form and so arranged as to bring the entire audience within fifty feet of the pulpit.

The foundation of the building is already laid and work on the superstructure will commence in the early spring.

We have heretofore dwelt upon the importance of this Church building. It may not be necessary to comment further upon it. Yet we cannot too keenly appreciate the full meaning of this achievement to our Cause, and the cause of mankind. To us as Christian Scientists, the building is, of course, but a symbol; but let us endeavor to realize what it symbolizes.

We speak in no sectarian sense when we say that it stands in type for the Universal Church of Christ. The Principle it represents is God. The divinity it types is the divinity of which Christ Jesus was the highest and best earthly demonstrator. It speaks in monumental stone for the Fatherhood of God and the Brotherhood of Man. It declares for the Kingdom of God upon earth as it is in Heaven; for the establishment of the New Jerusalem now and here.

Its motto is: "Heal the sick, raise the dead, cleanse the lepers, cast out demons." Its steps of progress are emblemed by the Cross and Crown. This emblem is both individual and collective in its meaning. As a Church in its collective capacity, it must bear the cross to win the

erown. As individuals, its members must each and all bear the cross to win the crown.

Turn to the Glossary ("Science and Health," 562), and read again the definition of "Church." Then let us understand that we are each a part of the Church. Without individual members there could be no aggregate Church. It represents *you*. How important then that *you* do *your* part for it!

This Church is not a mendicant. It does not beg. As the symbol of Life, Truth, and Love, it *receives* your offerings. They must be free-will offerings; otherwise you are not *giving* to the Church. As has been well said, it is a privilege to give to this Church, — a privilege that will not again offer. It is the best investment one can make. It is permanent, it is free from risk; there will be no shrinkage in values, no default of either Principle or interest. The Principle is eternal, hence the interest is everlasting.

We do not hesitate to say that Christian Science (Christ-Truth) is the only real foundation upon which to build the Church of Christ. Its foundation stone is the Sinaic law: "Thou shalt have no other gods before me." Other foundation can no church have. When Jesus said to Peter: "And I say unto thee, That thou art Peter, and upon this rock I will build my Church; and the gates of hell shall not prevail against it," he meant precisely what God meant when speaking through Moses, He declared against all other gods than the God of the Bible, — the Divine Principle of the Church of Christ.

The Church of Christ must be a Scientific Church. It must be based upon immutable Truth. Whatever of human conjecture or opinion enters into it, is not immutable Truth, and, therefore, is not Scientific. God as eternal, unchanging Truth, must have absolute sway in the Church in order to make it the Church of Christ in the Scientific sense. The Science of God (Theology) must be the Principle of the Church, and this Principle must be demonstrated by the Church, else it is not the Church of Christ.

Let us be alive to the mighty meaning of the Church, and

aid in building the Peterian Rock. Let us ally ourselves with the Church whose unchanging Tenet is: "Mind is all, and matter is naught."

We should never, when speaking of our Church building, forget the deep interest our beloved Leader takes in it. She is the generous donor of the valuable ground upon which it is being built. This munificent gift to Truth sets the example for the rest of us. We should follow it in like spirit. We should share with her the common reward of its establishment.

Let us conclude this article with some of her words in reference to it, heretofore published in the *Journal*:

"The glorious object you have attempted to achieve, must not be abandoned until it is accomplished. It is far too vital to the present and future welfare of Christian Science, to be left undone. . . . All loyal Christian Scientists will be pleased to know, that we can have and hold church property without going back to outgrown material forms of church organization." (Vol. x. 275-6.)

"Our church edifice must be built in 1894. Take thither thy saintly offerings and lay them in the outstretched hand of God. The object to be won affords ample opportunity for the grandest achievement to which Christian Scientists can direct attention, and feel themselves among the stars. No doubt must intervene between the promise and event; faith and resolve are friends to Truth, seize them, trust the Divine Providence, push upward our prayer in stone and God will give the benediction." (Vol. xi. 387.)

Let us heed this clarion call with our best offerings, and truly "God will give the benediction." Let us disabuse our minds of the erroneous notion that our Church building is a local one, — that it belongs to Boston. It is the Vine, and stands as the great overshadowing, outreaching, protecting Mother, gathering us into her ample arms "even as a hen gathereth her chickens under her wings," whether or not we are personal attendants upon the services held therein. — EDITOR.

A GREAT MAN AND HIS SAYING.

HON. CHARLES CARROL BONNEY, President of World's Congress Auxiliary, in his remarks before that body said: "No more striking manifestation of the interposition of Divine Providence in human affairs has come in recent years, than that shown in the raising up of the body of people known as Christian Scientists, who were called to declare the real harmony between religion and science, and to restore the waning faith of many in the verities of the sacred Scriptures."

In honest utterance of veritable history, and his own spiritual discernment, this man must have risen above worldly schemes, human theorems or hypotheses, to conclusions which reason too supine or misemployed cannot fasten upon. He spake inspired, — he touched a tone of truth that will continue to reverberate and renew its emphasis throughout the entire centuries into the vast forever.

MARY BAKER EDDY.

Author of "Science and Health, With Key to Scriptures."

NOTICES.

WILL the members of the National Christian Scientist's Association, in sending in their dues, please make their remittances in Post Office Money Orders, Postal Notes, or Express Money Orders, instead of drafts or checks.—WM. B. JOHNSON, *Secretary*.

AT the last meeting of the Christian Science Dispensary Association, it was determined by vote that the next regular meeting of the Association should not be held until the first Friday in February, 1895.

The dispensary work will continue in the C. S. Reading Room, 62 Boylston St., which is open from 9 A. M. to 5 o'clock P. M. except Sundays and holidays.

THE TEST OF TRUTH.

DAVID N. MCKEE.

THE question convulsing the world is, What is Truth? Many honest searchers willing to "try the spirits whether they be of God," exclaim in bewilderment, Wherewith shall we try them? since all claim an origin in God.

Among the grandest and the most encouraging facts of revelation is this, that there is no speech nor language where the voice of Truth is not heard. No matter in what depth of infamy or suffering, in what savagery, or how near the level of the brute mortals may be found, louder than the wail of sorrow, higher than the din of discord, and above the storms of appetite and passion, there is a still small voice ever asserting itself. This voice is heard faintly perhaps by some people, and is unheeded and ignored by others, yet ever and anon so distinctly is it heard, that if it were implicitly obeyed, it would finally save from the bitterness and doom of all mortal things. As it is written, "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; because that which may be known of God is manifest in them; for God has shewed it unto them. For 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; so that they are without excuse." (Rom. i. 18, 19, 20.) And again speaking of those who are without written revelation the apostle says: "The Gentiles which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves; which show the work of the law written in their hearts, their conscience also bearing witness, and *their* thoughts meanwhile accusing or else excusing one another." (Rom. ii. 14, 15).

Centuries before the advent of Christian Science, as now understood, and before the personal advent of Jesus, Socrates the Grecian philosopher was publicly executed, because he declared an inward voice ever directing him, and that the counsels of this voice were constant and less erring than the dark oracles proceeding from the Athenian temples. Five hundred years before the ministry of Jesus, a Chinaman formulated and taught a negative statement of the golden rule, "Do not unto others as ye would not have them do to you." So that for twenty-four hundred years this rule has appeared in the literature of the Celestial Empire just as the saying of Jesus appears in ours. Above the wind, the earthquake, and the fire, there came a still small voice, "And it was so, when Elijah heard it, that he wrapped his face in his mantle." (1 Kings xix. 11, 12, 13.)

The phenomenon of the child Samuel is paralleled in other climes and ages. And Jesus said he taught what he heard from his Father. (John xv. 15). These cases are cited to show that God's voice has been heard in every clime and in every age. There are times when every one seems to be impelled or restrained by voices or thoughts not his own. Even though we know not whence they come, to recognize through Science that these voices or thoughts, forever thronging are not our own, is one step in the understanding of this perplexing problem of existence. The next great step is to discern the origin of these voices or thoughts which come to us. It was this discernment that constituted Samuel a judge and a prophet in Israel. It was this that changed Saul the persecutor to Paul the apostle. And it is this discernment which has given "Science and Health. With Key to the Scriptures" by the Rev. Mary B. G. Eddy, Discoverer and Founder of Christian Science, to a favored age.

There is a popular theory which says, that if a man does what he thinks is right heaven will be attained at death. That is, this popular theory would make millions of erring human rules for the final attainment of harmony. The Bible speaks of one Light that lighteth every man (John i. 9). And it ought to be self-evident that conflicting human

opinions could not furnish this light "that shineth more and more unto the perfect day." (Prov. iv. 18.)

The curse of mortality is discord, disease and death; and the absence of these is the heaven of human seeking. Yet no vision of sage or philosopher has ever furnished a permanent abatement of suffering, much less a sense of life growing brighter and brighter unto the perfect day. Paul verily thought he was doing God service when dragging the primitive Christians to prison; and in every age the discords arising from fanaticism and the vanity of human opinions prove the ancient oracle, "There is a way which seemeth right unto a man; but the end thereof are the ways of death." (Prov. xiv. 12.) While the word of the Lord "both sure and steadfast" declares, "I will never leave thee, nor forsake thee." (Heb. xiii. v.) And "The scepter shall not depart from Judah, nor a lawgiver from between his feet." (Gen. xlix. 10.) Yet Satan is represented as a lying spirit in the mouth of prophecy. (2 Chron. xviii. 20-22.) And the sad experience of the ages is, that the great human need, is discernment between the voice of Truth and the voice of error.

Either revelation and experience is a myth, or the voice of God discerned and followed overcomes discord, disease and death, all three of these, and leads to harmony, health and eternal Life. As it is written, "Ye shall know the Truth, and the Truth shall make you free." (John viii. 32.)

There can be but one Truth; and this Truth in presence, power, and effect, exists the same "yesterday, to-day and forever." The demonstrations of Enoch are paralleled by the demonstrations of Elijah; and the varied manifestations of Truth in the life and times of Elijah, are all repeated in broader forms and enlarged meanings in the earthly career of Jesus. Though scattered through the ages, these examples manifestly have been led by the same voice of Truth, for they bear the same invincible presence and power. In their lives illustrating the same cause, they in their lives reach the same finality, victory over disease, sin and death. These examples separated from each other by centuries, illustrate

again and again, the undeviating power of Truth upon the flesh. No one questions that it was the same voice of Truth that inspired their lifelong conquests and final triumph over the flesh. Therefore it inevitably follows that the destruction of sickness and death, and the final disappearance of the flesh, must stand forever as tests by which we must answer the question in cause and effect, What is Truth?

Christian Scientists are meeting in some degree these tests. After the tempest, the earthquake, and the fire, Christian Science comes to the suffering heart, whose features are mantled in midnight, as the still small voice of the ages, telling of infinite presence and power, of a bliss and a dominion without limit and without end. And listening thousands are entering the path which will "shine more and more unto the perfect day."

As the leaders of the great brotherhood of honest searching come each with his rod to lay it up in the place where God meets with them, truly indeed one rod only shall blossom. And truly indeed that rod only can blossom into freedom and greatness whose abundant fruitage is health, harmony, and everlasting Life.

If we accept the destruction of sickness, sin, and death, and the final disappearance of the flesh as tests of real discernment of Truth, the generally prevalent theories of all the ages perish in the ordeal.

The discouraged seekers of Truth declare "This is a hard saying, who can hear it?" (John vi. 60.) But we put the question fairly, Can any system which in sheer impotence allows its followers to sink down through gloom of suffering and pain unspeakable, down, down, into the very darkness and depths of death, be "the path of the just which shineth more and more unto the perfect day?" The awful terror and delusion which mortals name death is not of God; nor is the darkness of that hour in any sense God's day, for God is Life, and His perfect day unfoldeth in radiance and bliss forever and ever.

Many honest inquirers when they read the 17th, and 18th

verses of the last chapter of Mark's Gospel, readily turn from every remediless and unhealing system; but they become confused in the medley of medicine, and mesmerism, faith-cures, and false science. And the perplexing question presents itself, Do not many wonderful cures seem to be performed by all these systems? And if healing attests the divinity of Christian Science, does it not also attest the divinity of all these systems? Is the *similia similibus curantur* of Homœopathy the voice of Truth? Is the despotic touch of mesmerism, indeed the liberty of the Sons of God? Even what is known as false science seems sometimes to relieve suffering.

The phenomena of Christian healing include vastly more than the abatement of human suffering. Christian healing improves the morals of the patient in every case. Can the Homœopathic prescription containing the one millionth attenuation of an inanimate drug, and received with unshaken faith in the doctor and his medical system, make the patient less selfish or sensual? The thief whose suffering is relieved with drugs is still a thief and will continue to be a thief at heart, until his thought is changed with Truth. Nor can the prescription destroy in any degree the primary cause of all sickness, and thereby even measurably reduce individual predisposition to every disease and fatality. The same is true of every other system outside of Divine healing. The Christian healer deals not with matter, not with the human body, nor even yet directly with disease; but with sin, false ideas, and mortal thoughts imaged forth in the mortality of the body. As the false ideas of life are destroyed, the manifestation of disease disappears; and with the destruction of mortal thought, the foundations of sickness and death are undermined. As the immortal facts of Being appear, the mortal beliefs disappear. Every demonstration of Truth is a step in this direction. Every one who gains, even a small understanding of Christian Science, discerns not only the disappearance of the foundations of disease, but the gradual and final disappearance of its cause. They also discern that this demonstration is the

unfailing and sufficient test of Christian Science in its agreement with the teachings of Jesus. No curative system other than that of Jesus, and of the prophets, has ever even essayed to compass victory over death and the gradual and final disappearance of sin. Here the magicians of Egypt of every name lay down their enchanting rods to see them disappear in the sufficiency of Truth, to disclose the "path that shines more and more unto the perfect day."

Let us ever remember that the test of divinity includes not merely initial sufficiency, but final sufficiency in the hour of human need. If Enoch, Elijah, and Jesus, after restoring a few sick people, had themselves disappeared in the ordinary channels of sickness and death, wherein was their curative system better than other methods? But these lone sentinels scattered down through the ages, stand as eternal monuments, forever defining in practical example the power, the character, and the results of the voice of genuine Truth. Without such practical examples of salvation from sickness, death, and the grave, mortals would be left to mere human speculation as to the meaning of the salvation of God. And we would have no certain criterion wherewith, in demonstration, to divide between the voice of Truth and the voice of error. The position in Christian Science which distinguishes it from every system of theology and medicine is this, that real health and the final haven of rest called heaven, are only reached through the demonstrations of Jesus which destroyed the claims of the flesh. This dividing line cannot be too clearly discerned, for in all human history it has divided between the voice of Truth and the voice of error.

Few persons will understand this who believe that the flesh is substance-matter which is indestructible, and in some of the changing forms of matter, endures forever. But this much the most opaque materialist can understand, and this much must be received ere Spirit before whom the flesh disappears can by any one be discerned, namely: that just in proportion as the manifest works of the flesh are overcome, peace and harmony obtain among men. Centuries ago

it was written, the works of the flesh are these: "Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." (Gal. v. 19, 20, 21.) Every materialist must admit, for it is self-evident, that if the desire to do such things were obliterated entirely from the human mind, not only would a hitherto unknown era of bliss descend to us, but many of the hideous manifestations of the flesh would disappear forever from human consciousness, and a beauty and a loveliness now unseen would be everywhere apparent; and from this he can also see how that in some way all the manifestations of the flesh, yielding to the strength and reforming influence of Truth, may at last disappear. It is idle to say you can never understand this, when little children are already reaching those demonstrations which in some degree destroy the claims of the flesh, and distinctly mark "the path which is as the shining light that shineth more and more unto the perfect day." Spirituality constitutes and expresses the Universe of Truth. Animality constitutes and expresses the so-called being of the flesh. And this fact is worthy of special notice: it is in the unbridled indulgence of our animal propensities, that the last whisper of Truth seems to fade away, and thenceforth we hear nothing but the Sirens' song whose deceitful melody always ends in the crashing of doom. The reason that here and there, back through the ages, we find an individual who hears the voice of Truth more clearly than his fellows, was not because of any divine favoritism on God's part toward him, but because that individual manifested less of the animal, than did those about him.

To heed the eternal demand of Truth as to common honesty, as to sound morals, as to a spotless character, and as to the fatal tendencies of sensual indulgence, is positively the first step in Christian Science. Notwithstanding there are those now calling themselves Christian Scien-

tists, who, while mentally standing in the very mire of iniquity, superficially may seem to demonstrate the Principle of Christian healing — may even have remarkable cures duly set to their credit; yet no matter who has taught them, nor what an array of cures has been displayed, there is the example and therefore the authority of both Jesus and the discoverer of Christian Science for saying, if they were not first good moralists, they never were Christian Scientists; and their cures respectfully accepted for what they are worth, are no more demonstrations of Christian Science, than were the tricks of magicians and jugglers who, with unique imitation, withstood Moses in the court of Pharaoh. It is only the beauty of holiness, that demonstrates the healing under which the flesh disappears. But neither this beauty of holiness, nor the revelation of the healing Truth, can even now possibly come to any one wholly unfit to receive it. "Let the wicked forsake his way, and the unrighteous man his thoughts," (Is. lv. 7.) is the initial password in the field of Christian practice. And they who scorn or forget this password, ere they enter the shining path of the just, will be forced to retrace their steps and gain it, searching carefully and with tears. Let those now striving to attain the demonstrations of Christian healing which destroy the flesh remember, that Jesus wrought his ministry of healing in perfect moral purity. With him anything else than common honesty, meek unselfish affection, and freedom from sensual indulgence, was a moral impossibility.

In the tabernacle of Israel, it was a thick material veil that hid the Shekinah from the common gaze. The Scriptures declare that this veil was rent in the final demonstration of Jesus, and that this veil was his flesh. (Matt. xxvii. 51; Heb. x. 20.) Mortals will one day learn that nothing but the veil of material sense hides from their consciousness the presence and harmonies of heaven. And they even now are hastening to learn in agreement with the ancient oracles, that this veil, that is, the flesh, disappears with the Christ fully discerned and adored.

STRENGTH AND FREEDOM.

M. BETTIE BELL.

And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. 2 Cor. 12: 9.

THE words of Paul are a comfort to every Christian warrior, and in every stage and degree of demonstration, his experience, patience, and wisdom, is an inspiration to all those who seek the Law of Life. He sets us an example of fortitude, perseverance, and unwavering trust. Through all his afflictions and persecutions he saw nothing but the finger of God pointing to a glorified existence in the revelation of the real.

He relates his troubles in a meek and humble spirit, and counts them all as benefits, blessings, guides, through which spiritual facts are made discernible. He declares, "Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep." In perils often in his own country, by the heathen, in the city, in the wilderness, in the sea, among false brethren; in weariness, in painfulness, watching, hunger, and thirst, cold and nakedness!

He does not relate these trials in a rebellious, murmuring spirit, or in a way that made a reality of them; but with Christ-like, honest confession he portrays the path through which his bleeding footsteps found the way to the heights of revelation.

Paul's method of handling error, his manner of exposing it, his ability to speak of it in an impersonal way, points to us a lesson of common sense and humility.

He relates his temptations for the purpose of showing how one can be tested, tried, and persecuted for Christ's sake. As Christian Scientists, brotherly affection would broaden, if we walked in his footsteps.

But through all his persecutions Paul declared, "My

strength is made perfect in weakness." Tribulation made him demonstrate until patience became in him a conspicuous quality. Experience showed to him the golden quality of *hope*, and hope was like a green fir-tree, pointing toward the shore of eternity.

Hope maketh not afraid ; with eternity in view, fear vanished, and the glorious warrior for Truth stood bound with the girdle of strength, and proclaimed the law of freedom. Pulling down the strongholds of evil, weakening the citadel of pride, self-will, self-justification and all other mortal self-qualities, his strength was made perfect.

Strength is a life-giving property, and is in Mind only. A knowledge of this made the prophet declare, "My strength is inexhaustible." Strength is the vigor and vitality of life, and the foundation of all action. It required strength in David to battle with Saul and to gain his victory over Goliath.

It was the strength of divine power that enabled Jesus to bear the cross, roll the stone from the tomb, and appear to the disciples through the wall of materiality. It was the strength of divine Law that was with Paul as he did his work for the disciples, the church, fought the beasts at Ephesus, overcoming prison and peril. The strength of love and wisdom is our shield ; we should own this shield, and ever wear it until freedom sounds through every corridor of thought.

What a proof that there is no strength in mortal mind, when we find the body robbed of its supposed vigor, and lying in the clasp of (so called) death ! Seeing this gives us a right to declare, there is no strength in matter, no strength in mortal mind ; that strength alone is found in Spirit.

Said David, "God is my strength and power." Strength embodies force, gives energy to purpose, determination to will, puts resolve into action, and brings revelation out of demonstration. The walls of Jericho were encompassed seven times before a belief in the strength of matter yielded to the strength of Spirit ; then the shout of Joshua and his soldiers of victory and freedom, was long and loud.

We have but to storm the bulwarks and towers of evil with the trumpet notes of Truth, and the walls of belief will give way to the strong forces of understanding. It is the strength of Love and Life that gives inspiration, and the strength of inspiration that removes the mountains of human belief, and uproots the sycamore trees of material law.

Strength has its vital force in the purity and power of spiritual understanding, and gives ability to heal the sick, cleanse the leper, and raise the dead. Dead to divine Law, human law becomes monitor, because it claims to be master. Looking through the eyes of Science, we see it is the monster of belief; its so-called strength and freedom to do, act, think and talk, must be drowned by the true Monitor, the true Good, in whose strength is an ever-abiding peace.

The powers that be are ordained of God, and their force is in the strength of the Law.

There is strength in unity, strength in obedience, strength in patience, strength in humility, strength in every good and spiritual gift; but there is no strength in matter, and we must not look for it there. The strength of a pure and honest purpose to live, act, and think aright, is "Like apples of gold in pictures of silver." Cowardice and dishonesty are two of the most deadly enemies, and if allowed to roam unrebuked in the consciousness, cause storm, disaster, shipwreck, and weaken our efforts to do good in whatever way we may turn. It is well to look after these intruders, and cut off their subtle work, if we desire the strength and freedom of the substance of Love. Treachery, avarice, and conceit, are three more wily workers that must be ruled out and robbed of their supposed strength, that the strength of divine Principle may be honored, glorified and shine as a jewel in the countenance of man. The true soldier will be strongest when persecution is heaviest, bravest when the problem is hardest, more to be trusted when everything looks the darkest. Looking away from danger, doom, and threat, Job cried, "Though he slay me, yet will I trust in him."

Daniel did not flee from the den of lions when he was ordered

to enter it and close their mouths. An angel of the Lord came and comforted him. He was strong in the power of Spirit, and his belief in that power, rendered the thing possible, and he wrought such wonders and signs that it was declared there was no God like the God of Daniel. Steady in purpose, honest in endeavor, faithful to Principle, Daniel wrought a great problem, and left the example of obedience and humility, which shows forth the power of his strength.

