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—THE—
**CHRISTIAN SCIENCE
JOURNAL**

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

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NO. 1.

THE CHRISTIAN SCIENCE BOARD OF
LECTURESHIP.

Beloved Students:—I am more than satisfied with your work: its grandeur almost surprises me. Let your watch-word always be,—Great, not like Cæsar, but only great as good. You are not setting up to be great; you are here for the purpose of grasping and defining the demonstrable, the eternal. Spiritual heroes and prophets are they whose new-old birthright is to put an end to falsities in a wise way, and to proclaim Truth so winningly that an honest, fervid affection for the race is found adequate for its emancipation.

You are the needful and the inevitable sponsors for the twentieth century, reaching deep down into the universal, and rising above theorems into the transcendental, the infinite—yea, the reality of God, man, nature—the universe. No fatal circumstance of idolatry can fold or falter your wings, no Fetishism with a symbol can fetter your flight. You soar only as uplifted by God's power, or you fall for lack of it. You know that to conceive God aright, you must be good. The Christ mode of understanding Life,—exterminating sin and suffering, and their penalty, death,—I have largely committed to you, my twelve faithful witnesses. You go forth to face the foe with loving look, and, with the religion and philosophy of labor, duty, liberty, and love, to challenge universal indifference, chance, and creeds. Your highest inspiration is that nearest the Divine Principle, and nearest the scientific expression of Truth.

You may condemn evil in the abstract without harming any one, or your own moral sense; but persons seldom, if ever. Improve every opportunity to correct sin through your own perfectness. When error strives to be heard above truth, let the "still small voice" produce God's phenomena. Meet the raging element of individual hate dispassionately, and counteract its most gigantic falsities.

The moral abandon of hating even one's enemies excludes goodness: hate is a moral idiocy let loose for one's own destruction. Unless withstood, the heat of hate burns the wheat, spares the