If we should open the den of lions in our own consciousness, and find doubt, dread, dismay, distrust, disappointment, disease all growling at us, and clogging our footsteps so that we could not heal and teach, did we not obey Spirit which bids us enter in, and destroy their power and ability to bite, we would be yielding to two more deadly lions, cowardice and dishonesty, and thus lose our strength, freedom and birthright.

All of us have these lions either large or small in our personal sense condition. We cannot flee from them, nor will they let go of us until scientifically removed through denying that they have existence or origin.

Jesus plainly shows us how to avoid the broad avenues of weakness, and plant our feet in the narrow path of strength. When the devil saluted him and began his polite whisper of temptation, he instantly met it with the severe rebuke, "Get thee behind me Satan: . . . for thou savorest not the things that be of God, but those that be of men." Immediately strength unfurls her banner and freedom smiles with sweet content.

There is no strength in the argumentative forces of mortal mind. Science declares there is but one Mind, and through the force of divine Mind the law of Being is revealed. Science comes to reveal this power, giving to man this strength, urging him to subdue the body, the earth, climb the Horeb heights of revelation, and become bathed in the sunlight of inspiration.

It is here that weakness and cowardice are known to be a myth. Superstition has taken to itself wings and flown. Strength, with Freedom, becomes our guide through the

sweet fields of Eden, and as we listen to these wingéd messengers, we learn of Love, become educated by Life, and absorb the knowledge of Truth.

This is Principle saying to us through the prophet (Isaiah 52: 1.) "Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come to thee the uncircumcised and unclean."

The power invested in the religion of Christian Science to heal diseases and overcome sin, is in the knowledge of the one God, who is Spirit, the denial of matter, the demonstration of its powerlessness, and holding high above the seeming, the proof that the labor of continuous prayer, is the fruit of freedom.

Duty in spiritual things carries us unto the realm of strength. Let us shirk no duty, church or study, class or healing, home or business, liberal giving, honest appreciation of what others do for us, and we shall reap the reward, "Thou hast been faithful over a few things, I will make thee ruler over many things."

Let us put our house in order, and make preparation to take higher steps, become better associated with charity, and do our duty, one toward another, so that we may be called dutiful sons and daughters of God.

THERE dwells one bright immortal on the earth,
Not known of 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 — eyes half sorrowful, and then
Smiled and passed by. "And who art thou," he cried,
"That lookest on me and art not appalled;
That seemest 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 through the enamored air,
Silent, with luminous uplifted brows —
Time's sister, Daughter of Eternity,
Death's deathless enemy, whom men call Love.

—Thomas Bailey Aldrich.

A THANKSGIVING GREETING.

WITHIN our hearts what happy memories well
To-day, and a new love in us compel!
The by-gone years return, with only their
Remembered tenderness, and, unaware
Of age and change, the old-time love re-tell.

But while we feast, we cannot quite dispel
Regret for lost ones whom we love so well.
Yet why thus grieve? There is no vacant chair
Within our hearts.

Ah! friends, does not this constant love foretell
A *future greeting* for each *last farewell*?
Even *to-day* we tread the Heavenly stair,
And *now* their immortality we share,
If our beloved ones *thus ever dwell*
Within our hearts.

— *James T. White.*

The above *Rondeau* by Mr. James T. White having been incorrectly published in our January number, we herewith republish it. We regret that inadvertance led to the incorrect arrangement of this very beautiful and meritorious production. It may not be improper to say that this poem was sent by Mr. White as a thanksgiving offering to our Leader, the Rev. Mary B. G. Eddy.

THE whole creation is following my life, is involved in my triumph.
. . . Every little calumny or temptation I overcome, every weakness I
uproot, brightens the future of the world.—*Frederick Brooks.*

DETAILS may perplex our faith, but the grand whole does not. For the harmonies of things appear as we explore. Order in the calyx of the violet and in the bosom of the sun. Order everywhere, and law; and that law beneficence, securing harmony and peace, and working out steadily great ends.—*E. H. Chapin.*

THE MOTIVE FOR AND METHODS OF WORK.

ISABELLA LAMONT.

"And whatsoever ye do, do it heartily, as to the Lord, and not unto men." Col. 3: 23.

"Whatsoever thy hand findeth to do, do it with thy might." Eccl. 9: 10.

"And who knoweth whether thou art come to the kingdom for such a time as this." *Esther*.

"There is guidance for each of us, and by lowly listening we shall hear the right word." *Emerson*.

THE right performance of every duty requires the wisdom and understanding which all of our experience up to that date has brought us. It is in the doing of the work, as well as in the thing accomplished, that we get our compensation and our satisfaction; and unless we do the act heartily, we are not getting out of it all that there is in it for us, and so we are not adding to our ability for the next task. Perhaps the first thing to be decided by each one is, what to do. Solomon says: "In all thy ways acknowledge him, and he shall direct thy paths. Trust in the Lord with all thine heart: and lean not unto thine own understanding."

Then the first thing to do is to acknowledge and recognize the guidance of God only. Recognizing any other power or guidance will insure confusion at the outset, for it will suggest a diversity of paths. Only one path is the straight and narrow one.

In the record of the conversation between the woman and the serpent, the serpent is recorded as saying: "For God doth know, that in the day ye eat thereof, then your eyes shall be opened; and ye shall be as gods, knowing good and evil." Up to this time the woman had known only good, and there had been but one way, one path open to her. Now the subtle suggestion comes that there may be more than one path that she may pursue; that there may be more than one right way, and so she is represented as starting out to try this diversity of ways, and finds herself with all her progeny in a labyrinth from which she would be glad to extricate herself. This labyrinth is material sense, which is a false guide.

So long as two paths seem open to you, there is a sense of error in you to be destroyed, for both good and evil seem to be

beckoning you forward, but when your "eye is single," sees and desires good only, but *one* path will seem open to you.

To acknowledge God in all thy ways is the only *sure way* of being led into that path.

If you bend all your energies to the accomplishment of any one thing, you can secure it, but be sure that the prize you are after is worth the price. You can spend a lifetime in accumulating money, and when you have it you cannot buy with it health, happiness, friendship, or one of the virtues that are worth possessing. Like Tantalus, the things you desire seem to be within reach, but you are bound by the material god, gold, and cannot reach them.

Do you desire fame? What is it? Simply the pleasant things that the world says about you, when you are prosperous — and all the time that it is saying them it is envious and jealous of you, and the moment a cloud appears in your horizon the voice of praise is hushed lest someone be found shouting on the wrong side. All the evidence of history goes to show that neither riches nor fame are worth working for, and since work seems to be our portion, what should be our motive, and what the method of attaining it? Christian Science teaches that the purpose and motive of all work is to work off this material man and let the spiritual man appear.

Jesus said, "Deny thyself, take up thy cross and follow me." That does not mean deny yourself this or that gratification, but go to the root of the matter and deny the self that desires the gratification. That self is an illusion, though it may seem very real to you. The self that desires such gratification is not the image and likeness of God, hence it has no place in the Divine Consciousness, and whatever does not exist in Divine Mind has but a fatuous existence, a claim of life. That claim of life can be destroyed only by realizing the All-presence and All-power of God.

The work which we have to do is the ladder by which we climb out of this labyrinth of material sense, or matter, into the consciousness of Spirit as *all*.

The unpleasant tasks which we meet, bring to the surface in us rebellion, selfishness; envy, laziness, etc., and Science teaches us to analyze thought so closely that we soon learn to detect these claims and recognize them as error, and then there may be a struggle when we try to see error as nothingness, but by holding

closely and persistently to the thought that God is all, we can "come off more than conqueror," — that means that we have not only conquered, but that we are on a higher plane because we have conquered, and that claim of error will never seem so hard to overcome again.

The destruction of false claims is not pastime, but patient, unceasing work, and it must be done sometime, somewhere by every individual. No one can work out your salvation for you. "Whom the Lord loveth he chasteneth." If you are having frequent glimpses of Truth and are being drawn toward it, these errors of sense are being brought to the surface in you, and you may think they are being inflicted by God, but they are simply the obstacles which have been filling your consciousness, so that you could not see God, Good. They are the impurities which are being cleansed out of your heart, so that being pure in heart you may see God. Jesus said that out of the heart proceedeth all evil. So whatever your work is, if you do it heartily and with all thy might, in the doing thereof, this mortal self will ultimately be destroyed, and the true Being will shine forth. One of the selections which we found in a Fourth Reader when I was a child was entitled, "The Two Roads." It told of an aged man standing at a window on a New Year's night, and looking back through the vista of years, he saw the two roads which confronted him when he started out in life, a boy, and having chosen the wrong one, he looks with regret and remorse at all the pitfalls and marshes into which he has wandered, and then he sees the other sunny pathway, which he might have entered, and the contrast begets remorse, from which miserable thoughts he awakes to find it all a dream, and that he is still young and life is all before him. As the sense of evil is eliminated from our natures, we begin to see more clearly, and to see but one way, the straight and narrow one.

Then the work which underlies and permeates all other work is that of determining our motives. When the thought of self-aggrandizement ceases, to be the main one, so many ways will not seem to allure us, and we shall be able to give our undivided thought and energy to the one we are pursuing.

NOTICE.

ALL contributions for the Church Building Fund should be sent to Stephen A. Chase, treasurer, Box 136, Fall River, Mass.

THE ABIDING PRESENCE OF CHRIST.

CAROL NORTON.

LOOKING backward down the vista of time, till thought rests with mingled awe and joy upon the central event of all history, the first Christmas, with its accompanying message of holy peace to all men, does not one overshadowing question present itself to all who thus journey back through the centuries, to consider and ponder the deep lesson taught by the nativity of the Virgin-born babe of Bethlehem? Of what present and individual significance is this event to me? Is its import simply historical, or is its essence spiritual and of hourly value to me as a child of God?

Prophesied by the seers of Hebrew history, and appearing in the divine order of spiritual unfolding, "He came unto his own and his own received him not."

By men, he was first seen as a babe in the manger of humility and lowly estate, at twelve, the confounder of the scholastics in the temple at Jerusalem, later, a carpenter or builder preparing to enter the arena of human affairs, that he might teach men the Science of Being, the building of the heavenly character "after the pattern shown in the Mount," and finally, the "Light of the world," and great Victor over sin, disease and death.

To the world of sense, Jesus the Christ was born, and to awakened humanity became divine Mediator and Elder Brother. To none save those who saw in Him the "Hope of salvation," and Son of the Highest, did He become the Messiah or Saviour. Are there not millions to-day who worship and believe in the historical Christ Jesus, yet who understand not the spiritual ever-presence of the enduring Christ? How empty is mere historical worship, and how crude and infantile the popular conception of the universality of Christ's words and promises.

The abiding nativity or birth of the Christ consciousness must go on hourly in the hearts of men, else the true import of that great revelation of sinless humanhood, pregnant with purity, dominion, and immortality, is lost. The heavenly lesson taught by that distant Christmas-tide lives for men to-day, as truly as it did for those humble pastoral watchers, who heard the first

vesper song on Judea's plains, when through the evening hush and quiet, rung out the great anthem, "On earth peace, good will toward men."

It lives for all who learn the nature of the peace that our Master came to bring.

He, himself said, "My peace I give unto you," and again, "I came not to send peace, but a sword." Christ, Truth gives peace only as it destroys the erring thoughts of the human mind, and dissipates the fogs and earth damps of *intellectualism* and mortal selfishhood, *i. e.*, materialism. To whom did Jesus bring peace? Surely not to the scribes and Pharisees, neither to the rich ruler, to the man who would bury his father, before leaving all for Christ, to the money changers, to those who loved to indulge in the pleasures of materialistic living, nor to Judas. To each and all of these did not his words and life act as a two-edged sword?

But to the penitent Magdalene, and the sorrowing families of Lazarus and Jairus, to the fishermen, who willingly left their nets to follow him, to the sorrowful Peter, and to all sincere seekers for "the mystery of Godliness," did not his teachings and deeds mean that peace, which passeth all human understanding, that rest for which the hearts of men ever yearn, and that elevation above earthly living, for which men in all ages have sought? Truly is this Christ-given peace a foretaste of what the Psalmist calls, the "Secret place of the Most High," the Infinite Calm of Spirit. It means that men can be strong and restful in the spiritual thought, even amidst the discords of earth, and that man can, in Goldsmith's words be

"As some tall cliff, that lifts its awful form;
Swells from the vale and midway leaves the storm,
Though round its breast, the rolling clouds are spread,
Eternal Sunshine settles on its head."

Not to those who simply bow the corporeal knee at the name of Jesus, amidst the elegance of ritualistic worship and ecclesiasticism. Not to those whose lips praise God, while their hearts (thoughts), are far from Him, and never to those who deny the lasting importance of the Master's command, to all men, in all ages "preach the Gospel, heal the sick" will Christ bring peace, but a sword. "If ye love me keep my commandments" is the keynote of Christian obedience, and nothing short of absolute regard for *all* his commands can be termed true worship, or love

of God. Our Master, majestic in meekness, radiated love and purity. He solved life's problem in accord with divinely scientific law, tore the shroud of mystery from the minds of men, revealed the celestial peaks of the mountains of holiness, healed sin and disease with spiritual law, ushered men into the very streets of heaven while still on earth, taught the universal salvation of all men from evil, discord, and death, comforted the sorrowing, strengthened the earth-laden, and carried his demonstrations to the very zenith of Christian Science, in his resurrection and ascension. He revealed Science as divine, the falsely called supernatural as preeminently natural, acquainted man with his heavenly Parent, and illumined the leaden sky of doubt and spiritual penury, with the divine practicability of the Parental government of omnipotent Love.

Born of the virgin, He taught men the nature and laws of the glorious selfhood of the divine Paternity.

Thus learning, that as the Bethlehem babe grew and waxed strong, so must this same Christ-Mind become our all and only consciousness. Then, and then only, will the nativity of Christ be an abiding guest in the house of our thoughts and lives.

When in the hush of Soul, we hear the gentle voice of the ever-present Christ speaking its oft-repeated words, "Behold I stand at the door and knock," let us answer in the words of Samuel "speak for thy servant heareth," enter thou my life and go not out forever.

WHY CAN'T I PROGRESS.

JOHN F. VAN VLASSELAER.

There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able: but will with the temptation also make a way to escape, that ye may be able to bear it.

Wherefore, my dearly beloved, flee from idolatry. 1 Cor. x. 13, 14.

TO the question, Why can't I progress? I answer through my own experience, — First, because we wish to share a part of the harvest, where we have not bestowed any labor, — that is, we wish to reap where we have not sown. Second, we are trying to find thistles in the garden of our neighbor, when we have thistles growing in our own garden. Third, because we think we know the whole of Christian Science, when we have

not yet fairly commenced, and have not proven it by our works in our daily lives and demonstrations over sin and sickness. Fourth, because we have too many goods that ought not to be in our storehouse; we read too many books and too much literature that fill our minds with worldly things, and keep the garden of our thought ready for the growth of weeds and thistles, rather than full of the rare plants of Truth. Where then is our progress in Truth? We must love our enemies as well as our friends, but we cannot take part in their error. Paul says, "But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience' sake: for the earth is the Lord's, and the fulness thereof." 1 Cor. x. 28.

Jesus commanded his disciples, saying, "Go not in the way of the Gentiles, and into *any* city of the Samaritans enter ye not." Matt. x. 5.

If we are disobedient to the Master's command, we are also disobedient to our Cause, for our Leader has given us the Principle and rules in her writings, and through these she speaks to us as Paul spoke to the Corinthians, "I speak as to wise men: Judge ye what I say." 1 Cor. x. 15.

I have felt the truth of this statement when I have been disobedient. When I have been under the claims of sickness I have had to call upon my brethren in Science to aid me, whereas if I had been obedient I could have overcome for myself. Yet I was dreaming and wondering and asking the old question, Why can't I progress? And so the seeming evil kept bringing on one claim after another until I received a letter from a sister Scientist in which she said: "It is malicious animal magnetism that is troubling you, and that is trying to make you believe that your faith is false. It must be destroyed." This letter I read over and over again, and it seemed to me that the sister was giving me a severe rebuke without cause.

Then I took up "Science and Health" and studied with a true desire to forget the rebuke. This time I found what I was seeking for, and at once understood what the sister wished me to know. I found the reason I could not progress was that I was not working according to the rules of my teacher as given me from "Science and Health." I made up my mind to "work out my own salvation," knowing that if I was obedient to Christian Science, I should soon be able to help myself and others. I remembered the words of Jesus when he said, "Believe me that

I am in the Father, and the Father in me; or else believe me for the very works' sake." Before this my wife and I were trying to reach heaven (Harmony) by going around the mountain, ignorantly trying to find the top down in the valley of material sense. We were going down instead of climbing up, Harmony appeared to be beyond our reach, and we thought to find it without giving up mortal self; but we found we had to lay that self at the foot of the cross.

We now look to "Science and Health" and listen to the voice of Truth as it gives it. We ask no longer, Is it John the Baptist, Elias, or one of the old prophets that is risen, but we press forward in the path of Truth hewn out for us by "Science and Health" through its author the Reverend Mary B. G. Eddy. Since then we have been able to overcome the claims of evil in the form of sickness, and destroy their seeming reality. Both of us have overcome claims that before we could not banish; and we have answered the question, why can't we progress?

We study sometimes until midnight, and yet we are up in the morning as early as other people, and do our work just the same, and do not get fatigued. My wife does all the work herself, and besides she has more time to read and study than she ever had when she had help, because she was always held down by some false claim of sickness.

Verily, God is omnipresent to all who are obedient to him.

SANTA CLAUS is under the ban in Janesville.

Has the jolly saint been "churched"?

It looks that way.

He will not show his head in a Bower City church this year, and the exercises are framed with a view to omitting his name. Santa is a sort of pagan, it is declared and his commemoration is not in keeping with the religious spirit of the day. The Sunday-school workers of the city have agreed fully on this point and will frame their program accordingly.

Christmas trees?

Certainly.

Holly?

Without limit.

Presents and candy

To be sure.

But no St. Nicholas. Superintendents and teachers have decided that tales about the white-whiskered old spook shall no longer receive their sanction.—*Janesville, Wis., Gazette.*

"HE IS RISEN."

R. L. ZILLER.

THEY laid him in a vaulted tomb,—
The Lord they'd pierced on Calvary,
Consigned, thought they, to Lethe's gloom,
By priesthood's pomp and heraldry.

A stone they rolled before the door,—
No more need scribe and priest complain;
Forgetful they how, long before,
He'd called the dead to life again.

No hollow cavern can hold Love!
Forth came the Lord to realms of Light;
By angels guided from above,
He vanished from the earth's dim sight.

"I am the Way," said he, and angels point
With white hands to his deeds sublime,
Which make, when fitted joint to joint,
The bridge which spans the gulf of time.

"Come forth," a voice cries from the deep,
"Come forth, and leave the tomb of sense!"
And weary mortals gladly leap
To claim the Truth for their defence.

The senses' thralldom now is broke,
A trumpet sounds o'er land and sea;
The sleeping world has now awoke,
And all give praise, O God, to Thee.

We feel the Love which Thou dost send,—
The bird, the blossom, and the bee,
All teach a lesson as they blend
In one grand chord of symphony.

And Nature smiles a sweeter smile,—
The birds all sing a sweeter lay;
And man rejoices, waiting, while
Christ rolls the stone this Easter day.

HYPNOTISM.

A LARGE and interesting audience gathered last night at the First Presbyterian church to hear Prof. Olin Templin of the State university lecture on the subject of "Hypnotism."

This is the first lecture of a series that is being given under the auspices of the Topeka Y. M. C. A. The following are a few of the things said by the professor in his address:

"Hypnotism is a general term for the trance state which has been known for thousands of years.

"Witchcraft, sorcery and mesmerism are forms of hypnotism. It has, until recently, been uniformly regarded with superstitious awe, but it is now being submitted to a fearless, faithful scientific investigation.

"It is an error to suppose that susceptibility to hypnotism is any indication of inferior mental power. Probably all persons can be hypnotized. Some hypnotists are successful in from 90 to 96 per cent. of persons tested.

"Many persons cannot, while wide awake, resist the commands of the hypnotist. Entranced they obey him gladly and completely. The hypnotic originates no ideas and cannot criticise the suggestions given him. Any of his senses may be made inoperative or exceedingly acute. His personality may be changed into another person or object. In some cases the heart will stop beating or blisters raised at the command of the hypnotist.

"The popular mind wants to believe in 'clairvoyance,' but the acuteness of senses which seems to be almost miraculous, will probably account for all so-called clairvoyance.

"'Post-hypnotic suggestion' means that a command given the hypnotic in the trance is binding upon him for any period afterward, although he knows nothing about it in the meantime."

The methods for inducing hypnosis were described and it was shown that a person may hypnotize himself or be hypnotized against his will. The various theories for hypnotism were also explained.

The work being done toward the solution of the problems of the sense of the identity and unity of personality was re-

hearsed, with illustrations. It was asserted that a person might have two independent streams of consciousness flowing on at one time.

The possibilities of crime with hypnotism were shown to be appalling and asserted to be more common than supposed.

The proposed method of vaccination against hypotism, if possible, is unique to say the least.— *The Topeka Daily Capital*.

There are three points in connection with the above lecture on Hypnotism worthy of especial note. First. It was delivered by a professor in a leading university of the far western states. Second. It was delivered in a Presbyterian church. Third. It was delivered under the auspices of the Young Men's Christian Association. We copy only extracts from it. There was much in the lecture commendatory of Hypnotism. Among other things it was said: "It is the essential principle in all the various practices of healing by impressing the mind of the patient. It is the oldest instead of the newest form of the healing art." Again it was said, "Hypnotism may be used in forming character. Bad habits may be effectually obliterated."

It is difficult to see how an element as dangerous as this is admitted to be in many parts of the lecture, can be used in the formation of good character. If it is susceptible of this use, it would seem as though the suggestion that some method of vaccination against it be devised, is entirely out of place. The lecture is another evidence of the strange admixture of good and evil prevailing in the world of human thought.

Verily the great "red dragon, that old serpent, called the Devil and Satan, which deceiveth the whole world," is parading in high places and consorting with respectable company. It is high time some method of "vaccination" against him were being adopted.

"CHRISTIAN SCIENCE" AND THE COURTS.

A CASE which may assume great interest and importance as a precedent is that in which a grand jury in New York state has just indicted the leaders of several Christian Science societies. The occasion of the indictments was the death of a woman while under the care of Christian Scientists. She had been without the services of a regular physician. The coroner's

jury denounced the individuals whom she had engaged to treat her, and later the grand jury made out several indictments.

Were the case simply that of a person who had died because of someone's failure or neglect to procure a physician it might easily be dealt with under existing laws. But it will be interesting to see what the courts will do with a problem so complicated with the elements of religious belief and philosophy as this one is. With those who believe in so-called Christian Science — and many of them are undoubtedly sincere in that belief — it is a religion as well as a means of treatment. They can set up the claims of religious liberty, and they can also point out the fact that if patients die under their treatment so do patients die under the treatment of regularly recorded physicians.

It is a nice problem which the courts of Oneida county confront, and they will have to be wise indeed if they can adjudicate it without appearance of prejudice and absolutely on its merits. — *Chicago Record.*

The following are editorials in recent issues of *The Chicago Evening Post*.

DOCTORS AND "CHRISTIAN SCIENTISTS."

ATTENTION is again called to a peculiarly interesting question by a press dispatch from Red Bud, Ill. Why should the death of a patient arouse general indignation against "Christian Scientists," so-called, when the same cause is inoperative against medical practitioners?

Bertha Haynes, the sixteen-year-old daughter of a farmer near Red Bud, was taken ill Jan. 2, with what disease the dispatch does not state. Her parents called in two women, "Christian Scientists," who "treated" the patient. Jan. 12 Miss Haynes died. "The matter," says the dispatch, "has aroused the indignation of the neighbors."

We do not defend "Christian Science." It would be beside the question to do so here. But we do like to see fair play, and we cannot join in the general indignation until we know positively that Bertha Haynes would have been healed and saved by a doctor of medicine. If so, by a doctor of which school of medicine? If a homœopathist, ought not indignation to have been as general and as fierce had an allopathist been charged with the case? If an allopathist, then if a homœopathist had

been summoned ought he not to have been denounced by the neighbors?

Finally, if it be right to grow indignant because a patient of "Christian Scientists" has died, why should we restrain our indignation over the death of every patient lost by the physicians? If we must meddle in other people's business why not take advantage of every opportunity?

"CHRISTIAN SCIENTISTS" AGAIN.

A PHYSICIAN (of which school we are not informed), who has taken umbrage at our remarks about "Christian Scientists," rhetorically asks us "whether these people are in any way authorized or licensed by the State of Illinois to practise medicine or heal the sick in any manner."

We notice this question only because it throws an interesting light upon the minds of people who are inclined to be disputatious. We did not say that "Christian Scientists" are licensed to practise medicine. We did not say that they practise medicine. We did not ask why the death of a patient of "Christian Scientists" should call for legal proceedings when the same cause does not produce that result in the case of physicians.

Our question was: "Why should the death of a patient arouse general indignation against 'Christian Scientists,' so-called, when the same cause is inoperative against medical practitioners?" We did not enter upon the question whether the law of the State of Illinois authorizes "Christian Scientists" to practise medicine.

For the very good reason that "Christian Scientists" do not practise medicine. And, so far as we know, there is no law of the State which assumes to regulate the mental actions of anybody.

Objection overruled.

HAPPINESS is not perfected until it is shared.—*Jane Porter.*

THE dictionary referred to in our editorial in the January number as containing a brief definition of Christian Science, is published by Funk & Wagnalls, Astor Place, New York. It is not yet out, and we are not able to give the price. This can be ascertained by conferring with the publishers.

NOTES FROM THE FIELD.

LIVE Love — and you will find it will melt a heart of adamant.

For over two years, I was made miserable by my husband's bitter opposition to Christian Science, when I finally awakened to the fact that it was not Christian Science that caused the trouble, but the lack of it in myself. "Zeal not according to knowledge" and lack of discretion in talking it, had caused the sense of discord; and when I learned to talk it less and live it more, the opposition ceased.

I have a little boy four and a half years old, born just after I became a Scientist, and possessing a very quick temper. A veritable little hotspur, but overflowing with love for everybody when everything went smoothly with him.

He seemed to reflect the feeling of opposition to Christian Science, and at times would object to my talking it to him; so often my work with him would be the silent argument, but I never failed to take him and reason with him during his outbursts of temper.

Bravery and courage have always seemed to appeal to him, and finally the story of David and Goliath came to me in its higher meaning.

I gave him the Bible version of it, and then told him that "he too, could be a little David, and kill the Goliath of error that daily assailed him."

With God's Truth as his sling and a happy good thought as a stone, no giant however great, could withstand such mighty weapons."

It has worked like a charm, and although some days the little fellow meets a good many giants to battle with, there are other days when but one appears, and he is quickly vanquished.

It seems often like discouraging and uphill work, especially as our standard is so high in Christian Science, and not only our children, but we ourselves fall so far short of it, but I find we have to "grow to the stature of manhood in Christ Jesus."

We have everything to encourage us however, for "if God be for us, who can be against us?" — K. S. C.

I FIRST heard of Christian Science in the spring of 1891. I went to visit an aunt about twenty miles from home; being in poor health I thought the change might benefit me.

For years I was ailing and gradually growing worse, and was trying to reconcile myself to what surely seemed my fate. Having been treated by different physicians without receiving help, and very little encouragement, I had given up hope of ever being well, unless God would heal me.

In reading my Bible I could not see why God could not heal now just the same as he did eighteen hundred years ago.

I was not willing to die, and was yearning for more light and a higher understanding of God. The church of which I was a member could not satisfy my hungry heart. I kept this one promise in mind, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." I prayed God would open my eyes to more light, — so was waiting.

One evening a short time after I arrived at my aunt's, a friend of hers who was a Christian Scientist called to see her. I overheard their conversation which was on Christian Science. Before the Scientist went away she gave my aunt two tracts; afterwards I picked them up. The first was, "The way to begin in Christian Science," and I read it through once. That was enough. I went immediately and put away my medical gods forever. I repeated the words in the tract, "God is my life, my health, my strength," and from that time denied to myself and others all physical suffering. Fear began to depart and the light began to dawn. At the end of four days I walked about half a mile to the Scientist's house.

I began to see that Life was God, and mortal mind had no power over me. I did not have a treatment from any one, but grew stronger mentally and physically.

All I had for eight months, of Christian Science literature was this tract and *Rudimental Divine Science*. Occasionally the Scientist would send me a *Journal*. At the end of this time I got "Science and Health." It was the pearl of great price I had been looking for and had found. — M. E. C.

I WILL try and give my experience in coming into the understanding of Christian Science.

I had been an invalid for about fourteen years, had tried doctors and medicine without any relief, had three operations per-

formed, and continued to grow worse, until I gave up in despair, and had made up my mind there could be nothing done for me.

One morning I had made up my mind to try another operation, when just at that moment, a friend came in and said there was a Christian Scientist in town and wished I would try the treatment. I told her I did not have any faith that it would do me any good, but at last made up my mind to go and see the Scientist. After talking with her awhile I asked her to treat me and I bought "Science and Health."

I began to improve right away. I thought anything that did me so much good I wanted to know more about; I took up the study, read "Science and Health" every day and the Bible also. I became conscious, as never before, of the all-presence of God, and the nothingness of the wisdom of this world.

As soon as I was able I went through a class, and now I can do my own house-work, and not even feel fatigued.

My husband has been healed also of a claim of fifteen years' standing, — he is a firm believer in Christian Science.

We have six faithful seekers in this mining town, and we can realize that the Truth is working.

I think there was a sifting time with me after I had been in Science about two years. One of my old beliefs came back. I had a good deal of fear that I would pass on; I thought I would have to send for another Scientist to treat me, but the thought came to me, Do your own work, God is everywhere present, all Life and Intelligence is of God, and not of matter.

Soon after I decided to do my own work, I was all right. I had been suffering for a week or more, previous to this time. It has never come up since, and I feel that I was entirely healed.—
S. E. H., PARK CITY, UTAH.

DEAR MR. M.—Thinking you might be interested in the case of my wife whom you treated a year ago, I will state her case as it was, and as it is now.

She had been under the doctor's treatment for several years. In January, '92, she had an attack, after which she did not regain her strength. The latter part of April the doctor told her he was afraid she could not get well.

Up to this time she had been able to be up and around the house, but now she broke down and had not strength to stand on her feet. I then heard of Christian Science, and after consulting

with friends, I broached the subject to my wife. She replied, "I will try anything. I know the doctors have done all they can do and I am getting worse all the time. I want to get well and will try anything."

I then called you in. She commenced to improve; she was more cheerful, her appetite grew better, and her strength increased. The change was gradual, and though I feared at first it was only temporary, it was permanent.

She is stronger and healthier than at any time I can remember. After this, can any one blame me for being a firm believer in the power of God, and for believing the Truth as shown through Christian Science?

Should you ever have occasion to refer any one to this case for proof you will always find us both "at home," and we will gladly give personal evidence of the health of your first patient. — GEORGE T. HARTMAN, ST. PAUL, MINN.

LIFE is God, and God is all. Is there any mutation then in Life? any descending scale? And does not man (the spiritual man) reflect that Life? The Life which is God is a Life whose tide never ebbs, whose dawning, though to mortal sense feeble, will grow brighter and brighter unto the perfect day. The suggestions that Life can grow old are part of the temptation we must all meet and resist in the wilderness of mortal doubt and fear.

Can we not all testify to a quickened sense of Life since we gained an understanding of this blessed Science? Does it not seem sometimes as though the shadow had been turned back on the dial of our lives? No! dear friends, there is no decline in the life supernal. God is our habitation, and his years are from everlasting to everlasting, and man coexists with and reflects God. — MRS. A. P. WARNER.

DEAR JOURNAL: — One of the members of the "Massachusetts Metaphysical College Association," called on me last week and remarked that as the meeting of the Association had been adjourned until next June, he would send ten dollars to the Church Building Fund, as it would have cost him that sum to have attended the meeting. Is this not a good example for the rest of us? — MRS. A. M. H., N. Y.

EDITOR'S TABLE.

THE History of the World's Parliament of Religions, by the Rev. John Henry Barrows, D. D. is now in our hands.

We have had time to give it only a cursory examination since its reception, but from such examination it appears to us that it is all that could be desired in such a work.

The editorial part of it is exalted in tone, and breathes forth a deeply religious spirit. Most of the addresses were worthy of the occasion, and evinced an earnest reaching out after God.

President Bonney's opening and closing addresses are sparkling gems of religious sentiment, and are worthy of the great and broad-minded man who uttered them. Such catholicity of religious views no doubt impressed itself upon the minds of the participants and had its due effect in broadening their views.

Dr. Barrows' opening address was rhetorically excellent, and the thought deep and serious.

It seems to us we have nothing to complain of so far as our place in the book is concerned. We are accorded ample space and a sufficiently conspicuous position. True the worthy editor did not see fit to make such editorial mention of our presentation before the Parliament, and our denominational congress, as the size and importance of our attendance and the interest manifested, might reasonably have led us to expect, but what is true of us in this respect, is doubtless true of other denominations. This kindly reference, however, was made to the address of our Leader: — "UNITY AND CHRISTIAN SCIENCE; by Mrs. Mary B. G. Eddy. Read by Judge S. J. Hanna, of Boston.

The reading of this paper had been eagerly awaited by large numbers in the audience, and was listened to with much attention."

This address occupies upwards of three pages, and gives in marvellous epitome and majestic phrase, the essential and fundamental doctrine of Christian Science. It concludes with Jesus' grand summing up of all "the law and the prophets": "Therefore all things whatsoever ye would that men should do unto you, do ye even so to them."

To verify this mighty utterance, was the chief purpose of the

Parliament, — as its projectors declared at the outset, — and it was made the central theme of many of the addresses.

The Tenets of the Christian Science churches were subjoined to the address of our Leader. A synopsis of President Bonney's address of welcome at the opening of our Congress is also given; while nearly six additional pages are devoted to a condensed résumé of the remarks of the various speakers at our meeting.

A portrait of our beloved Leader accompanies her article. This just recognition of the discoverer and founder of Christian Science, will be fully appreciated by all of her adherents. An error occurs in the index to the illustrations, which gives the page as 1431, whereas it should be 1421.

We feel sure that this Parliament was among the greatest events, — in the external sense, — in the history of religion. Its legitimate fruitage should be among the factors which shall establish the Kingdom of Heaven upon earth; that Kingdom taught and demonstrated by Jesus, and by him so often expressed in sayings such as these: —

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment; and the second is like unto it, Thou shalt love thy neighbor as thyself. On these commandments hang all the law and the prophets. As ye would that men should do unto you, do ye even so to them."

"Go ye into all the world, and preach the gospel to every creature. He that believeth shall be saved; but he that believeth not shall be condemned. And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and they shall recover." Mark 16.

"Go ye therefore, and teach *all nations*, baptizing them *into* the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe *all things whatsoever* I have commanded you; and lo, I am with you alway, even unto the end of the world." Matt. 28.

It is almost needless to add that included in this "all things whatsoever" were Jesus' repeated commands to "heal the sick, raise the dead, cleanse the lepers, cast out devils." Nor does it seem necessary to suggest that he did not give these commands to the disciples, to the exclusion of all others, nor that he meant

he should be with *them only*, "alway, even unto the end of the world," and withhold himself from the residue of mankind. Such a conception is dwarfing in the extreme.

In the editorial Review and Summary we find the following:—

"Much might be said of the high character and ability of those who compose'd this historic assembly, not only the speakers, but the vast and changing congregation of hearers. The Parliament was rigidly purged of cranks. Many minor sects tried earnestly to secure a representation, for which there was neither time nor fitness. People sought to make the Parliament a medium of all sorts of propagandism, but without success."

Some people entertain the notion that Christian Scientists belong to the army of cranks. The careful sifting process of the authorities of this Parliament, and the rigid purging, is very conclusive evidence, that they did not regard the people composing our Association as coming within that category. This should have its effect in removing from public sentiment the erroneous notion that because we are the adherents and advocates of a Christianity which appears to be so at variance with current views and interpretations that it seems new, we are therefore cranks and dangerous propagandists. Would that those who thus misjudge us would come and learn of us what kind of Christianity ours is! They would not be long in placing their seal of approval on the action of said authorities.

* The italics are ours.

" Mary to the Saviour's tomb
Hastened at the early dawn;
Spice she brought, and sweet perfume,
But the Lord she loved was gone."

At the rising of the sun came Mary Magdalene, and Mary the mother of James, and Salome, and brought sweet spices that they might anoint the body of Jesus; and they queried among themselves: Who shall roll us away the stone from the door of the sepulchre? but when they looked, behold, the stone was rolled away! From the angelic messengers they learned that he whom they sought was not there: "He is risen."

On Easter-day the Christian world still observes this event in token of the Resurrection. In so far as this observance tends to inculcate the true doctrine of the Resurrection and to bring human thought and purpose into truer and better conceptions of

the lesson thereby taught, it is well. In so far as it degenerates into a mere ceremonial or formal observance, or is made the occasion of material festivities, it is idle and meaningless. Better were Christmas and Easter, unobserved than to become mere holidays (not holydays), having about them none of the seriousness and earnest contemplation which alone befit them.

Let the Paschal Lamb typify in human consciousness the true passover, the passover of resurrection from the false conditions of sin, sickness and death; let it stand as a festal-day of renewed consecration to the divine commands Jesus taught and proved by his life and crucifixion as well as his resurrection; let it emblemize the rising of the Sun of righteousness in human understanding, — let the risen Christ take supreme place in the human heart in perpetual token of His resurrection, and there cannot be too much observance of this day, nor too many Easter-days in the world of humankind.

When the world shall learn the futility of looking for the body of the personal Jesus, for its Lord and Saviour in the empty selpuchre, — the selpuchre of matter, — and shall turn its gaze toward the eternal Christ who sits at the right hand of Power, still pointing the Way heavenward, still declaring, "I am the Way, the Truth, and the Life," still reiterating, "I am the resurrection and the life," still calling for the Lazarus's entombed in the sepulchre of mortal blindness to come forth, — when this shall become the Easter-day of the Christian world, it will cease to be a mere festal occasion and take on its true character as a resurrection from the false sense of sin and death to the blessed understanding of Truth and Life as it is in Christ Jesus, — the Risen, the Resurrected.

Thus will the true Resurrection flower "bud and bloom" in human consciousness, and the "rose of Sharon" give forth its eternal fragrance.

We may well sing with Whittier:

"O dearest bloom the seasons know,
Flowers of the Resurrection blow,
Our hope and faith restore;
And through the bitterness of death
And loss and sorrow, breathe a breath
Of life forevermore!

The thought of Love Immortal blends,
With fond remembrance of friends;
In you, O sacred flowers,
By human love made doubly sweet,
The heavenly and the earthly meet,
The heart of Christ and ours!"

THE legislatures of many of the states are now in session, and we hear on all sides of attempts at legislation whose ostensible purpose is to protect the people against the aggressions of charlatanism, fraud and imposition. In so far as this is the purpose of legislation, there can be no objection to it. If it be possible to protect the public against medical imposters it should be done. All reasonable legislation along this line will receive the approval of all good citizens. On this subject it seems to us the legislatures should consider the question of the wholesale traffic in patent nostrums, many of which from every standpoint are deleterious and misleading in the extreme.

Many persons are led to rely upon these concoctions, which are worse than worthless, who, uninfluenced by the flaming advertisements which lead to their use, would apply to other and safer sources, and thereby, in many cases, escape the evil consequences of this sort of "medicine."

It seems to us also that it would be well for the legislators, in their wisdom, to consider the matter of abridging, if not indeed prohibiting, the advertisement of these nostrums in public print. No one who is in the least familiar with mental operations, is ignorant of the fact, that advertisements, and often long articles in the most conspicuous parts of many of our magazines and daily newspapers, recounting the ailments of humanity and in exaggerated and sensational form, warning against them, frighten thousands of people into the belief that they are laboring under many, if not all, of the troubles so graphically depicted in such advertisements. We know of one old gentleman who informed the one upon whom he called for help, that he did not know what ailed him until he read his symptoms in an almanac.

It is high time all who are disinterestedly laboring in the interests of better health and better morals, were becoming alive to the fact that more mischief is done in the name of patent nostrums, and the methods of holding them up before the public, than by any other set of persons or means. If legislation in the interest of any given class of people is to be had, let it strike at the greatest evil in this line now extant.

All honest, disinterested physicians and legislators will calmly and impartially consider the rights of all citizens, in the course of their investigations, and they will not arbitrarily assume to crush out all other methods of healing than those of a particular school or system, without giving the others an opportunity to prove whether or not there is virtue in them.

PUBLISHER'S DEPARTMENT.

NOTICE.—All remittances for Journals, Quarterlies, Tracts, Bibles, Bible Dictionary, and Concordances, should be made payable to Christian Science Publishing Society. Please remit by P. O. Money Order or Express Money Order. Do not send checks or drafts.

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.

THE HYMNAL is of some 225 pages, and bound in two styles—cloth, and leather finish. Prices are,

Cloth,	per copy, prepaid	. . . .	\$1.15 each.
Cloth,	per dozen	. . . .	9.00
Cloth,	per half dozen	. . . .	5.00
Leather finish,	per copy, prepaid	. . . .	1.40 each.
Leather finish,	per dozen	. . . .	12.00
Leather finish,	per half dozen	. . . .	6.50

OUR advertising columns close *promptly* on the 10th of each month. Changes for cards, church notices, etc., received after such date, go over until the following month.

AFTER Jan. 1, 1894, the CHRISTIAN SCIENCE JOURNAL will be furnished at the rate of \$1.50 per dozen copies, postpaid.

These rates apply only to orders of not less than *one dozen copies*, of any *one month*.

WE have a large stock of fine Bibles, ranging in prices from twenty cents to twenty dollars. These Bibles will be sold at Publishers' prices, postage prepaid. We also make the following discounts: when ordering in assorted lots amounting to \$25 or more to one address, 15 per cent.; \$50 or more to one address, 20 per cent.; \$100 or more to one address, 25 per cent. Send for Descriptive Catalogue with prices.

INDEX TO VOLUME XI.

INDEX TO VOLUME XI.

	Page.
ARMSTRONG, J.	10
A String of Pearls	22
An Incident of Interest to C. S.'s	23
A Christian Science Statute, Rev. M. B. G. Eddy	100
Aspiration	170
A Christian Science Lecture	201
Angels	212
A Work of Love	221
An Allegory. Rev. Mary B. G. Eddy	289
Annual Church Meeting	371
A Word to the Wise. Rev. Mary B. G. Eddy	387
A Christmas Carmen	413
Advantages of Christian Science	414
A Thanksgiving Greeting	457
A Christmas Lecture	490
Another Large Contract	493
A Friend Indeed	494
Absent from the Body and Present with the Lord	495
A great Man and his Saying, Rev. Mary Baker Eddy	519
A Thanksgiving Greeting	533
 BELIEVEST Thou This?	 21
Baptism	131
Briggs, Jennie Walbridge	170, 489
Berry, Mrs. M. F.	173
Brown, William	216
Baird, Jennie B.	268
Bates, Gen. E. N.	363
Bates, Edward P.	388
Buswell, Rev. E. M.	394
Bunnell, F. W.	496
Bell, M. Bettie	528
 CAMPBELL, Valeria J.	 25
Cleansed	217

Crane, Elsie S.	217
Coleman, Janet T.	219
Courage	257
Come Out and be Separate	268
C. S. in its Relation to the Present Crisis	307
Clark, C. Henry	307
Copy of a Letter to an Inquirer	321
Christian Science at the World's Religious Congresses	337
Christ and Christmas. Rev. Mary B. G. Eddy	398
Christ and Christmas. Rev. Mary Baker Eddy	427
Christ and Christmas Notice	431
Chadwick, C. W.	432
Clippings	227
Combination in Religion	489
Christ and Christmas	501
Clark, Sarah J.	483
"Christian Science" and the Courts	544
"Christian Scientists" Again	546
DELANO, Mattie	22
Divine Logic	112
Divine Healing	194
DeLong, Al-Freddie	258
Dickson, W. B.	273, 454
Differences Between Doctors	499
Davis, Mercy E.	498
Doctors and Christian Scientists	545

EDDY, Rev. Mary B. G., 101; Cards, 9, 20; A Christian Science Statute, 100; An Allegory, 289; A Word to the Wise, 387; Christ and Christmas, 398, 427, 431; Letter relating to gift of Boat, 178; Notice of Columbian Liberty Bell, 63; Notice relating to Contributions, 347; Notices relating to National Cyclopaedia, 179, 293; Things and Thoughts, 97; The Mother's Evening Prayer, 193; Take Heed, 357; "Hear O Israel," 471; Queries, 474; A great Man and his Saying	519
Eddy, Dr. E. J. Foster, Notice in re Science and Health, 412; The President's Address, 348; Notice Relating to Bibles, 381; Christ and Christmas, 398, 430; Remittances, 473; Easton, Rev. D. A.	108, 294, 353, 500

Extract from Church Reformer	26
Extract from Daily O. State Journal	27
Evening and Morning. M. S. W.	62
Every day Trust. G.	222
Extract from Lyman Abbott's Sermon	225
Extract from Western Christian Advocate	226
Extracts from the History of the Reformation	262
Extract from "Outlook"	450
Ewing, Rev. Ruth B.	358
Everett, E. A.	495
Editor's Table 42, 91, 138, 186, 233, 280, 332, 378, 419, 464, 507, 551	
 FULLER, Ida E.	86, 257, 494
Farlow, Alfred	403
Filling our Niche	160
Free Moral Agency	171
Freedom	311
Freedom	440
Fluno, F. J.	490
 GROSS, Willis F.	160
Gilman, James F.	212
God Incorporeal	363
Gods	446
 HOW I was Healed	116
Heal the Sick	123
He is Risen	133
Hall, Mrs. H. W.	126
Hardy, Rev. E. R.	145
Healing the Sick	394
Hanna, S. J.	409
Houk, Eliza P. T.	448
How do Remedies Cure Disease?	451
"Hear O Israel." Rev. Mary Baker Eddy	471
"He is Risen."	542
Hypnotism	543
 IN a False Light	176
Is it Come?	211
Immortals and Mortals	367

JOHNSON, Wm. B.	17, 56, 107, 227, 272, 346, 373, 393
Joining the Mother Church	108
Just Recompense	313
KEY	25
Knapp, Ira O.	112
Knott, Rev. A. M.	367
Kathleen	164, 321, 445
Keys, Dr. J. W.	446
LOVEJOY, Ida G.	24
Linscott, John Freeman	49, 241, 383
Letter and Address of Dr. Hutchins	165
Letter of Mrs. Eddy relative to gift of Boat	178
Lovell, Eliza A.	214
Let us Keep in the one Mind	267
Letter to Mrs. Eddy. Sam Shroyer	269
Love Divine	273
Love vs. Hate	496
Lamont, Isabella	352, 534
MANHOOD	145
Medicinal Fetich Worship	223
Mayo, Dora M.	221
McKee, David N.	301, 520
NOTICES in re Mother Church	56, 107
Notice of Columbian Liberty Bell	63
Nourse, Laura C.	174
Norton, Carol	201, 537
Notices. World's Parliament of Religions; Meeting Mass. Met. College Association; Oscar Tusher	456-7
Not Matter, but Mind	409
Notice in re Science and Health	412
Notice relative to Contributions. Rev. M. B. G. Eddy	347
Notice, laying foundation of Mother Church	347
Notices relative to Am. Cyclopedia. Rev. Mary B. G. Eddy	179, 293
Notice. Remittances	473
Notes from the Field	29, 88, 134, 180, 228, 274, 326, 374, 458, 416, 502, 547

OF all the doctors — Which?	177
On the verge of the Unknown	226
On Guard	445

PREACHING the Gospel	207
Palestine	325
Prophetic Scripture	388
Publisher's Department 48, 95, 144, 192, 240, 288, 336, 382, 470, 514, 555	

QUERIES. Rev. Mary Baker Eddy	474
---	-----

ROUSSEAU, Kate E.	19, 323
Robertson, Annie L.	123, 440
Reply to a friendly Criticism	154
Reply to a second Criticism	251
Richards, Mrs. Flora	218

SPIRITUAL Communion	10
Stand Firm	18
Stetson, Rev. Augusta E.	18, 312, 475
Smith, George W.	21
Smith, Richard	57
Schooley, John C.	116
Swift, Mrs. James	129
Spaulding, W.	131
Skidmore, Sidney T.	133
Simplicity	174
Sears, R., M. D.	207, 451
Stone, Lida S.	220
Scientific Worship	241
Some Census Statistics	270
Smith, Fannie L.	265
Saylor, Frances E.	267
Spiritual Senses	312
Smith, J. Edward	317
Seal, Emily F.	321
Spirit and Matter	358
Scientific Theology	383
Stewart, Rev. Isabella M.	399
Spaulding, M. C.	414

Simmons, C. P.	450
Strength and Freedom	528
THE Resurrection and the Life	1
Trial of a Christian Scientist	14
Types : Moses, Jesus, Mary	19
True Demonstration	24
The Universal Church Militant	49
The Buswell Case	65
The Perfect Idea	86
Things and Thoughts. Rev. Mary B. G. Eddy	97
The Healer	115
The Signs Follow	126
Through Clouds to Sunshine	129
The Second Coming	164
The Mother Church	173
The Mother's Evening Prayer. Rev. Mary B. G. Eddy	193
The Letter and the Spirit	218
The True Church	220
The Christian Scientist	225
The Children of Israel	258
The Immortality of Jesus' Words	265
The Law of Spiritual Growth	294
True Preaching	301
Thompson, F. L.	311
The Christ is Come	317
The Gospel of Jesus	323
The President's Address. Dr. E. J. Foster Eddy	348
The Resurrection	353
Take Heed. Rev. Mary B. G. Eddy	357
The Scientific Universe	399
The Brotherhood of Man	403
The True Idea	432
The World's Parliament of Religions	448
The Voice of Love	454
The Woman Question	455
The Dead Shall Hear	475
Thoughts from Experience	483
The Song of the Angels	489
The Bread of Life	498
The New Church Building	515

The Test of Truth	520
The Motive for and Methods of Work	534
The abiding Presence of Christ	537
 VIEWS of a C. S. Student	57
Van Vlasselaer, John F.	539
 WALTERS, M. G.	154, 251
Wertz, Eva R.	171, 313
Why do we Live in Fear?	214
Why Reform Movements do not Reform	216
What Takes Sin Away	219
White, James T.	457, 533
West Concord Granite	500
Why Can't I Progress	539
 Zillar, R. L.	542

CHURCHES OF CHRIST, SCIENTIST, SUNDAY SERVICES:

ALBANY, N. Y., Church of Christ, Scientist, Services,—10.30 A. M. followed by Bible Class, at 224 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 24 Market Street.

ATLANTA, GA., First Church of Christ, Scientist, Services,—10.30 A. M., Sunday School 11.15 A. M. Mrs. Sue Mims, Pastor, "The Grand," Peachtree Street.

AUBURN, ME., Church of Christ, Scientist, Services,—10.30 A. M., S. S., 11.30 A. M., Golden Eagle Hall, 68 Main St., 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., and 7.30 P. M., Brethren Church, 12th and Court Streets. 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.

BINGHAMTON, N. Y. — First Church of Christ, Scientist, 10.30 A. M., Friday 3 P. M., 233 Chenango St.

BLOOMINGTON, ILL., First Church of Christ, Scientist,— Sunday School 10 A. M., Services, 11 A. 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. D. A. Easton, A. M., C. S. B., Pastor. Wm. B. Johnson, Clerk.

BROOKLYN, N. Y., Church of Christ, Scientist, Services,— at 10.45 A. M., also Bible study Thursday evening, at 8 o'clock, 104 South Oxford St., near Fulton. Mrs. E. B. Hulin, Speaker.

BROOKLYN, N. Y., Church of Christ, Scientist, Services,— 10.30 A. M., followed by Bible Lesson; also Thursday evenings at 8 o'clock, No. 12 Hanover Place. Mrs. P. J. Leonard, Speaker.

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.

BUTTE CITY, MONTANA, First Church of Christ, Scientist, Services,— 10.45 A. M., Tuesday evening 8 P. M. Bible Lessons Sunday evenings, 8 P. M. 114 South California Ave. Mrs. Anna C. E. Crowley, Speaker.

CANON CITY, COL., First Church of Christ, Scientist, Services,— S. S. 10.30 A. M.; Preaching 1st and 3d Sundays, 7.30 P. M. 422 Main St., room 4, up stairs. Mrs. E. P. Sweet, Speaker.

CEDAR RAPIDS, IA., Church of Christ, Scientist, Services,—

10.30 A. M., at Room 64 Granby Block, cor. 3rd Ave. and 2nd St. Mrs. Abbie N. Weeks, Speaker.

CHARLES CITY, IA., Church of Christ, Scientist, Services,—10.30 A. M. Room 3 Cheney Block.

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. Mrs. Ruth B. Ewing, C. S. D., Pastor.

CHICAGO, ILL., Second Church of Christ, Scientist, Services.—10.45 A. M.; Bible Class 11.45, Recital Hall, Auditorium Building, corner Wabash Ave., and Congress St. John Freeman Linscott, C. S. D., Pastor.

CINCINNATI, O.—First Church of Christ, Scientist, Odd Fellow's Hall, 180 West Fourth St. Services 10.30 A. M., followed by Bible Class. Science Study, Wednesdays, 2.30 P. M. Emma A. Estes, C. S. D., Pastor.

CINCINNATI, O., Church of Christ, Scientist, Services,—10.30 A. M., 7.45 P. M., Lincoln Inn Hall, 227 Main Street, 2d floor. "Bible Lessons," Wednesdays, 2 P. M., at Dispensary Room, "San Rafael," suite 29, 346 West 4th Street.

COLORADO SPRINGS, COLO., Church of Christ, Scientist, Services,—11 A. M., Bible Class 9.45 A. M.; also Thursday, 2.30 P. M., at 315 E. Huerfano Street. Mrs. E. P. Sweet, Speaker.

CLEVELAND, O., Church of Christ, Scientist, Services,—Sunday School, 10 A. M.; Public Service, 11 A. M., Kendall Building, second floor rear, 106 Euclid Ave. Erastus N. Bates, Pastor.

DENVER, COLO., Church of Christ, Scientist,—1751 Logan Ave., between 17th and 18th Avenues. Regular services, 11 A. M., Bible class at 12 M. Rev. L. P. Norcross, Pastor.

DAVENPORT, IA., Church of Christ, Scientist, Services,—10 A. M., S. S. 11. Masonic Temple. C. A. Owen, C. S., Pastor.

DES MOINES, IA., Church of Christ, Scientist, Services,—New Equitable Building, 6th and Locust Sts., Sundays 10.30 A. M. in Library Room. Tuesday 8 P. M. in Room 511. 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.

DUBUQUE, IA., Church of Christ, Scientist, Services,—10.30 A. M., S. S. 11.30 A. M., Friday, 7.30 P. M., Facade Building.

DULUTH, MINN., First Church of Christ, Scientist,—Regular Services at 10.30 A. M., in Y. M. C. A. Hall, 18 East Superior Street. Meetings on Tuesday evening at 7.45 for reading Science and Health, and on Thursday 7.45 for study of Bible lesson.

EVANSTON, ILL.—Church of Christ, Scientist, Services,—10.30 A. M., 7.30 P. M., Wednesday, 3 P. M., Friday, 7.30 P. M.—323 Hinman Avenue.

FAIRMONT, MINN., Church of Christ, Scientist, Services,—10.30 A. M.; S. S. 11.30 A. M., Occidental B'k.

FALL RIVER, MASS., Church of Christ, Scientist, Services,—7.15 P. M., 39 South Main Street.

FORT HOWARD AND GREEN BAY, WIS., Church of Christ, Sci-

entist, Services,—10.30 A. M., Business College Block, Green Bay.

GALESBURG, ILL., First Church of Christ, Scientist, Services,—10.30 A. M.; Sunday School, 11.30 A. M., 314 East Main Street. John H. Wheeler, C. S., Pastor.

GRAND FORKS, NO. DAK., Church of Christ, Scientist, Services,—7.30 P. M., Bible Class, 11.30 A. M. 406 Demers Ave.

GRAND RAPIDS, MICH., Church of Christ, Scientist, Services,—10.45 A. M., Good Templars Hall, corner S. Division and Island Streets. Science Study at C. S. Reading-room, Room 50, 22 Monroe Street, 2.30 P. M., Fridays.

GRAND ISLAND, NEB., Church of Christ, Scientist, Services,—11 A. M., Sunday School 10 A. M. G. W. Bentley, Pastor.

JAMESTOWN, N. Y., Church of Christ, Scientist,—Services 10.45 A. M.; S. S. 12 M. Bible Study Friday 7 P. M. Corner Prendergast Ave., East Fourth St. Mrs. R. E. Kent, Pastor.

JUNCTION CITY, KAN., Church of Christ, Scientist, Services,—S. S. 11 A. M. Wednesday evening 7.45. Raymour Building, Washington St. Frederick Mann, C. S., Leader.

KANSAS CITY, MO., First Church of Christ, Scientist, Services,—Sunday 10.30 A. M., Bible class, 11.15 A. M. Tuesday, a study from our text book, Science and Health, 2.45 P. M. 28 and 30 Gibraltar Building. Emma D. Behan, C. S. D., Speaker.

KANSAS CITY, MO., Western Church of Christ, Scientist, Services,—Sunday 11 A. M. Bible Class 12 M. Tuesday 8 P. M., Thursday 3 P. M. Bayard Building, 1214 Main St., Rooms 8, 9, and 10. Mrs. A. J. Baird, C. S. D., Pastor.

KANSAS CITY, MO., Mission Church of Christ, Scientist, Services,—11 A. M., Sunday School 12 M., K. of P. Hall, 1016 Grand Ave. Alfred Farlow, C. S. D., Pastor.

KEARNEY, NEB., Church of Christ, Scientist, Services,—11 A. M. and 8 P. M., S. S. 10 A. M., 2212 Central Ave.

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 Royal Templars' Hall, over Niagara Co. Nat. Bank, entrance on Pine 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, over 1503 Main St. Miss Alice Peck, Pastor.

MARSHALLTOWN, IA., First Church of Christ, Scientist, Services, 10.30 A. M., Sunday School, 11.30 A. M., over No. 117 West Main St.

MASON CITY, IA., Church of Christ, Scientist, Services,—10.30 A. M., S. S., 11.30 A. M., Odd Fellows' Hall.

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., The Milwaukee 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, C. S. B., Pastor.

MILWAUKEE, WIS., First Church of Christ, Scientist, Services,—10.30 A. M., S. S. 11.45 A. M., Severance Hall, 421 Milwaukee Street. Dr. S. J. Sawyer, C. S. D., Pastor.

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 7 P. M., 2456 St. Catherine St.

MT. PLEASANT, MICH., Church of Christ, Scientist, Services,—10.30 A. M., Sunday School 12 M.

NEWBURYPORT, MASS., Church of Christ, Scientist, Services,—2.30 P. M., Conservatory Hall.

NEW BEDFORD, MASS., Church of Christ, Scientist, Services,—10.30 A. M., S. S. 12 M. Five Cents Savings Bank Building.

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, corner State and Chaple Streets.

NEW PAYNESVILLE, MINN., Bible Class 10.30 A. M., residence of George D. Latterell.

NEW YORK CITY, First Church of Christ, Scientist,—Service at 10.30 A. M., at Hardman Hall, corner of Fifth Ave. and Nineteenth St. Bible class at 12 M. every Sunday. Services every Sunday and Tuesday evenings at Reading Rooms, No. 96 Fifth Ave., at 8 P. M. Rev. Augusta E. Stetson, C. S. D., Pastor.

NEW YORK CITY, Church of Christ, Scientist,—Service, Sunday at 10.45 A. M., followed by Bible Class, and Thursday 8 P. M. at Hodgson Hall, 545 Fifth Ave., entrance, 2 East 45th St. Mrs. Laura Lathrop, C. S. D., Pastor.

OCONTO, WIS., Church of Christ, Scientist, Services,—10.30 A. M.

OMAHA, NEB., First Church of Christ, Scientist, Services,—Sunday, 10.45 A. M.; Wednesday 2.30 P. M., study of Bible lesson; Friday, 8 P. M., Reading from Science and Health. Rooms 16 and 17 Patterson Block, corner 17th and Farnam Streets.

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,—11 A. M., followed by Bible Class, at Mercantile Library, Tenth St., above Chestnut; also Monday and Friday, at 8 P. M., 1633 Chestnut Street. M. Anna Osgood, C. S. D., Pastor.

Piqua, OHIO, Church of Christ, Scientist, Services,—10.30 A. M., S. S., 11.30 A. M., I. O. O. F. Hall, cor. Main and Ash Sts.

PORTLAND, OREGON, Church of Christ, Scientist, Services,—11 A. M. and 7.30 P. M. Room 20, Dekum Building, corner of 3rd and Washington Streets. Mrs. Blanche Hogue, 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. Montgomery Opera House, 111 7th St.

QUINCY, ILL., Church of Christ, Scientist,—Sunday Service 11 A. M., Sunday School, 9.30 A. M., Newcomb Block, Room No. 2, Maine Street.

ROCHESTER, N. Y., Church of Christ, Scientist, Services,—Sunday 10.30 A. M. Thursday 7.45 P. M., 406 Beckley Building, S. Clinton St. Mrs. C. J. Brownell, Speaker.

ROCKPORT, OHIO, Church of Christ, Scientist, Services 3 P. M., S. S. 3.45 P. M. Residence S. H. Wagar. Mrs. Lida S. Stone, C. S. B., Speaker.

SALT LAKE CITY, UTAH, Church of Christ, Scientist, Services,—11 A. M., S. S. 10 A. M. Wednesday, 2 P. M., Odd Fellows' Hall, Market Street. Mrs. F. D. Kimball, 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.

SAN DIEGO, CAL., Church of Christ, Scientist, Services,—11 A. M.; S. S., 9.30 A. M.; Study of Science and Health, 7.30 P. M.; also Study of the Bible Lesson, Wednesday, 7.30 P. M. 1529 E St.

SAN JOSE, CAL., Church of Christ, Scientist, Services — 11 A. M. 1. O. O. F. Building, cor. 3d and Santa Clara Sts.

SCRANTON, PA., First Church of Christ, Scientist,—Spencer Building, 519 Adams Ave. Bible Class at 10.30 A. M. Regular Services at 7.30 P. M. D. N. McKee, C. S., Speaker.

ST. JOSEPH, MO., Church of Christ, Scientist,—Rooms 30 and 32 Ballinger Building, cor. 7th and Edmond Sts. Regular services 10.30 A. M., S. S. 3 P. M. Enquiry meeting, Tuesday 3 P. M. Bible lesson Thursday 7.30 P. M. C. M. Howe, C. S. D., Pastor.

SYRACUSE, N. Y., Church of Christ, Scientist, Services,—10.30 A. M., Sunday School at 11.30 A. M., Services, Friday, 7.30 P. M., 704 East Fayette Street. Mrs. Minnie E. Erwin, Pastor.

TOLEDO, O., Church of Christ, Scientist,—321 Tenth St.—Regular services, 10.45 A. M., Sunday School 12 M. Bible study, Friday evening at 7.30. Miss Sarah J. Clark, C. S. D., Pastor.

TOPEKA, KAS., Church of Christ, Scientist, Services,—11 A. M., S. S. 12 M., 210 W. 6th Street. Willis F. Gross, Pastor.

TORONTO, CANADA, First 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.

TORONTO, CANADA, Church of Christ, Scientist, Services,—11 A. M. and 7 P. M., Beaver Hall, S. E. cor. Yonge and Gerrard Sts.

TRAVERSE CITY, MICH., Church of Christ, Scientist, Services,—10.45 A. M., S. S. 12 M., at K. O. T. M. Hall, City Opera House Block. Mrs. M. E. Albright, Pastor.

TROY, N. Y., Church of Christ, Scientist, Services,—10.30 A. M., Sunday School 11.30 A. M., 63 Seventh Street.

WEBSTER CITY, IA., First Church of Christ, Scientist, Services — 11 A. M. Odd Fellows' Hall.

WICHITA, KAS., Church of Christ, Scientist, Services,—11 A. M., S. S. 10 A. M., over 155 and 157 N. Market St.

Regular Sunday services of Christian Scientists are as follows :

ALBERT LEA, MINN.—Bible study 3 P. M. at Universalist church.
APPLETON, WIS.—10 A. M., Pardee Block, Room 29, 3rd floor.
APULIA, N. Y.—S. S. 2.30 P. M. Summit Station, Tuesday 2.30 P. M. Clara E. Briggs, Leader.

ARKANSAS CITY, KAN.—S. S. 12 M., Subject meeting, Tuesday 8 P. M., S. S. Lesson, Wednesday 3 P. M., East Room, Opera House.
ARMSTRONG, IA.—10.30 A. M.

AUBURN, N. Y.—Bible Class 3.30 P. M., 126½ Genesee Street, Room 13.

BALTIMORE, MD.—10.45 A. M. 1414 Linden Ave.

BARRE, VT.—10.30 A. M., S. S. 12 M., Grand Army Hall, Nichols Block.

BATH, ME.—Sunday School 2 P. M., 48 Willow St. Study of SCIENCE AND HEALTH, Thursday eve., at 7 P. M., 54 Willow St.

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

BELVIDERE, ILL.—Sunday School, 2.30 P. M., Bible study, 7.30 P. M., 621 Logan Ave.

BEVERLY, MASS.—S. S. 10.30 A. M., 45 Cabot St.

BOONVILLE, N. Y.—10.30 A. M., G. A. R. Hall.

BROOKLYN, N. Y., Bible Class, 11.15 A. M. Residence Mrs. J. C. Otterson, C. S. B. 144 Pierrepont St.

BURLINGTON, IOWA.—Bible Study 10.30 A. M.; Wednesday 7.30 P. M. Friday 2.30 P. M., Rooms 6 and 7, Gregg Building, Jefferson St.

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

CHATTANOOGA, TENN.—Sunday, 10.30 A. M., Room 413, Richardson Bldg.; Wednesday 2 P. M.

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

CLINTON, MASS.—10.30 A. M., residence G. W. Goodwin, 7 Henry St.

COLTON, CAL.—11 A. M., Sunday School, 10 A. M.

COLUMBUS, O.—2 P. M., Monday, 3 P. M., 406 Oak St.

CORK, GA.—2 P. M. Residence R. Smith.

DAYTON, OHIO, 10.30 A. M., Pruden Block, Room 17.

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

DES MOINES, IA.—Sunday School 10.30 A. M., Tuesday 8 P. M., at Y. M. C. A. Auditorium, Fourth and Grand Aves.

DOUDS, IOWA, S. S. 10 A. M. Residence Mrs. Thos. Clarksen.

ELGIN, ILL.—3 P. M. Bible Class and Sunday School 3.45 P. M. 156 Chicago St., Room B.

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

ELMIRA, N. Y.—Bible Class Sunday 3 P. M. with Mrs. S. D. Warren, 323 W. Clinton St.

- ERIE, PA., — 11 A. M., S. S., 10 A. M., 96 East 6th St.
 ESCANABA, MICH.—Bible Class 11 A. M., Preparatory Study, Wednesday, 3 P. M. 417 Campbell St. Laura C. Nourse, Leader.
 EXETER, NEB.—10.30 A. M., residence, Mrs. W. N. Babcock.
 FORT DODGE, IA.—10.30 A. M., Music Conservatory.
 FREMONT, NEBR., Sundays, 3.30 P. M. 1737 Colson Ave., Residence of C. Lulu Blackman, C. S. B., Leader.
 GALVESTON, TEX.—Sundays 10.30 A. M. S. S. Bible Lesson, residence of Jas. D. Sherwood, 2601 Ave. Q.
 GLOUCESTER, MASS.—10.30 A. M., S. S. 11.30 A. M. Bible Lesson 7.30 P. M., Thursday. 64 Middle St.
 GRAND JUNCTION, COL.—City Hall, Sunday School 2 P. M. Bible class, Thursday 2 P. M., Mrs. W. T. Carpenter, Speaker.
 GROVETON, N. H.—Bible Class 12 M., 1 Rich St.
 GREENSBURG, PA.—S. S. 2.30 P. M., 410 Greene St.
 HAMILTON, CANADA.—Bible Class 11 A. M., Sermon 7 P. M., Royal Templars' Hall, James St., North.
 HARTFORD, CONN.—10.30 A. M., City Mission, 234 Pearl Street.
 JANESVILLE, WIS.—3 P. M., 27 West Milwaukee Street.
 JEFFERSON CITY, MO.—2 P. M., Christian Church.
 JOLIET, ILL., S. S. 10.30 A. M., 1205 East Cass Street.
 KINGSTON, MASS.—Bible Class 10.30 A. M., Adams Building.
 LAWRENCE, MASS.—10.30 A. M., Bible Class; Science and Health study, 7 P. M., Mayflower Hall, Pilgrim Block.
 LAPORTE, IND.—Christian Science Bible class every Sunday at 10.30 A. M. 910 Michigan Ave.
 LEAVENWORTH, KAN.—10.45 A. M. 712 S. 5th St.
 LEXINGTON, MO.—10.30 A. M., residence of John M. Williams.
 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.
 LONG BRANCH, N. J.—11 A. M., Long Branch News Building.
 LONDON, CAN.—Bible class, 11 A. M. and 7 P. M., Duffield Block.
 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.
 MADISON, WIS.—10.30 A. 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.
 MANKATO, MINN.—10.30 A. M., 823 South Front St.
 MERIDEN, CONN.—10.30 A. M., Room 21 Mission Building.
 MILFORD, N. H.—10.45 A. M., Golden Cross Hall.
 MORRISVILLE, N. Y.—Bible Class, 10.30 A. M., Main St.
 NASHUA, N. H.—10.30 A. M., Study of S. & H., Thursday, 7.30 P. M. Mrs. S. R. K. Hoyt, Leader, Room 43, Odd Fellows' Bldg.
 NASHUA, N. H.—Bible Class, 12.30 P. M., at C. S. Reading Rooms, suite 6, Currier Building, East Pearl St. Wednesday 7.30 P. M.
 NELIGH, NEB.—S. S. 11 A. M. residence of F. M. Housh.

- NEWBURYPORT, MASS.—10.30 A. M., Fraternity Hall.
- NEW YORK CITY.—Bible Study 10.45 A. M. Thursday 7.45 P. M., Nos. 213, 215 and 217 West 125th Street, Rooms 27, 28, and 29.
- NEW YORK CITY.—Bible Class 11 A. M., 314 West 76th St.
- OAKLAND, CAL.—11 A. M., S. S. 12 M., Hamilton Hall.
- OCEANSIDE, CAL.—11 A. M. at K. of P. 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.—New York Life Building, cor. Farnem and 17th Sts. Rooms 202 and 213. Sunday Bible class 10.30 A. M., Wednesday 2.30 P. M., Thursday 7.30 P. M.; Friday 2.30 P. M. Reading from "Science and Health," and the Bible.
- ONEIDA, N. Y.—Bible Class 3.30 P. M. 2 Cedar St., cor. Spring St.
- OREGON, MO.—S. S. 9.30 A. M., Van Buskirk Building.
- ONEONTA, N. Y.—10.30 A. M., Blend Hall, 136 Main Street.
- OTTUMWA, IOWA.—Sundays 11 A. M., Room 18, Hofmann Bldg.
- PASADENA, CAL.—10.45 A. M., 49 East Colorado St.
- PORT HOPE, ONT.—11 A. M., and 7 P. M., Christian Science Hall.
- PORTLAND, ME.—Bible Class 10.30 A. M., 385 Congress Street.
- PORTLAND, ME.—60 St. Lawrence Street. Bible Class 10.30 A. M., and 7.30 P. M. Reading from "Science and Health" Wednesday 7.45 P. M.
- PORTLAND, OREGON.—11 A. M., 191 North 15th Street.
- PROVIDENCE, R. I.—Bible Class, 2.30 P. M., 96 Westminster St.
- READING, MASS.—S. S. 10.30 A. M., Tuesday 3.30 P. M., Odd Fellows' Hall.
- RICHMOND, IND.—Bible Class 10.30 A. M. 713 W. Main St.
- RIVERSIDE, CAL.—10.30 A. M., Pythian Hall.
- 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, Tenth and K Sts.
- SANTA ANA, CAL.—G. A. R. Hall, Sunday Services, 3 P. M., Wednesday 2.30 P. M.
- SAVANNAH, GA.—4 P. M., 169 Waldburg Street.
- SCHENECTADY, N. Y.—Bible Study 3 P. M., 109 Park Place.
- SEATTLE, WASH.—11 A. M. 1111 3d St.
- SHELDON, IA.—Services, 10.45 A. M., 10th St., near 3d Ave.
- SHERBURNE, N. Y.—Bible class 10.30 A. M., Chapel Street.
- ST. JOHN, N. B.—Services 11 A. M. and 7 P. M. 94 Princess St.
- ST. LOUIS, MO.—11 A. M., Vandeventer Hall, Room 1, Vandeventer Ave., near Washington Ave.
- ST. LOUIS, MO.—Bible Class 10.30 A. M., Inquiry meeting at 8 P. M., Tuscan Hall, Leffingwell and Washington Avenues.
- SPRINGFIELD, OHIO.—10.30 A. M., Temperance Hall.
- ST. JOHNSBURY, VT.—10.45 A. M., Republican Block, Rooms 5 and 6.
- SUTHERLAND, FLA.—10 A. M., Sutherland Hall.

- TACOMA, WASH.—10.30 A. M. Residence Mrs. Julia A. Jacobs.
 TACOMA, WASH.—Bible Class 10.30 A. M. Sundays. Study of Science and Health, Wednesdays 7.30 P. M., residence of Mrs. W. Harrison Woodruff, 502 Yakima Ave., North.
 THOMASVILLE, GA.—10.30 A. M. 148½ Broad St.
 TOPEKA, KAN.—Sunday School 10.30 A. M., 107 West 11th St.
 TREURO, N. S.—3 P. M. and 7 P. M., No. 27 Walker Street.
 UTICA, N. Y.—11 Rutger Street. Bible Class 10.45 A. M. Children's Class 12 M.
 VINCENNES, IND.—Bible Class 10.30 A. M., Tuesday 2.30 P. M., residence Miss Lizzie Clark.
 WASHINGTON, D. C.—Bible Class 11 A. M., 1023 12th St.
 WASHINGTON, IA.—3 P. M. residence of Robert McGaughey.
 WEEPING WATER, NEB.—10 A. M. at Christian Science Church. E. M. Buswell, C. S. D., Pastor.
 WENTWORTH, N. H.—S. S., 11 A. M., residence of Mrs. E. M. Davis.
 WEST RANDOLPH, VT.—Sunday Service, 11 A. M., Sunday School 12 M.
 WHITMAN, MASS.—Bible Class 12 M. Clifford Block.
 WILKES-BARRE, PA.—Reading Room, No. 17 N. Franklin St.
 WILMINGTON, DEL.—11 A. M. and 7.30 P. M., 111 W. 9th Street.
 YATES CENTER, KAS.—3 P. M., G. A. R. Hall.

CHRISTIAN SCIENCE DISPENSARIES, AND READING ROOMS.

- ALBANY, N. Y.—244 Clinton Ave.
 ATLANTA, GA.—"The Grand," Peachtree Street.
 BALTIMORE, MD.—1414 Linden Ave.
 BELVIDERE, ILL.—No. 1237 Pearl Street, cor. 5th.
 BOSTON, MASS.—Room 210, 62 Boylston Street.
 BROOKLYN, N. Y.—12 Hanover Place.
 BROOKLYN, N. Y.—104 South Oxford Street.
 BUFFALO, N. Y.—Dispensary of Church of Christ, Scientist, in church building, Prospect Ave., corner Jersey St.
 BUFFALO, N. Y.—916 Main Street.
 BURLINGTON, IOWA.—Rooms 6 and 7 Gregg Bldg., Jefferson Street.
 BUTTE CITY, MONTANA.—114 South California Avenue.
 CEDAR RAPIDS, IA.—Room 64 Granby, cor. 2d St. and 3d Ave. Open daily from 2 to 4 P. M. Study of "Science and Health" Wednesdays 7.30 P. M. Bible lesson Fridays at 2 P. M. "Science and Health" and all C. S. literature on sale, also for free distribution.
 CALAIS, ME.—Rooms King Block, nearly opp. post-office.
 CHATTANOOGA, TENN.—Room 413 Richardson Building.
 CHICAGO, ILL.—Rooms 515, 516, 130 Dearborn Street.
 CINCINNATI, O.—"San. Rafael," Suite 29, 346 West 4th Street.

CLEVELAND, O.—Kendall Building, second floor rear, 106 Euclid Ave.

DAVENPORT, IA.—Room 21, Masonic Temple.

DENVER, COL.—At Church of Christ Scientist on Logan Avenue, between 17th and 18th Avenues.

DES MOINES, IA.—Room 511 New Equitable Building.

ERIE, PA.—96 East 6th St.

FAIRMONT, MINN.—Second floor, Occidental Block.

FALL RIVER, MASS.—A. J. Borden Building, Room 5, 39 So. Main Street.

GALESBURG, ILL.—314 East Main Street.

GLOUCESTER, MASS.—No. 64 Middle Street.

GRAND RAPIDS, MICH.—Room 50, The Gilbert Block, 122 Monroe St.

JUNCTION CITY, KAN.—Raymour Building, Washington St.

KANSAS CITY, MO.—Room 8, Bayard Building, 1214 Main St.

KANSAS CITY, MO.—Room 30 and 31 Gibraltar Building, 818 Wyandotte Street.

LOCKPORT, N. Y.—401 East Avenue.

LONG BRANCH, N. J.—Long Branch News Building.

LOWELL, MASS.—57 Westford Street.

LOWELL, MASS.—Room 9, 76 Merrimac Street.

MARINETTE, WIS.—1742 Stephenson Street.

MARSHALLTOWN, IA.—Over 117 West Main St.

MAUSTON, WIS.—Residence of Edgar Fluno, Tremont St.

MILWAUKEE, WIS.—222 Wisconsin Street.

MINNEAPOLIS, MINN.—No. 824 Nicollet Ave.

MONTREAL, CAN.—2456 St. Catherine Street.

NEW BEDFORD, MASS.—Room 5, 37 Purchase Street.

NEWBURYPORT, MASS.—68½ Bromfield Street.

NEW YORK CITY.—Rooms 5, 6, 7, & 8, No. 96 Fifth Avenue.

NEW YORK CITY.—Rooms 27, 28, 29, No. 213 to 217 W. 125th St.

OCONTO, WIS.—Residence of Mrs. T. Millidge.

OMAHA, NEB.—Room 238 Bee Building; 10 A. M. to 9 P. M.

ONEONTA, N. Y.—First National Bank Building, 154 Main St.

PEORIA, ILL.—Room No. 312 Y. M. C. A. Building.

PHILADELPHIA, PA.—1633 Chestnut Street.

PORTLAND, OREGON.—Room 20, "The Dekum" Bldg., cor. Third and Washington Sts.

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.—Room 32 Ballinger Bldg, 7th and Edmond Streets.

SCRANTON, PA.—Spencer Building, 519 Adams Avenue.

TORONTO, CAN.—No. 1 Brunswick Avenue, 1 to 4, and 7 to 9 P. M.

TORONTO, CAN.—Room 22, S. E. corner Yonge and Gerard Sts. Daily, 10 A. M. to 12 M., 3 to 5 P. M.

TROY, N. Y.—63 Seventh 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 are Christian Scientists, using as their ONLY text-books the BIBLE and SCIENCE AND HEALTH, and who use and distribute only the works of Rev. Mary B. G. Eddy and the publications of the C. S. Publishing Society.

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.

California.

MR. & MRS. A. H. ARMSTRONG,
CHRISTIAN SCIENTISTS,
136 NO. 4th ST., SAN JOSE, CALA.

E. H. BRADNER, C.S.,
MRS. CLARA H. BRADNER, C.S.,
1109 10th ST., SACRAMENTO, CAL.

SUE ELLA BRADSHAW, C.S.D.,
702 Powell St. cor. Pine, San Francisco, Cal.
Practitioner and Teacher of Christian Science.

C. HENRY CLARK, C. S.,
MRS. ALICE CLARK, C. S.,
804 10TH STREET, DAN, SIEGO, CAL.

MRS. E. S. DAVIS,
Christian Scientist,
624 ORANGE ST., RIVERSIDE, CAL.
Recognizing and distributing Rev. Mary B. G. Eddy's works, and the Christian Science Publishing Society's only.

SOPHIA K. DURANT, C.S.,
205 COLUMBIA STREET.
PASADENA, CALIFORNIA.

MR. and MRS. J. P. FILBERT, C.S.D.¹⁸,

Normal Course Graduates,

Will preach, teach, and practise Christian Science,
P. O. Box 525.

Cor. Adams and Palm Sts., Los Angeles, Cal.

MRS. CHARLES M. HOWE, C. S. D.
CHARLES M. HOWE, C. S. B.,

Normal Course Graduates.

841 POST STREET, COR. HYDE,
SAN FRANCISCO, CAL.

MRS. MARY J. LEWIS, C. S. D.,
710 WEST ADAMS STREET,
LOS ANGELES, CALIFORNIA.

MR. and MRS. R. WHITAKER, C.S.B.'s,
Residence, 14 Freeman St.

P. O. ADDRESS, BOX 181 LOS ANGELES, CAL.

Colorado.

FRANK BARNDOLLAR, C.S.,

2211 GRAND AVENUE, PUEBLO, COL.

MRS. L. S. CARPENTER, C. S.,
111 WEST SEVENTH ST., PUEBLO, COL.
Absent and present treatment given.

MRS. W. T. CARPENTER, C.S.B.,
GRAND JUNCTION, COLORADO.

Normal Course Graduate of Massachusetts Metaphysical College.

Receives students for instruction and patients for treatment.

MRS. KATE J. GRAY,
Christian Scientist,
Office Hours, 10 A. M. to 4 P. M.
ROOMS 65 AND 66 KITTREDGE BUILDING.
Residence, 1357 Clayton Ave., Denver, Col.

W. E. HILL, C. S.,
1412 So. Tremont St. - DENVER, COL.
All Christian Science literature on sale. Absent or present treatments.

MRS. ELLA V. LOAN, C. S.,
634 14th St., cor. California, Denver, Col

FRANCES C. MANN, C.S.,
528 Washington Ave., Denver, Colorado.
Absent and present treatment given.

L. P. NORCROSS, C.S.B.,
1605 CLEVELAND PLACE,
DENVER, COL.

MRS. ELIZA PATTERSON, C.S.B.,
9 SOUTH BROADWAY,
DENVER, COL.

Normal Course Graduate of the Massachusetts Metaphysical College, practises and teaches the Practice of Christian Science Mind-healing.

MRS. LUCY K. PLATT, C.S.,
1544 EMERSON AVE., DENVER, COL.

MRS. ELLA P. SWEET, C.S.B.,
1772 LOGAN AVE., DENVER, COLORADO.

MRS. A. L. WILLOUGHBY, C.S.B.,
1535 HIGH STREET,
DENVER, COLORADO.

Practises and Teaches Christian Science Mind-healing.

MRS. THERESA W. WINES, C. S.,
1531 Humboldt St., Denver, Col.

Connecticut.

MISS ANNA F. GENNET, C.S.B.,
739 Asylum Ave., Hartford, Conn.

MRS. N. C. GOLDEN, C. S.,
40 GOODWELL AVENUE, MERIDEN, CONN.
"Science and Health" and other C. S. literature on sale.

AUGUST MANN, C.S.
MRS. AMANDA K. MANN, C.S.
BROAD BROOK, CONN.

MRS. CHARLOTTE J. SMITH, C.S.,
EAST HAVEN,
CONN

District Columbia.

MISS V. T. JOHNSON, C.S.B.,
THE METROPOLITAN, WASHINGTON, D. C.
SCIENCE AND HEALTH, and other Christian Science literature for sale.

Florida.

CHARLES DORAN, M.D.C.S.,
OFFICE, N. W. CORNER MONROE AND MAIN STREETS,
JACKSONVILLE, FLORIDA.
Hours 9.30 to 12 M., and 2 to 5 P. M.

Georgia.

MRS. ALICE M. BERNARD, C. S.,
169 WALDRUP ST., - SAVANNAH, GA.

MISS ALICE JENNINGS, C.S.,
THOMASVILLE, GA.

MRS. LIVINGSTON MIMS, C.S.,
575 PEACHTREE STREET,
ATLANTA, GEORGIA.

Illinois.

MRS. G. W. ADAMS, C.S.D.,
MRS. ELIZABETH WEBSTER, C.S.D.
42 OGDEN AVENUE,
CHICAGO, ILL.

Normal Course Graduates of the Massachusetts Metaphysical College, practise and teach the Practice of Christian Science Mind-healing.

MRS. W. H. ALCOCK,

Christian Scientist,
The Morton, 89 18TH STREET, CHICAGO, ILL.

MRS. MARY V. BLAIN, C.S.D.,
Primary, Obstetric, and Normal Course Graduate
Mass. Met. College.

JULIAN BLAIN, C. S.,
"The Barrett," 260 BOWEN AVE., CHICAGO, ILL.

MRS. M. BETTIE BELL, C. S. D.,
4037 Drexel Boulevard, Chicago, Ill.
Healer and Teacher of Christian Science.

SARAH F. BICKFORD, C.S.D.,
112 NORTH STATE ST.,
CHICAGO, ILL.

SCIENCE AND HEALTH, by Rev. Mary B. G. Eddy, on Sale.

MRS. M. H. BOGUE, C.S.D.,
4313 Berkley Ave., CHICAGO, ILL.
Normal Graduate Massachusetts Metaphysical College.

MRS. MARGARET C. BURGESS, C.S.D.,
3805 LANGLEY AVE., CHICAGO, ILL.
Primary, obstetric, and normal course, graduate of the Massachusetts Metaphysical College.

MRS. EMMA BUSH, C.S.,
No. 27 NEWPORT AVE., CHICAGO, ILL.
Absent or Present Treatments.

Mrs. LAURA TALBOT COTES, C.S.,
298 OHIO STREET, COR. CASS,
CHICAGO, ILL.

MRS. RUTH B. EWING, C.S.D.,
3743 ELLIS AVENUE,
CHICAGO, ILL.

Normal Course Graduate of the Mass. Metaphysical College. Practises and teaches the Practice of Christian Science Mind-healing.

MRS. S. HARRIS, C.S.B.,
Normal Graduate of the Mass. Metaphysical College.
Teacher and practitioner of Christian Science Mind-healing.
630 JACKSON BL'VD, CHICAGO, ILL.

M. L. JOHNSTON, C. S.,
2208 7TH AVENUE, - ROCK ISLAND, ILL.

MRS. GRACE G. KING, C.S.,
3569 STANTON AVENUE, CHICAGO.
Practitioner of Christian Science Mind-healing.

MRS. H. A. LARMINIE, C.S.D.,
3900 DREXEL BOULEVARD,
CHICAGO, - - - ILL.

MR. and MRS. J. F. LINSOTT, C. S. D.'s.,
2965 Groveland Ave., CHICAGO, ILLS.
(See Institute Card, page 22.)

MRS. M. PAAREN,
Christian Scientist.
69 CAMPBELL AVE., 1ST FLAT,
CHICAGO, ILL.

MRS. W. A. PIERCE, C.S.B.,
"KENILWORTH" 36TH ST. AND ELLIS AVE.,
CHICAGO, ILL.

MRS. LUCY K. PLATT, C.S.,
224 East 53d St., Hyde Park,
CHICAGO, ILL.

EDWARD P. PROPHET, C.S.,
227 29th STREET,
CHICAGO, - - - ILL.

EMILIE C. RANSCH, C.S.,
Absent Treatments a specialty.
130 Dearborn St., Suite 501, CHICAGO, ILL.

MRS. H. E. ROBERTS, C.S.D.,
6558 YALE AVENUE,
ENGLEWOOD - - - CHICAGO.

Practitioner and Teacher of Christian Science Mind Healing.

B. SHERMAN, C.S.D.,

M. E. SHERMAN, C.S.D.,

463 W. RANDOLPH ST., CHICAGO, ILL.

Teachers and practitioners of Christian Science Mind-Healing. Normal Course graduate Mass. Metaphysical College.

ROGER SHERMAN, C.S.D.,

463 W. RANDOLPH STREET,
CHICAGO, ILL.

SCIENCE AND HEALTH, by Rev. Mary B. G. Eddy, on sale.

GEORGE B. WICKERSHAM, C.S.D.,

Normal Course Graduate of the Mass. Met. College, teaches and practises Christian Science Mind Healing.

DEBBIE A. WICKERSHAM, C.S.,

2701 INDIANA AVE., CHICAGO, ILL.

Science and Health on sale, and subscriptions taken for the Christian Science Journal.

MRS. MARY E. BAILEY, C.S.,

909 KNOXVILLE AVE.,
PEORIA, ILL.

MISS JENNIE L. BRYAN, C.S.B.,

503 MADISON AVENUE,
PEORIA, ILL.

MRS. MARY M. BURBANK, C. S.,

HARVARD, ILL.

JAMES G. CAMERON, C.S.—ESTELLE M. CAMERON, C.S.

156 CHICAGO ST., ELGIN, ILL.
Practitioners of Christian Science Mind Healing. Writings of Rev. Mary B. G. Eddy on sale. Subscriptions for C. S. Journal received.

MRS. ROSA COLLINS, C.S.,

710 VORIS STREET . . . PEORIA, ILL.

MRS. N. G. DAVIDSON, C.S.D.,

602 HINMAN AVE., EVANSTON, ILL.
Normal Graduate Massachusetts Metaphysical College.

MRS. O. W. DAY, C.S.B.,

PRACTITIONER AND TEACHER OF CHRISTIAN SCIENCE.
OAK PARK, ILL.

FLORENCE HAZZARD, C. S.,

301 CHAMBER AVE., PEORIA, ILL.

Science and Health by Rev. Mary B. G. Eddy on sale. Subscription taken for C. S. Journal.

MORTIMER J. HIGLEY, C. S.,

MRS. IDA N. HIGLEY, C. S.,
"CODY FLATS," AUSTIN, ILL.

MRS. IDA P. HUNT, C. S.,

308 LIND STREET,
QUINCY, ILL.

MRS. M. I. LAMBERT, C.S.B.,

206 YORK STREET, - - QUINCY, ILL.

MRS. ELIZA A. LOVELL, C.S.

1 MARGARET PL., ELGIN, ILL.

Science and Health by Rev. Mary B. G. Eddy, and all her publications for sale.

MRS. ALMA S. METCALF, C.S.D.,

NORMAL, ILL.

Normal Course Graduates.

MRS. MARY H. PHILBRICK, C.S.D.,

325 SO. CENTRAL AVE.,
AUSTIN, ILLS.

MRS. BARBARA M. PRINCE, C.S.,

601 WEST LOCUST ST., BLOOMINGTON, ILL.
Christian Science Practitioner.

DELLA HALL RIGBY, C.S.D.,

609 SO. MAIN ST. - BLOOMINGTON, ILL.
Will heal and teach. C. S. Literature for sale.

MRS. IDA ROBINSON, C.S.,

Practitioner of Christian Science Mind-healing. Absent or present treatments. Consultation free.
521 FULTON ST., PEORIA, ILL.

MRS. L. A. ROGERS, C.S.,

CHILLICOTHE, ILL.

"Science and Health with Key to the Scripture," by Rev. Mary B. G. Eddy, on sale. Consultation free.

MRS. KATE E. ROUSSEAU, C.S.B.,

513 HAMILTON ST., PEORIA, ILL.
SCIENCE AND HEALTH, by Rev. M. B. G. Eddy, on sale. Subscriptions taken for C. S. Journal.

JEANNETTE R. SEABURY, C.S.,

1221 N. JEFFERSON AVE.,
PEORIA, ILL.

Mr. & Mrs. JNO. H. WHEELER, C.S.

314 EAST MAIN STREET, GALESBURG, ILL.
SCIENCE AND HEALTH, and all of Rev. Mary B. G. Eddy's works for sale.

HARRIET R. WHITE, C. S.,

LENOIR WHITE, C. S.,

516 ENGLEWOOD AVE., ENGLEWOOD, ILL.

MARY IDA WIGGINS, C.S.,

EMMA J. AIKEN, C.S.,
323 HINMAN AVE., EVANSTON, ILL.
Christian Science Literature on sale.

MRS. CORDELIA V. WILEY, C.S.B.,

Box 505 TAYLORVILLE, ILL.

Absent treatments given.

MRS. MARY F. WOLCOTT,

CHRISTIAN SCIENTIST,
SAVANNAH, ILL.

Indiana.

MRS. HATTIE S. COWAN, C.S.B.,

9 TINKLER STREET,
LA FAYETTE, - - INDIANA.

MRS. ELLA W. CRAWFORD, C.S.B.,

LA PORTE, - IND.

Healer and Teacher.

REV. G. HAINES, C. S.,
Pastor and Practitioner of Christian Science Mind-Healing.
 334 N. CALIFORNIA ST., INDIANAPOLIS, IND.

MRS. M. C. HARVEY, C.S.,

ROLLING PRAIRIE, IND.

MRS. A. E. HICKMAN, C.S.,

910 MICHIGAN AVENUE,

LA PORTE INDIANA.

MISS JOSEPHENE TYTER, C.S.D.,

713 WEST MAIN ST., RICHMOND, IND.

Practitioner and teacher of Christian Science.
 Normal Course Graduate of the Mass. Met. College.

ELLEN B. WILLIAMS, C. S.,

ECONOMY, IND.

Absent treatments a Specialty.

Iowa.

MRS. RENA BARRELL, C.S.,

TOLEDO, IOWA.

MRS. ESTHER S. BECK, C.S.,

FAIRFIELD, IOWA.

Science and Health on sale.

MISS VALERIA J. CAMPBELL, C.S.,

MISS MAURINE R. CAMPBELL, C.S.,

833 WEST NINTH ST., DES MOINES, IOWA.

MRS. HELEN CLOSE, C.S.,

RED OAK, IOWA.

SCIENCE AND HEALTH for sale.

LAURA A. CURRIER, C.S.,

KENWOOD PARK, - - IOWA.

MRS. MOLLIE DISSMORE, C. S.,

Office Hours, 10 A. M. to 12 A. M.; 2 P. M. to 4 P. M.,
 at room 511 New Equitable Building.

RESIDENCE, 1540 LINDEN ST., DES MOINES, IOWA.

MRS. C. A. DOW, C.S.B.,

DOW CITY,

IOWA.

Receives patients for treatment.

Absent Treatments a Specialty.

SCIENCE AND HEALTH, by Rev. Mary Baker
 G. Eddy, on Sale.

MRS. E. E. EVERSON, C.S.B.,

WASHINGTON IOWA.

SCIENCE AND HEALTH on sale.

MRS. JENNIE A. FARNUM, C.S.,

MCGREGOR,

IOWA.

MARY CHENEY HAND,

OLIVE O. CHENEY,

Christian Scientists

CHARLES CITY, IOWA.

MISS ETTIE S. HART, C.S.,

Box 437.

SIoux CITY, IOWA.

MRS. RENA HAWLEY, C.S.,

TIPTON, CEDAR CO., IOWA.

MRS. M. E. HOLE, C.S.,

510 West Main Street, Marshalltown, Iowa.

MRS. MARY HUNGERFORD, C.S.,

1010 Jefferson St., BURLINGTON, IOWA.

MRS. JANET R. KINROSS, C.S.

637 7TH AVE., - CLINTON, IOWA.

MRS. SARAH E. LINDSAY, C. S. B.

MCGREGOR, IOWA.

Christian Science literature on sale.

MRS. CLARA D. LYMAN, C. S.,

256 3d Ave., Cedar Rapids, Ia.

MR. and MRS. C. S. McLAURY,

Christian Scientists,

SHELDON, . . . IOWA.

MRS. EMMA N. MINTON, C.S.,

922 NORTH 7TH ST., BURLINGTON, IOWA.

Christian Science literature on sale.

MRS. SUSAN MOORE, C.S.,

1044 Nineteenth Street, - DES MOINES, IA.

C. A. OWEN, C. S.,

Room 21, Masonic Temple,

DAVENPORT, IOWA.

MRS. BELLE PEW, C.S.B.,

LEMARS, IOWA.

Teacher and Practitioner.

Primary and Normal Course Grad. Mass. Met. College.

MRS. M. H. PITCHER, C. S.,

KENWOOD PARK, IOWA.

MRS. M. D. PORTERFIELD, C.S.D.,

707 1ST AVENUE, COUNCIL BLUFFS, IOWA.

Normal Course Graduate of the Massachusetts Meta-
 physical College, practices and teaches the Practice of
 Christian Science Mind-healing.

MRS. MARY RABENSTEIN, C. S.,

135 So. Sixth St., Burlington, Ia.

MR. AND MRS. J. J. ROME, C.S.

511 NEW EQUITABLE BUILDING, 6TH AND LOCUST STS.,
 DES MOINES, IOWA.

C. S. Literature for sale.

PITT A. SEAMAN, C.S.B.,

MARTHA B. SEAMAN, C.S.B.,

LE MARS, IOWA.

R. SEARS, M.D.,

MRS. DR. R. SEARS,

Christian Scientists,

No. 108 N. SECOND STREET, MARSHALLTOWN, IOWA.

MISS CLARA SHEPARD, C.S.,
Room 403, Iowa Savings Bank Building,
SIOUX CITY, IOWA.

Kansas.

W. C. FISK, C.S.B.,
ROOMS 1 & 2, 715 KANSAS AVE.,
TOPEKA, KANSAS.

Primary and Obstetric Course Graduate of the Massachusetts Metaphysical College. Obstetrical work a specialty. Absent or present treatments.
SCIENCE AND HEALTH constantly on hand.

MR. & MRS. W. F. GROSS, C. S.'s,
506 WEST SIXTH ST., TOPEKA, KANSAS.

J. W. KEYES, D. M. D. C. S.,
MRS. ISABELLA B. KEYES, C. S.,
712 So. Fifth St., Leavenworth, Kan.

MRS. MARY BEAL NORTON, C.S.,
409 NORTH B STREET,
ARKANSAS CITY - - KANSAS.

MRS. LETTIE H. PAIDRICK, C. S.,
427 SOUTH MAIN STREET,
WICHITA, KAS.

MRS. HANNAH SEYMOUR, C. S.,
THIRD ST., between JEFFERSON and ADAMS,
JUNCTION CITY, KAN.

MRS. ETTIE M. TODD, C.S.,
ARKANSAS CITY, - - KANSAS.
C. S. literature on sale.

MRS. ANNA E. TUCKER, C.S.,
209 North Topeka Ave., - WICHITA, KANSAS.
SCIENCE AND HEALTH on sale.

MRS. HARRIET K. TURNER, C.S.,
EL DORADO, KANSAS.
Box 587.

MRS. LIZZIE E. WALKER, C.S.B.,
CLAY CENTER, KANSAS.

MRS. C. S. WHITTAKER, C. S.,
107 West 11th St., Topeka, Kan.
Science and Health and other works of Rev. Mary B. G. Eddy constantly on hand. Absent or present treatment.

Maine.

MRS. SARAH E. BLAKE, C.S.B.,
105 HAMPSHIRE ST., AUBURN, ME.

C. E. BROWER, C.S.,
MRS. C. E. BROWER, C.S.,

19 MELBOURNE ST., PORTLAND, ME.

Present and Absent Treatments.

MRS. OCTAVIA BUCK,
Christian Scientist,

106 MAIN STREET - AUBURN, ME.

MRS. J. L. CHURCHILL, C.S.B.,

60 ST. LAWRENCE ST., - PORTLAND, ME.

RUEL F. GORDON and MRS. NETTIE K. GORDON,
CHRISTIAN SCIENTISTS,
35 JAMES STREET, - AUBURN, ME.
Absent or Present Treatments.

MRS. ELIZABETH McTEER,
CHRISTIAN SCIENTIST,
856 MIDDLE STREET, BATH, MAINE.

MRS. FRANK S. PAINE, C.S.,
EASTPORT, - - MAINE.

MRS. MARY E. WATSON, C.S.,
90 CONGRESS ST., PORTLAND, MAINE.
SCIENCE AND HEALTH and other C. S. literature for sale.

WM. H. WING, C.S.B.,
11 MAPLE STREET, AUBURN, MAINE.

Maryland.

ELLEN E. CROSS C.S.D.,
No. 1414 Linden Ave., BALTIMORE, MD.
C. S. Healing and Teaching.

E. H. HAMMOND, C.S.D.,

1414 LINDEN AVE., - BALTIMORE, MD.

Normal Course Graduate of the Mass. Metaphysical College. Teacher and Heals.

Massachusetts.

MRS. MARY E. ARMSTRONG, C.S.D.,

Residence, 175 Poplar St., Roslindale, Mass.

Office, 327 Columbus Ave., Boston, Mass.

1 to 4 P. M.

MRS. H. G. ATWOOD, C.S.B.,
29 WINTHROP STREET, CHARLESTOWN, MASS.
Office Hours, 2 to 5 P. M.

MRS. HELEN A. BAKER, C.S.B.,
NORTH HANSON, MASS.

JULIA S. BARTLETT, C.S.D.,
202 WEST CHESTER PARK, BOSTON, MASS.
Heals and Teaches. Hours 9 A. M. to 1 P. M.
See Institute card.

Mrs. ELIZABETH H. BAXTER, C.S.B.,
10 GREENLEAF ST.,
QUINCY, MASS.

MRS. HARRIETT S. BIRD, C.S.,
58 PORTER STREET, MALDEN, MASS.
Bible Study Tuesday, 7.30 P.M.

MRS. FLORIDA G. BLYTHE, C. S.
Suite 1, 204 WEST CHESTER PARK,
BOSTON, MASS.

Mrs. MARGARET BREWSTER, C. S.,
77 WORCESTER ST., BOSTON, MASS.

J. E. BRIERLY, C.S.D.,
Room 5, 37 Purchase St., New Bedford, Mass.
SCIENCE AND HEALTH, and publications of C. S.
Pub. Society on sale.

MISS ALICE SEWARD BROWN, C.S.,
Office, 327 Columbus Ave., Boston, Mass.
Hours 9 to 12 A. M. Residence, 175 Poplar St., Rosin-
dale, Mass.

LORENA CANNON, C. S.,
483 SHAWMUT AVENUE (3 doors from Worcester St.)
BOSTON, MASS.
Hours 9 to 12 A. M.

MISS ALICE C. CHURCHILL, C.S.B.,
270 BOYLSTON STREET, BOSTON, MASS.

MRS. E. L. CLARK, C.S.B.,
6 CUSHING AVE., DORCHESTER, MASS.
Consultation free.

MRS. ELIZA A. CLARK, C.S.D.,
73 YORK ST., SPRINGFIELD, MASS.

MRS. M. M. CLOUGH, C.S.,
12 CENTRAL ST. MARLBORO, MASS.
SCIENCE AND HEALTH and other C. S. literature
on sale.

ERWIN L. COLMAN, C.S.B.,
JANET T. COLMAN, C.S.D.,
274 WESTERN AVENUE, ALLSTON, MASS.
Office Hours 2 to 4 P. M.
Normal Course Graduates of the Massachusetts
Metaphysical College. Practices and teaches the
practice of Christian Science Mind-Healing.
Classes formed monthly.

MRS. CLARA L. COOK, C.S.
12 ROCKVILLE PARK, . . . ROXBURY, MASS.

MISS E. L. COTTON, C.S.,
53 OTTAWA ST., ROXBURY, MASS.
Consultation free.

MYRA A. CRAFTS, C.S.
213 MOODY ST. . . . WALTHAM, MASS.

Mrs. MARY E. CRANE, C.S.B.,
2 GREENLEAF STREET,
QUINCY, MASS.

CARRIE M. CUDWORTH, C.S.,
85 CHESTER SQ., BOSTON, MASS.
Present and absent treatments.

MISS ALICE DAYTON, C.S.B.,
No. 5 Chester Ave., Somerville, Mass.
SCIENCE AND HEALTH and C. S. Literature for sale.

MISS A. DODGE, C.S.D.,
385 COMMONWEALTH AVENUE,
BOSTON, MASS.

Absent or present treatment.

H. L. DUNBAR, C.S.B.,
MRS. M. E. DUNBAR, C.S.D.,
MR. DUNBAR, 418 COLUMBUS AVE.,
9 A. M. to 1 P. M., BOSTON, MASS.
MRS. DUNBAR at ATLANTIC, MASS.
Absent and present treatments.

J. S. & M. F. EASTAMAN, C.S.D.'s.
OFFICE:
8 PARK STREET, BOSTON, MASS.
Office hours, Noon to 4 P.M.
Residence: 85 Broadway, Chelsea, Mass.
Receives patients for treatment, and students for in-
struction.

REV. D. A. EASTON, A. M., C. S. B.,
Pastor of "The First Church of Christ, Scientist," in
Boston.

MRS. D. A. EASTON, C. S. B.,
MISS EMMA G. EASTON, C. S. B.
56 WENDELL ST., CAMBRIDGE, MASS.

MRS. HANNAH M. EVANS, C.S.B.,
502 COLUMBUS AVE., BOSTON, MASS.
Office Hours, 10 A. M. to 1 P. M.

MRS. MARTHA M. EVERETT, C.S.,
141 Warren Avenue, Boston, Mass.

MRS. B. H. GOODALL, C.S.D.,
No. 1 HANSON STREET, BOSTON, MASS.
Normal Course Graduate of the Massachusetts Meta-
physical College, practices and teaches the Practice of
Christian Science Mind-Healing.
Absent treatments a specialty. Consultation free.
Office Hours, 9 to 12 A.M., and 7 to 8 P.M.

MRS. ELDORA O. GRAGG, C.S.B.,
Cor. Waite and Hillside Sts., Roxbury, Mass.

MRS. CARRIE A. HARRINGTON, C.S.,
Office Hours, Tuesday and Saturday from
3 to 5 P. M.

MRS. STELLA WOODBURY, C.S.,
55 PORTER STREET, MALDEN, MASS.

T. W. HATTEN, C.S.B.,
Hoffman House, No. 126 Berkeley St., Suite 1,
6 to 7.30 P. M., except Fridays.
BOSTON, MASS.

MRS. MARIA C. HINMAN, C. S.,
257 WARREN ST., BOSTON, MASS.

MRS. RUTH HOLENSWORTH, C.S.,
43 BOSTON ST., SOMERVILLE, MASS.

WM. B. JOHNSON, C.S.B.,

Secretary National Christian Scientist Association,
41 G ST., SOUTH BOSTON, MASS.

Office Hours, 1 to 4 P. M. Consultation Free.

SCIENCE AND HEALTH, and standard C. S. literature.

MRS. H. W. JONES, C.S.B.,

236 HOLLAND ST., WEST SOMERVILLE, MASS

IRA O. KNAPP, C.S.D.,

MRS. FLAVIA S. KNAPP, C.S.D.,
OFFICE, 279 COLUMBUS AVENUE,
BOSTON, MASS.

Mr. Knapp, 9 A. M. to 1 P. M., except Thursdays.
Mrs. Knapp, Wednesdays 2 to 5 P. M. Thursdays 9
to 1 P. M. Heal and teach. Residence: Cross St., Ros-
lindale, Mass. Absent patients successfully treated.

JAMES LANDY, C. S.,

MARY E. LANDY, C. S.,
77 Westland Ave., Boston, Mass.

MISS SUSIE M. LANG, C.S.D.,

279 BROADWAY, LAWRENCE, MASS.

Teacher and Practitioner of Christian Science Mind-
healing. Normal Course Graduate Mass. Metaphysical
College.

OFFICE HOURS: 12 M. to 2 P. M.

MRS. L. J. LEARNED, C.S.,

9 EAST WINDSOR ST., BOSTON, MASS.
Bible study every Thursday evening.

MRS. ANNIE W. MACY, C.S.,

89 MT. VERNON STREET, - BOSTON, MASS.

MRS. HATTIE J. MAGLATHLIN, C.S.,

SILVER LAKE, MASS.

Absent and present treatments.

FREDERICK MANN, C. S.,

MRS. CAROLINE W. MANN, C. S.,

Residence, cor. Walker and Newhall Sts.,
ATLANTIC, MASS.

Office, 277 Columbus Ave., Boston, Mass.
Hours 1 to 4 P. M.

S. T. MANLEY, C.S.D.,

D. S. MANLEY, C.S.D.,

206 SECOND ST., FALL RIVER, MASS.

Normal Course Graduates of the Massachusetts Meta-
physical College, practise and teach the Practice of
Christian Science Mind-healing.

SCIENCE AND HEALTH, and other Christian Science
literature by Rev. M. B. G. Eddy, on sale.

JOSEPH G. MANN, C.S.B.,

418 COLUMBUS AVE., - BOSTON, MASS.

Hours 1 to 4 P. M.

MRS. DORA MAYO NICKERSON, C. S. D.,

62 BOYLSTON STREET - BOSTON, MASS.

Hours, 9.30 A.M. to 4 P.M.

Healing, Obstetrics, and Teaching

MRS. EMILY M. MEADER, C.S.B.,

270 BOYLSTON STREET, BOSTON, MASS.

MRS. E. A. MERRIMAN, C.S.B.,

76 MERRIMAC ST., LOWELL, MASS.

Normal Course Graduate, practises and teaches Chris-
tian Science Mind-healing.

DELIA A. MITCHELL, C.S.,

MAPLE STREET, - - ROCKLAND, MASS.

MRS. THANKFUL EMILY MOORE, C.S.B.,

87 FRANKLIN STREET, ALLSTON, MASS.

Hours: 6 to 8 P. M. Consultation free.

MISS E. J. MOULTON, C.S.,

85 CHESTER SQ., BOSTON, MASS.

Miss ELIZABETH J. MOULTON, C.S.

CUMMINGS BL'K, 53 MAIN ST., HAVERHILL, MASS.
Office Hours, 1 to 4 P. M. Absent Tuesdays. Absent
and present treatments given. SCIENCE AND HEALTH
on sale.

MARY W. MUNROE, C.S.D.,

Residence: 5 Chester Ave., Somerville, Mass.

Office: 279 Columbus Ave., Boston.

1.30 to 4.30 P. M., daily, except Wednes. and Thursday.
Normal Course Graduate of the Massachusetts Meta-
physical College, practises and teach the Practice of
Christian Science Mind-healing.

J. A. NEAL, C.S.B.,

277 COLUMBUS AVE., - BOSTON, MASS.

Hours, 1 to 4.30 P. M.

MRS. HELEN ANDREWS NIXON, C.S.B.,

BRAINTREE, MASS.

MRS. M. J. NUTTING, C.S.,

141 WARREN AVENUE, - BOSTON, MASS.

MRS. W. H. PERKINS, C. S. B.,

No. 3 MASON STREET,
GLOUCESTER, MASS.

Mrs. ARABELLA PERRY, C.S.,

102 WEBSTER ST., - EAST BOSTON, MASS.

MARY C. PIPER, C. S. B.,

12 HILLSIDE PARK, SOMERVILLE, MASS.

Present and Absent Treatment.

SARAH T. PRIME, C.S.B.,

ROWLEY, MASS.

Newburyport Office, 18½ Prospect St., Thursdays.
Hours, 12.30 to 4.30 P.M. SCIENCE AND HEALTH on sale.

MRS. J. M. RAND, C. S. B.,

207 West Chester Park - Boston, Mass.

Present or absent treatment.

Mrs. A. L. ROBERTSON, C.S.,

The Stratford, 400 West Chester Park,
BOSTON, MASS.

Absent and present treatment given.

MRS. A. E. ROWE, C. S.,

26½ GRANITE STREET,
GLOUCESTER, MASS.

MISS C. H. SAWYER, C. S.,
39 PROSPECT STREET,
GLOUCESTER - - MASS.

MRS. L. S. SEWARD, C.S.D.,
47 MOUNTAIN AVENUE, Cor. Everett Street,
MALDEN, MASS.

OFFICE HOURS, 9 A. M. to 3 P. M.

Teacher and practitioner of Christian Science Mind Healing. Normal course graduate Mass. Metaphysical College. Absent treatment a specialty. Consultation free.

MRS. CHAS. H. SMITH, C.S.,
670 MAIN STREET, . WOBURN, MASS.
Gives present and absent treatment.

Mrs. HARRIET W. TIRRELL, C.S.B.,
41 Franklin Street,
SOUTH QUINCY, - MASS.

MRS. K. L. VIAL, C.S.B.,
"The Adelphi" 2161 Washington St., Boston, Mass.
Hours 9 A. M. to 1 P. M. Absent treatment a specialty.

MRS. A. P. WARNER, C.S.,
No. 86 SHURTLEFF STREET, CHELSEA, MASS.

MRS. A. P. WATSON, C.S.,
53 OTTAWA STREET, ROXBURY,
BOSTON, MASS.
All C. S. literature on sale Consultation free.

MRS. J. E. WELLER, C.S.D.,
207 WEST CHESTER PARK, BOSTON, MASS.
OFFICE HOURS, 9 to 12 A. M.
Inquiry meeting, 7 to 9 Monday evening.

MRS. E. E. WILLIAMS, C. S. B.,
158 SPENCER AVE., - CHELSEA, MASS.

Michigan.

MRS. M. E. ALBRIGHT, C.S.,
TRAVERSE CITY, MICHIGAN.
Absent or present treatments.

MRS. HARVEY BISSELL, C.S.D.,
Normal Graduate Mass. Metaphysical College; practices and teaches Christian Science Mind Healing.
310 So. LAFAYETTE ST., GRAND RAPIDS, MICH.

MRS. N. A. EVANS, C.S.,
219 WEST FLESHIEM STREET,
IRON MOUNTAIN, MICHIGAN.

MRS. LIZZIE K. GREGORY, C.S.
182 VAN BUREN STREET,
BATTLE CREEK, MICHIGAN.

MRS. E. M. HOLTON, C. S. B.,
333 HIGH STREET,
JACKSON, MICHIGAN.

MRS. A. M. KNOTT, C.S.D.,

MARY MACMILLAN, C.S.B.,

17 JOHN R. STREET, DETROIT, MICH.
Christian Science Literature on sale.

LAURA C. NOURSE, C.S.B.,
417 CAMPBELL ST., - ESCANABA, MICH.

Minnesota.

MRS. H. S. ATKINSON, C. S.,
47 8th Street, South,
MINNEAPOLIS - - MINN.

MISS MARY BROOKINS, C.S.B.,
Practitioner and Teacher of Christian Science,
Hampshire Arms, Suite 65,
Corner Ninth Street, South and Fourth Avenue,
MINNEAPOLIS, MINN.

MISS MARY E. GILBERT, C.S.,
MISS EMILIE W GILBERT, C.S.,
16 S 9TH STREET, MINNEAPOLIS, MINN.

PHEBE L. HAINES, C.S.,
OCCIDENTAL BLOCK, - FAIRMONT, MINN.

MRS. E. S. HAMMOND, C.S.,
2107 EAST FIRST STREET,
DULUTH, MINN.

ANNA M. KRUDOP, C.S.,
MINNEAPOLIS, . MINNESOTA.

MR. AND MRS. JOHN G. OWEN,
CHRISTIAN SCIENTISTS,
1507 JEFFERSON ST., - DULUTH, MINN.

MR. HENRY SHASER, C. S.,
MISS ELLA SHASER, C. S.,
3046 BRYANT AVENUE, SOUTH MINNEAPOLIS, MINN.
ESTHER M. SHERWOOD, C.S.,

FAIRMONT, MINN.

MISS MARY H. TAYLOR, C.S.,
2200 8TH AVE., SOUTH.
MINNEAPOLIS - - MINN.

MRS. E. A. THOMPSON, C.S.B.,
314 6TH STREET, SOUTH,
MINNEAPOLIS, MINN.

DAVID S. WADE, C.S.
MRS. RUTH A. DYKE, C.S.
823 S. FRONT STREET, - MANKATO, MINN.
SCIENCE AND HEALTH and C. S. Literature for sale.

Missouri.

MISS JENNIE B. BAIRD, C.S.,
Room 9, Bayard Building,
1214 MAIN STREET, - - KANSAS CITY, Mo.

ALICE H. BASSAR, C. S.,
1816 NORTH 3RD STREET,
ST. JOSEPH, Mo.

MRS. A. D. BELCHER, C.S.B.
1330 Euclid Ave., Kansas City, Mo.
OFFICE HOURS, 10 A. M. to 3 P. M.

MRS. L. A. BROOKINS, C. S. D.,

Normal class graduate of the Massachusetts Metaphysical College. Receives patients for treatment and students for instruction.

Classes formed the first Tuesday of each month.

W. S. BROOKINS, C. S.,

1726 OLIVE ST., ST. LOUIS, MO.

F. W. BUNNELL, C.S.B.,

OLD ORCHARD, ST. LOUIS CO., MO.

C. S. Literature on sale.

MRS. JANE T. CLARK, C.S.,

LIBERTY, MO.

CLARA B. DICKSON, C. S.,

No. 6 "BELMONT," 15TH AND TRACY, KANSAS CITY, MO.
Christian Science Treatments.

MRS. FLORA HARRIGAN, C.S.,

Christian Science Reading Room and Dispensary,
31 GIBRALTER BUILDING, KANSAS CITY, MO.
Residence, 220 West 10th Street,
Hours at home 10 to 12 A. M., and 7 to 8 P. M.

CHAS. M. HOWE, C.S.D.,

Normal Course Graduate.

Rooms 30-32, Ballinger Bldg., 7th and Edmond St.
See Institute Card. ST. JOSEPH, MO.

MRS. E. A. HUYETT, C.S.,

Room 34 and 37 Ballinger Building.

COR. 7TH AND EDMOND STREETS, - ST. JOSEPH, MO.
All C. S. literature on sale.

JULIA FIELD-KING, M.D., C.S.D.,

2038A LUCAS AVE.,

ST. LOUIS, - - MO.

Primary and Normal Course Graduate of Mass. Met.
College. Healer and Teacher.
All C. S. literature on sale.

MRS. C. L. McARTIUR, C.S.,

812 N. COMPTON AVE., ST. LOUIS, MO.
Christian Science Literature on sale.

MISS CHARLOTTE MORATH, C.S.B.,

MISS EMMA MORATH, C.S.,

LEXINGTON, MO.

MRS. KATE PETTY, C. S.,

LIBERTY, MO.

Present and Absent Treatment.

Mrs. MATTIE S. RICHARDSON, C.S.,

215 Stewart St., Jefferson City, Mo.

J. C. RYAN, C.S.B.,

MRS. J. C. RYAN, C.S.B.,

S. E. Cor. 22d and Faraon Sts., St. Joseph, Mo.

Nebraska.**MRS. SABRA ADAMS, C.S.,**

Practitioner of Christian Science Mind-Healing.
SCIENCE AND HEALTH on sale.
WEEPING WATER, NEBRASKA.

W. H. H. BENFORD, C.S.B.,

MRS. S. E. BENFORD, C.S.B.,

ELNORA B. BENFORD, C.S.B.,

1015 COURT STREET, BEATRICE, NEB.
"Science and Health" and all C. S. literature for sale.

G. W. & MRS. M. E. BENTLEY, C.S.'s,

Science and Health on sale.

403 E. FIFTH ST., GRAND ISLAND, NEB.

MISS C. LULU BLACKMAN, C.S.B.,

1737 COLSON AVE., FREMONT, NEB.

Absent or present Treatment given.
SCIENCE AND HEALTH on sale.

MR. & MRS. E. M. BUSWELL, C.S.D.'s,

823 HIGH STREET, BEATRICK, NEBRASKA.
Normal Course Graduates of the Mass. Met. College,
practice and teach Christian Science Mind-healing.

MRS. EMILY B. CARTER, C.S.,

2611 K ST., LINCOLN, NEB.

CLARENCE W. CHADWICK, C.S.,

238 Bee Bldg, Omaha, Neb.

Hours, 10 A. M. to 5 P. M.

MRS. ELLA CHERRY, C.S.

1521 SHERMAN AVE., OMAHA, NEB.

MRS. SARAH C. DAVIS, C. S.,

1945 PROSPECT STREET, LINCOLN, NEB.

MRS. AL-FREDDIE DE LONG, C.S.,

OMAHA, NEB.

MRS. NELLIE B. EATON, C.S.D.,

Normal Course Graduate Mass. Metaphysical College
PRINCIPAL OF

LINCOLN ACADEMY OF CHRISTIAN SCIENCE.

1210 Q STREET, . . . LINCOLN, NEB.

M. A. ELLIOTT, C. S.,**MRS. M. A. ELLIOTT, C. S.,**

POST OFFICE BOX 269,

OMAHA, NEB.

JENNIE B. FENN, C.S.D.,

2820 LEAVENWORTH ST., OMAHA, NEB.
SCIENCE AND HEALTH, and all C. S. literature for
sale, or free distribution.

MR. AND MRS. KASSING, C.S.'s,

SWANTON, NEBRASKA.

MRS. E. M. KORNER, C.S.,

BLUE SPRINGS, NEB.

SCIENCE AND HEALTH, and all Rev. Mary B. G.
Eddy's works on sale.

S. Y. and MRS. H. OGDEN, C.S.'s,
1237 F. STREET, LINCOLN, NEB.
Practitioners of Christian Science. SCIENCE AND
HEALTH on sale.

MRS. SARAH J. E. PAINTER, C. S.,
614 South 8th St., Lincoln, Neb.

MRS. HATTIE E. ST. JOHN, C.S.,
CHRISTIAN SCIENTIST,
2900 Central Ave. & 29th St., - KEARNEY, NEB.

MRS. CAROLINE WALTHERS, C.S.,
LIBERTY, NEB.
"Science and Health" and all C. S. literature on
sale. Present and absent treatment.

MRS. LIBBIE WERNER, C.S.,
NELIGH, NEB.
SCIENCE AND HEALTH, and all of Rev. Mary B. G.
Eddy's works for sale.

New Hampshire.

MRS. M. F. BERRY, C.S.D.,
1061 ELM STREET, MANCHESTER, N. H.
Normal Course Graduate of the Massachusetts Meta-
physical College, practices and teaches the Practice of
Christian Science Mind-healing.

All works of Rev. Mary B. G. Eddy for sale.

MRS. S. R. K. HOYT, C. S. B.,
ROOM 43 ODD FELLOWS' BLD'G, - NASHUA, N. H.
Healer and Teacher of C. S.

MRS. A. M. OTIS, C.S.D.,
Fowler Block, Pleasant St., CONCORD, N. H.
Heals and Teaches.

Mrs. S. S. REYNOLDS, C.S.,
360 Manchester Street,
MANCHESTER, N. H.

MRS. M. A. ROBIE, C.S.,
Practitioner of Christian Science.
661 PINE STREET, MANCHESTER, N. H.
Absent or Present Treatment; consultation free.

MISS LIZZIE THOMPSON, C.S.,
33 West Street, Concord, N. H.
Present and absent treatments.

New Jersey.

HENRIETTA E. CHANFRAU, C.S.B.,
LONG BRANCH, N. J.
Subscriptions received for Journal.

WILMOT M. CHESTON, C. S.,
81 JONES STREET, - JERSEY CITY, N. J.

MRS. BESSIE T. GLENN, C. S.,
PALMYRA, N. J.

New York.

JOSHUA F. BAILEY, C. S. D.

Normal Course Graduate of Mass. Met. College.

PRACTITIONER and teacher of Christian Science
Mind Healing.

67 WEST 76TH ST., NEW YORK CITY.

MRS. MARTHA C. G. BLAKE, C.S.,
245 West End Avenue,
NEW YORK CITY . . . N. Y.

MERCY E. DAVIS, C. S.
68 WEST TENTH STREET, NEW YORK CITY.
Absent treatment given.

F. HUBERTA FOOTE, C. S.,
at the Metropolitan Christian Science Institute,
213 to 217 West 125th St., Room 23,
NEW YORK CITY.

Hours, Tuesdays 10 A. M., to 12 M., Mondays and Thurs-
days 2 to 3 P. M.

MRS. CAROLINE W. FRAME, C.S.B.,
312 West 76th STREET,
NEW YORK CITY.

MRS. VIENNA D. GANO, C. S. B.,
1125 MADISON AVENUE,
NEW YORK CITY.

MRS. A. M. HARVEY, C.S.D.,
The Montana, Mt. Morris Avenue, and 124th Street,
NEW YORK CITY, N. Y.
Primary, Normal, and Obstetric Course Graduate of
the Massachusetts Metaphysical College.

MRS. CHRISTINE M. LAWRENCE,
C. S.
147 WEST 98TH ST., N. Y. CITY.

MR. & MRS. DEAN J. OSGOOD, C.S.'s,
"THE OSGOOD," 270 WEST 39TH STREET,
NEW YORK CITY.

MRS. R. S. ROBERTS, C.S.,
No. 27 WEST 34TH STREET,
NEW YORK CITY.

At home from 9 to 11 A. M. Absent or present treat-
ments. Special appointments can be made by letter.

CHARLES P. SIMMONS,
Christian Scientist,

151 West 103d St., New York City, N. Y.
Present and absent treatment given.

MRS. ELIZABETH P. SKINNER, C.S.B.,
314 WEST 76TH STREET, NEW YORK.

Normal Course Graduate of the Mass. Metaphysical College, practices
and teaches the Practice of Christian Science Mind-healing. Science
and Health, by Rev. Mary B. G. Eddy, and all her publications for sale.

J. EDWARD SMITH, C.S.,
68 WEST TENTH STREET, NEW YORK CITY.
Absent and present treatment.

MRS. CARRIE HARVEY SNIDER, C.S.D.,

Principal Metropolitan Christian Science Institute.

New York City. Rooms 27, 28, 29, Nos. 213 to 217 West
126th Street, Hours 9 A. M. to 5 P. M. Residence, "The
Montana," cor. Mt. Morris Avenue and 124th St.**MARIE M. ADAMS, C. S. B.,****SARA L. LYON, C. S.,**

No. 11 RUTGER ST., UTICA, N. Y.

MRS. LIZZIE C. BARNES, C.S.B.,238 CHENANGO STREET,
BINGHAMTON, N. Y.**EDWARD P. BATES, C.S.D.,****MRS. CAROLINE S. BATES, C.S.D.,**

318 OAK STREET,

SYRACUSE, N. Y.

Normal Course Graduates of Mass. Met. College.

MRS. H. L. BETTS, C.S.B.,

Head of 16th St., - - LANSINGBURG, N. Y.

ABSENT AND PRESENT TREATMENTS.

SCIENCE AND HEALTH, by Rev. M. B. G. Eddy, the
only text-book on Christian Science Mind-healing, on
sale.**CLARA E. BRIGGS, C. S.**

SUMMIT STATION, N. Y.

MRS. C. J. BROWNELL, C.S.B.,

No. 406 BECKLEY BLOCK,

ROCHESTER N. Y.

Normal Course Graduate of Massachusetts Metaphysical
College.**BELLE BUDLONG, C.S.,**

2 Cedar St., cor. Spring St., ONEIDA, N. Y.

MISS JENNIE L. CHAFFEE, C.S.B.,

869 FILLMORE AVE., BUFFALO, N. Y.

Present and absent treatments given.

MRS. MINNIE E. ERWIN, C.S.,

605 IRVING STREET, - SYRACUSE, N. Y.

SCIENCE AND HEALTH and C. S. literature for sale.

MRS. MARIE FANCHER, C.S.B.,

16 PLEASANT AVE.,

BINGHAMTON, - - - N. Y.

MRS. RUTH T. FENNER, C.S.B.,

110 EAST 6TH ST., JAMESTOWN, N. Y.

Normal Course Graduate Mass. Met. Coll. Practices
and teaches C. S. Absent and present treatments.**MISS ALICE M. HARRINGTON, C.S.,****MRS. E. H. ROBERTS, C.S.,**

5 Division St., Oneonta, Otsego Co., N. Y.

MR. & MRS. C. P. HOLAHAN,*Christian Scientists,*

438 MYRTLE AVE., BROOKLYN, N. Y.

MRS. E. B. HULIN, C.S.B.,

1123 DEAN STREET, BROOKLYN, N. Y.

At home from 9 to 11 A. M., and Fridays from 3 to 5
P. M.

SCIENCE AND HEALTH, and C. S. literature for sale.

MRS. A. L. JACKSON, C.S.,

1364 MAIN STREET, ONEONTA, N. Y.

Office hours, 2 to 5 P. M.

GEO. H. KINTER, C.S.,**ELIZABETH L. KINTER, C.S.,**

32 ARLINGTON PLACE, BUFFALO, N. Y.

G. E. LACY, C.S.,**A. M. LACY, C.S.,**

79 W. CHIPPEWA ST., BUFFALO, N. Y.

SCIENCE AND HEALTH on sale. Present or absent
treatments.**ANNIE V. C. LEAVITT, C.S.D.,**

214 PORTER AVE., BUFFALO, N. Y.

Normal Course Graduate of the Massachusetts Meta-
physical College, practises and teaches the Practice of
Christian Science Mind-healing.**MRS. CAROLINE G. LOVEJOY, C.S.,**

11 RATHBONE STREET,

JAMESTOWN, N. Y.

MRS. M. ELIZABETH McCONNELL, C.S.,

CAPE VINCENT, N. Y.

A. FORD MICHAEL, C.S.,**MRS. ANNIE R. MICHAEL, C.S.B.,**

401 EAST AVENUE, LOCKPORT, N. Y.

R. MODERWELL, C.S.,**MARY B. MODERWELL, C.S.,**

228 WEST AVENUE, - BUFFALO, N. Y.

LIZZIE A. MOORE, C.S.B.,

151 W. DOMINICK STREET, ROME, N. Y.

Christian Science Reading Room.

MRS. JOSEPHINE C. OTTERSON, C.S.B.,

144 PIERREPONT STREET, BROOKLYN, N. Y.

SCIENCE AND HEALTH, and all other publications of
Rev. Mary B. G. Eddy, on sale. Subscriptions taken
for the Journal.**MISS SARAH A. PINE, C.S.D.,**

67 CHESTNUT ST., - ROCHESTER, N. Y.

Normal Course Graduate of the Massachusetts Meta-
physical College, practises and teaches the Practice of
Christian Science Mind-healing.Office hours, 9 to 12 A. M., 3 East Ave.; 1 to
4 P. M., at residence, 67 Chestnut St.

MR. AND MRS. W. S. H. ROBINSON,
Christian Scientists,
364 LAFAYETTE AVE., BROOKLYN, N. Y.

CLARA P. SCHRECK, C. S.,
RUBY POMEROY, C. S.,
01 Pennsylvania Street - Buffalo, N. Y.

MRS. FRANCES B. STRUNK, C.S.,

HORTON BLOCK, JAMESTOWN, N. Y.

MRS. CECILIA UTLEY, C.S.,

214 PORTER AVENUE, BUFFALO, N. Y.

MISS BELLE A. WAIT, C.S.,
Christian Science Reading Room,

NO. 9 FLOWER BLDG. - WATERTOWN, N. Y.

MRS. ANNA E. WARNER, C.S.B.,

19 MAIN STREET, BINGHAMTON, N. Y.

CHARLES W. WARREN, C.S.,
SUSAN D. WARREN, C.S.,

323 W. CLINTON STREET, - - ELMIRA, N. Y.

North Dakota.

MISS M. SUTTON, C. S.,
406 DEMERS AVENUE,
GRAND FORKS, NO. DAKOTA.

Ohio.

ERASTUS N. BATES, C. S. D.,
MRS. LAURA F. BATES, C. S. B.,
Will teach and practice Christian Science.
106 EUCLID AVENUE, CLEVELAND, OHIO.
SCIENCE AND HEALTH and all writings by Mary B. G. Eddy, also all publications of the Christian Science Publishing Society on sale or distribution by Miss JOSEPHINE A. CHURCH, at above address.

MRS. LAURA G. CHILDS, C. S.,
821 WILSON AVE., CLEVELAND, O.
PRACTITIONER OF C. S.

MISS SARAH J. CLARK, C. S. D.,
RESIDENCE 227 14TH ST., OFFICE 238 10TH ST.,
TOLEDO, OHIO.
Hours 10 to 12. (See Institute card.)

MAURICE W. COOLEY, C. S.,
EMMA E. COOLEY, C. S.,
227 FOURTEENTH STREET, TOLEDO, OHIO.

MRS. MARY E. CRAWFORD, C.S.B.,
174 KENNARD ST., CLEVELAND, OHIO.
Absent treatment given.

MRS. JULIA C. ESTES, C. S.,
MISS EMMA A. ESTES, C. S. D.,
"The Lombardy" - CINCINNATI, OHIO.

MRS. LIDA FITZPATRICK, C.S.B.,
Wednesday, Friday, Saturday,
Room B, 106 EUCLID AVE., CLEVELAND, O.
Monday, Tuesday, Thursday,

18 ERIE STREET, PAINESVILLE, O.
Normal Course Graduate of Mass. Metaphysical College.

HELENE GOODMAN, C.S.B.,
65 EAST FOURTH STREET,
CINCINNATI, OHIO.

MR. & MRS. J. R. HATTEN, C.Ss.
1210 WEST FIFTH ST.,
DAYTON, OHIO.

MRS. ELLA W. HOAG, C.S.B.,
2140 COLLINGWOOD AVE., - TOLEDO, OHIO.

J. A. LEWIS, C.S.
137 EAST MAIN ST., "Myers Alley,"
NEWARK, - OHIO.

MRS. M. R. RIGBY, C. S.,
20 BOSTON STREET, GALION, OHIO.

MRS. G. A. ROBERTSON, C. S.,
501 CEDAR AVE., - CLEVELAND, O.

MRS. MARY APPLETON RYLAND, C.S.B.,
SUITE 29, 346 W. 4th, CINCINNATI, OHIO.
SCIENCE AND HEALTH, with Key to the Scriptures,
by Rev. M. B. G. Eddy, the only text book for Mind
Healing and Teaching, on sale.

SUSAN W. SCOTT, C. S.,
2505 MONROE STREET,
TOLEDO - - - OHIO.

OFFICE HOURS: 238 10th St., 1.30 to 4.30 P. M.
Christian Science literature on sale.

IDA M. SMITH, C. S.,
34 Dover Street, Brooklyn Village, Ohio.
Mrs. C. R. HEARD STICKNEY, C.S.B.,
PAINESVILLE, OHIO.
SCIENCE AND HEALTH for sale.

MRS. LIDA S. STONE, C.S.B.,
700 PROSPECT STREET, CLEVELAND, OHIO.
MR. & MRS. SPAULDING, C.S. & C.S.B.
406 OAK STREET,
COLUMBUS, OHIO.

Oklahoma Territory.

MRS. MARY KEMP, C.S.,
Box 253, EL RENO, OKLA. TERRITORY.
Absent or present treatment given.
SCIENCE AND HEALTH on sale.

Oregon.

MRS. L. ALDRICH, C. S. B.,
505 Lovejoy, cor. 19th St. - Portland, Ore.
Practitioner and Teacher of Christian Science.

D. H. & ELLA R. CHENEY, C.S.'s,
511 MILL STREET,
PORTLAND, - - OREGON.

MRS. SAMUEL COULTER, C.S.,
535 JOHNSON STREET, PORTLAND, ORE.
SCIENCE AND HEALTH, by Rev. M. B. G. Eldy, on sale.
Subscriptions for JOURNAL taken.

MISS M. A. MEEK, C. S.
69 NORTH 13th St.,
PORTLAND, OREGON.

Pennsylvania.

SARA CORNOG, C.S.,
2223 SPRING GARDEN STREET,
PHILADELPHIA, PA.
Absent treatment given.

CURTIS CRANE, C. S.,
MRS. ELSIE S. CRANE, C.S.,
518 ADAMS AVE., SCRANTON, PA.
Absent or present treatments.

MRS. S. J. HOLBROOK, C.S.B.,
316 FOURTH ST., WARREN, PA.
SCIENCE AND HEALTH, and C. S. literature for sale.

HENRY T. HOWELL, C.S.,
MRS. JESSIE F. HOWELL, C.S.,
1530 N. WASHINGTON AVE., SCRANTON, PA.
Absent or present treatments.

JOHN KITCHIN, C.S.,
1718 NORTH TWENTY-SECOND STREET,
PHILADELPHIA, PENN.
Office Hours: Mondays, Wednesdays, and Fridays,
10 to 12 A. M. Tuesdays, Thursdays, and Saturdays,
10 to 12 A. M. and 7 to 9 P. M. Sundays, 7 to 9 P. M.

MR. & MRS. D. N. MCKEE, C.S.'s,
519 ADAMS AVE., SCRANTON, PA.
Office Hours 9 to 12 A. M.; 2 to 5 P. M.

MRS. C. HUNTER MILLER, C.S.,
SEWICKLEY, ALLEGHENY CO., PENNA.

MRS. ETTA G. ORMSBEE, C.S.,
903 FRENCH ST.,
ERIE, - - - PA.

M. ANNA OSGOOD, C. S. D.,
1633 Chestnut St., Philadelphia, Pa.
Office hours, 10 to 12 A. M.

MR. AND MRS. W. F. RANDALL, C.S.,
1542 NORTH 13TH ST.,
PHILADELPHIA, - - - PA.

RICHARD SMITH, C. S.,
BRADFORD, PA.
Absent or present treatments.

MRS. REBIE E. WATRES, C.S.,
519 ADAMS AVE., SCRANTON, PA.

Absent or present treatments.

Mrs. MARY L. WILLIAMS, C.S.B.,
1633 Chestnut Street, Philadelphia, Pa.
Hours from 2 to 4 P. M.

Rhode Island.

DAVID ANTHONY, C.S.D.,
MOULTON BUILDING, 333 WESTMINSTER ST.,
1 to 5 P. M. PROVIDENCE, R. I.

MRS. E. L. DENCH, C.S.D.,
391 Weybosset Street, Providence, R. I.

E. H. & G. A. GREENE, C.S.D.'s,
Office, Moulton B'ld'g, Room 10, 333 Westminster St.,
9 A. M., to 1 P. M.
Residence, 25 Blackstone Boulevard, Providence, R. I.
Normal Course Graduates of the Massachusetts Meta-
physical College, practice and teach the Practice of
Christian Science Mind-healing.
SCIENCE AND HEALTH, and other Christian Science
publications for sale.

South Dakota.

MRS. C. R. BLAKE, C. S.,
MRS. EMMA M. TOWNSEND, C. S.,
CARTRIDGE, SOUTH DAKOTA.

MRS. E. C. BURCHARD, C.S.B.,
MRS. CYRUS J. FRY, C.S.B.,
VERMILLION, SOUTH DAKOTA.

Tennessee.

MISS E. J. KELLY, C.S.,
Rooms 78 and 80 Randolph Building,
Cor. Main and Beal Sts., MEMPHIS, TENN.

MISS ANNIE QUINCHE, C.S.,
89 ADAMS STREET, - MEMPHIS, TENN.

MRS. JENNIE M. VAN DUSEN, C.S.,
CAMERON HILL,
CHATTANOOGA, TENNESSEE.
Subscriptions received for C. S. Journal.

FLORENCE WHITESIDE, C.S.B.,
100 COLLEGE STREET,
CHATTANOOGA - - - - - TENN.
Christian Science literature for sale or free
distribution.

Texas.

JAS. D. SHERWOOD, C.S.,
MRS. EFFIE J. SHERWOOD, C.S.
2601 AVE. Q, - - - GALVESTON, TEX.

MRS. A. ZILLER, C.S.,
R. L. ZILLER, C.S.,
508 W. 14 St. - Austin, Tex.
Absent or present treatment.

Utah.

MRS. M. A. BAGLEY, C.S.D.,
21 Mercantile Block, Salt Lake City, Utah.
Normal Course Graduate Mass. Met. College.

MRS. S. T. DUNFORD, C.S.,
137 W. FIRST NORTH ST.,
SALT LAKE CITY, - UTAH.

MRS. SARAH L. GOODWIN, C.S.,
No. 513 EAST 3RD SOUTH STREET,
SALT LAKE, UTAH.
Present and absent treatments given.

MRS. ALEVIA HICKOK, C.S.,
BOX 569. SALT LAKE CITY, UTAH.

MRS. SARAH E. HUY, C. S.,
MAIN STREET, - PARK CITY, UTAH.

Mr. & Mrs. M. H. LINCICOME, C. S.,
Practitioners of Christian Science.
Absent or present treatments given.
"The Vendome," 429 25th St. Residence, 543 27th St.,
OGDEN, UTAH.

MRS. SAMANTHA S. SCHMITT, C.S.,
421 SOUTH 4 WEST
SALT LAKE CITY, UTAH.

Vermont.

MRS. LAURA W. BURT, C. S.,
18 PEARL STREET, - ST. JOHNSBURY, VT.

MRS. ELSIE A. FLOOD, C. S.,
McINDOE FALLS, VT.

D. ELMER GODING, C.S.,
Mrs. LOTTIE A. GODING, C.S.,
WEST RANDOLPH VT.

MR. and MRS. WM. J. MOORE, C. S.,
16 PEARL STREET, ST. JOHNSBURY, VT.

Washington.

MRS. M. W. DIETERICH, C. S.
Lock Box 1301, - SPOKANE, WASH.
MRS. JULIA A. JACOBS, C. S.,
Practitioner of Christian Science.
306 SO. TACOMA AVE., TACOMA, WASH.
Absent treatment given.

MRS. S. J. VLIET, C. S.,
LAURA B. HOWLAND, C. S.,
ROOM 41 REVIEW BUILDING, SPOKANE, WASH.

MRS. L. A. WOOD, C.S.,
4126 Thompson Avenue,
TACOMA, WASHINGTON.

MRS. W. H. WOODRUFF, C.S.,
502 YAKIMA AVENUE,
NORTH TACOMA, - WASHINGTON.
Present and absent treatment. SCIENCE AND HEALTH
on sale.

Wisconsin.

MRS. G. W. BISHOP, C. S.,
913 MAIN STREET, - RACINE, WIS.

MRS. KITTIE HITCHCOCK, C. S.,
1009 Pierce Ave., Marinette, Wis.
Practitioner of Christian Science Mind Healing.

F. R. MEAD, C.S.,
MRS. H. T. MEAD, C.S.,
107 Eight Street, Racine, Wis.

MRS. CHAS. PENDLETON, C.S.D.,
OCONTO, WIS.
Normal Course Graduate of the Massachusetts Meta-
physical College.

MISS ADELINE T. RICKER, C.S.B.,
575 MARSHALL STREET,
MILWAUKEE, WIS.

MRS. LAURA E. SARGENT, C.S.D.,
OCONTO, WIS.
Normal Course Graduate of the Massachusetts Meta-
physical College.

MRS. V. H. SARGENT, C.S.D.,
OCONTO, WIS.
SCIENCE AND HEALTH, by Rev. M. B. G. Eddy, and
all her publications on sale.

MISS E. M. TOBEY, C.S.D.,
506 VAN BUREN STREET,
MILWAUKEE.
Normal Course Graduate of the Massachusetts
Metaphysical College.

Mrs. HESSIE E. WATSON, C.S.,
1742 Stephenson Street,
MARINETTE, WIS.

MISS M. E. WOOD, C.S.,
313 STATE STREET,
BELOIT, WISCONSIN.

Canada.

MR. & MRS. R. P. AYLSWORTH, C.Ss.,
464 KING STREET, LONDON, ONT.
Present or absent treatment.

W. S. DAY, C. S.,
159 COLLEGE ST., TORONTO, CAN.
SAMUEL H. GUEST, C. S.,
105 Palmerston Ave., - Toronto, Can.

MRS. GEO. MACKAY, C. S.,
508 Queen Street - West Toronto, Can.

ELIJAH PATTERSON, C. S.,
MARTHA PATTERSON, C. S.,
169 College Street - Toronto, Can.

D. S. ROBB, C.S.,
EDNA S. ROBB, C.S.,
464 KING STREET, - - LONDON, ONT.

EMILY B. F. SHANKLIN, C.S.,
317 JARVIS STREET,
TORONTO - - - CANADA.

MRS. I. M. STEWART, C. S. D.,
J. H. STEWART, C. S.,
429 Markham Street - Toronto, Can.
See Institute card.

DAISETTE D. STOCKING, C.S.,
317 JARVIS STREET,
TORONTO, - - - CANADA.

MISS MARGUERITE SYM, C.S.B.,
6 BUCKINGHAM AVENUE.
MONTREAL, - - CANADA.
EUNICE VARY, C. S.,

GRANDE-LIGNE, P. Q. - - CANADA.
Absent or present treatment. The writings of Rev.
Mary B. G. Eddy and the C. S. Publishing Society's
publications on sale.

Mrs. K. FREEMAN WILLIAMS, C.S.,

BERLIN, ONTARIO, CANADA.

MR. & MRS. C. E. WILSON, C. S.'s,
229 James St., South Hamilton, Ont.
"Science and Health," and all C. S. literature for sale.

Nova Scotia.

MRS. NELLIE E. ARCHIBALD, C.S.
25 WALKER STREET,
TRURO, - NOVA SCOTIA.

Foreign.

MRS. GRAVES COLLES, C.S.B.,
Mount Eagle, Killiney,
Co. DUBLIN - - - IRELAND.

SCIENCE AND HEALTH with key to the Scripture, by
Rev. Mary B. G. Eddy, and all works by its authors are
on sale.

MRS. E. BLANCHE WARD, C.S.,
28 WOBURN ROAD,
BEDFORD, - - ENGLAND.

CHRISTIAN SCIENCE INSTITUTE CARDS.

MONTREAL INSTITUTE OF CHRISTIAN SCIENCE,
2456 ST. CATHERINE STREET, MONTREAL, P. Q., CANADA.

For terms to students and patients, address the Principal:

CLARA M. S. SHANNON, C.S.D.,
Normal Course Graduate of the Massachusetts Metaphysical College.
SCIENCE AND HEALTH, and all publications of Rev. M. B. G. Eddy, the Discoverer and Founder of Christian
Science, for sale. Subscriptions received for C. S. Journal.

THE CHICAGO CHRISTIAN SCIENCE INSTITUTE,
3311 CALUMET AVENUE.

MRS. D. C. HANSON, C.S.B., PRINCIPAL.

Normal Course Graduate, Massachusetts Metaphysical College.
SCIENCE AND HEALTH the text book. Information and Consultation free.

BROOKLYN INSTITUTE OF CHRISTIAN SCIENCE,
(Incorporated A. D. 1886.)

For terms to students and patients, address the Principal:

MRS. P. J. LEONARD, C.S.D.,
Normal Course Graduate of the Massachusetts Metaphysical College, practices and teaches the Practice of
Christian Science Mind-healing.
234 GREEN AVENUE, BROOKLYN, N. Y.

OFFICE HOURS: 9 to 12 A. M., 2 to 5 P. M. (except Sundays).

SCIENCE AND HEALTH on sale. Subscriptions received for the Christian Science Journal. Sample
copies sent on application.

THE TORONTO CHRISTIAN SCIENCE INSTITUTE.

429 MARKHAM STREET, TORONTO, CANADA.

For terms to students and patients, address the Principal:

Rev. ISABELLA M. STEWART, C.S.D.,

Normal Course Graduate Mass. Metaphysical College.

or **J. H. STEWART, C.S.,** Assistant,

SCIENCE AND HEALTH, and other Christian Science literature on sale.
Several good healers in attendance.

FALL RIVER CHRISTIAN SCIENCE INSTITUTE.

(Incorporated November, 1886.)

For terms to students and patients, address the Principal:

SEABURY T. MANLEY, C.S.D.,

A. J. BORDEN BUILDING, 39 SOUTH MAIN STREET, Room 5, FALL RIVER, MASS.

Normal Course Graduate of the Massachusetts Metaphysical College, Boston. Office Hours, 1 to 4 P. M.

UNION PARK INSTITUTE OF CHRISTIAN SCIENCE.

42 OGDEN AVENUE, CHICAGO, ILL.

(Incorporated A. D. 1886.)

Gives instruction in the Practice of Christian Science Mind-healing. Classes are formed the first Monday in each month. For information as to terms, address:

MRS. G. W. ADAMS, C.S.D.,

MRS. ELIZABETH WEBSTER, C.S.D., } Teachers.

Normal Course Graduates of the Massachusetts Metaphysical College.

SCIENCE AND HEALTH on sale. Subscriptions received for the Christian Science Journal.

NEW YORK CITY CHRISTIAN SCIENCE INSTITUTE

(Incorporated July 1891.)

96 FIFTH AVENUE, ROOMS 5, 6, 7, 8. OFFICE, ROOM 1.

Classes formed monthly. For information as to terms, &c., apply to

REV. AUGUSTA E. STETSON, C.S.D., Principal, CAROL NORTON, C.S., Assistant,

MR. & MRS. J. W. DAVIS in attendance at rooms from 9 A. M. to 5 P. M.

SCIENCE AND HEALTH, by Rev. Mary B. G. Eddy, and all other writings of the Author, also all publications of the Christian Science Publishing Society on sale.

NEW ENGLAND ACADEMY OF CHRISTIAN SCIENCE.

SUITE 1, 202 West Chester Park, BOSTON, MASS.

(Incorporated A. D. 1887.)

For information as to terms to Students and Patients, the forming of Classes, etc., address the Principal:

JULIA S. BARTLETT, C.S.D.,

Normal Course Graduate of the Massachusetts Metaphysical College.

PHILADELPHIA INSTITUTE OF CHRISTIAN SCIENCE,

1638 CHESTNUT STREET, PHILADELPHIA, PA.

(Incorporated by the Commonwealth of Pennsylvania, Jan., 1888.)

For information as to terms, the forming of Classes, etc., address the Principal

M. ANNA OSGOOD, C.S.D.,

Primary and Normal Course Graduate of the Massachusetts Metaphysical College.

SCIENCE AND HEALTH, and all writings of Rev. M. B. G. Eddy on sale.

CINCINNATI CHRISTIAN SCIENCE INSTITUTE,

(Incorporated by State of Ohio, A. D. 1887.)

Receives students and patients for instruction and treatment in Christian Science Mind-healing. For further particulars address the Principal:

EMMA A. ESTES, C.S.D.,

Primary and Normal Course Graduate of Mass. Metaphysical College.

or, MRS. J. C. ESTES, C.S.,

"THE LOMBARDY," SUITE 9, 224 W. FOURTH STREET, CINCINNATI, OHIO.

THE ST. JOSEPH INSTITUTE OF CHRISTIAN SCIENCE,

ROOMS 30 AND 32 BALLINGER BUILDING, 7TH AND EDMUND STS., ST. JOSEPH, MO.

For terms to students and patients, address the principal:

C. M. HOWE, C.S.D. Classes formed monthly.

Normal Course Graduate Mass. Metaphysical College.

Miss M. S. Highsmith, C.S., in attendance at rooms from 9 A. M. to 5 P. M.

SCIENCE AND HEALTH, by Mary B. G. Eddy, on sale, and all other publications of its author. Subscriptions taken for Christian Science Journal.

KENTUCKY ACADEMY OF CHRISTIAN SCIENCE,

(INCORPORATED.)

MRS. GEORGE LANCASTER, C.S.D.,

72 SOUTH BROADWAY, - - LEXINGTON, KENTUCKY.

Christian Science Literature for Sale.

Consultation free, personal or by letter.

Especial attention to class work.

THE METROPOLITAN CHRISTIAN SCIENCE INSTITUTE,

Nos. 213, 215, and 217 WEST 125th St., Rooms 27, 28, 29.

NEW YORK CITY, N. Y.

(Incorporated A. D., 1888.)

MRS. CARRIE HARVEY SNIDER, C. S. D., PRINCIPAL.

Primary and Normal Course Graduate of the Massachusetts Metaphysical College.

HOURS, 9 A. M. TO 5 P. M. Classes formed monthly.

Bible study, Sunday, 10.45 A. M. Thursday, 7.45 P. M.

SCIENCE AND HEALTH, by Rev. Mary B. G. Eddy, and all other writings of the author, also all publications of the Christian Science Publishing Society on sale.

TOLEDO CHRISTIAN SCIENCE INSTITUTE,

238 TENTH ST., TOLEDO, OHIO.

For terms to students and patients, address the principal:

SARAH J. CLARK, C.S.D.,

Normal Course Graduate of the Massachusetts Metaphysical College.

Christian Science Literature on sale.

NORTHWESTERN CHRISTIAN SCIENCE INSTITUTE.

(Incorporated by the State of Minnesota, December, 1891.)

Hampshire Arms, Suite 65, Cor. Ninth St., South and Fourth Ave., MINNEAPOLIS, MINN.

Patients received for treatment, and students for instruction in Christian Science Mind Healing. For further particulars, address the Principal:

MARY BROOKINS, C.S.B.,

Normal Course Graduate of the Massachusetts Metaphysical College.

OAKLAND CHRISTIAN SCIENCE INSTITUTE,

568 SEVENTEENTH STREET, OAKLAND, CALIFORNIA.

For information by students or patients, please apply to

F. J. FLUNO, M.D., C.S.D., Principal,

MRS. ELLA V. FLUNO, C.S.B., Assistant.

Christian Science Literature on sale.

THE NEW YORK CHRISTIAN SCIENCE INSTITUTE.

(Incorporated A. D. 1886.)

Receives students and patients for instruction and treatment in Christian Science Mind-healing. For further particulars, address the Principal:

MRS. LAURA LATHROP, C.S.D.,

Normal Course Graduate of the Massachusetts Metaphysical College.

"THE CAMPBELL," NO. 55 WEST 42d STREET, NEW YORK CITY.

Classes commenced the first Monday of each month.

Office hours 9 A.M. to 1 P.M., and 5 to 6 P.M. SCIENCE AND HEALTH, and all Christian Science literature on sale.

THE BUFFALO INSTITUTE OF CHRISTIAN SCIENCE,

214 PORTER AVENUE, BUFFALO, N. Y.

(Incorporated 1889.)

Receives students and patients for instruction and treatment in Christian Science Mind healing. For further particulars, address the Principal:

MRS. A. V. C. LEAVITT, C.S.D., or, REV. E. R. HARDY,

Normal Course Graduates of the Massachusetts Metaphysical College.

WISCONSIN METAPHYSICAL INSTITUTE,*(Chartered A. D. 1884.)*

726 GRAND AVENUE, MILWAUKEE, WIS.

Students and patients received for instruction and treatment in Christian Science Mind-healing. Particular information obtained by addressing

DR. S. J. SAWYER, C.S.D., }
 MRS. J. E. SAWYER, C.S.D., } TEACHERS AND PRACTITIONERS,

Normal Course Graduates of the Massachusetts Metaphysical College.

SCIENCE AND HEALTH, and all genuine Christian Science publications on sale.

ILLINOIS CHRISTIAN SCIENCE INSTITUTE.*(Incorporated by the State of Illinois, July 23, 1886.)*

For terms to students and patients, address the Principal:

MRS. G. P. NOYES, C.S.D., or MR. G. P. NOYES, C.S.B.,

130 DEARBORN STREET, CHICAGO, ILL.

Classes convene the 12th of each month.

CALIFORNIA CHRISTIAN SCIENCE INSTITUTE.

702 POWELL STREET COR. PINE, SAN FRANCISCO, CAL.

For terms to students and patients address the Principal:

SUE ELLA BRADSHAW, C.S.D.,

*Normal Course Graduate of the Massachusetts Metaphysical College.***COMMONWEALTH INSTITUTE OF CHRISTIAN SCIENCE.**

1 HANSON STREET . . . BOSTON, MASS.

For information as to terms to students and patients, the forming of classes, etc., address the Principal:

MRS. B. H. GOODALL, C.S.D.,

Normal Course Graduate of the Massachusetts Metaphysical College.

SCIENCE AND HEALTH, and all publications of Christian Science Publishing Society, on sale.

THE COLUMBIA CHRISTIAN SCIENCE INSTITUTE.

2965 GROVELAND AVE. . . . CHICAGO, ILLS.

TEACHERS:

JOHN F. LINSKOTT, C.S.D.,

ELLEN BROWN LINSKOTT, C.S.D.

Patients received for treatment.

WISCONSIN ACADEMY OF CHRISTIAN SCIENCE,

222 WISCONSIN STREET, - MILWAUKEE, WIS.

For terms to students or patients, address the Principal:

MRS. J. G. CLARKE, C.S.B.

*Normal Course Graduate of the Massachusetts Metaphysical College.***THE WESTERN CHRISTIAN SCIENCE INSTITUTE.**

1214 MAIN STREET, ROOMS 8, 9, 10, 11.

KANSAS CITY, - MO.

Classes formed monthly. For information as to terms, etc., apply to

AMANDA J. BAIRD, C.S.D., Principal. JENNIE B. BAIRD, C.S., Assistant.

SCIENCE AND HEALTH, and all Rev. Mary B. G. Eddy's publications on sale, and subscriptions received for the C. S. JOURNAL.

MISSOURI CHRISTIAN SCIENCE INSTITUTE.*(Incorporated, A. D. 1887.)*

This institution receives patients, and gives instruction in the practice of Christian Science Mind Healing. For information as to terms, the forming of classes, etc., address,

MRS. EMMA D. BEHAN, C.S.D., Principal. MARY ANDERSON, C.S., Assistant.
1006 EAST 15TH ST., KANSAS CITY, MO.

SCIENCE AND HEALTH by Rev. Mary B. G. Eddy, and all other writings of the Author for sale.
Hours 9 A. M. to 2 P. M.

KANSAS CHRISTIAN SCIENCE INSTITUTE.

938 NEW YORK LIFE KANSAS CITY, MO.

Receives patients and gives instruction in the Practice of Christian Science.
For terms, forming of classes, etc., address

ALFRED FARLOW, C.S.D.,
OR W. S. FARLOW, C.S.B.,

SCIENCE AND HEALTH, and all Rev. Mary B. G. Eddy's publications on sale; and subscriptions received for the Christian Science Journal.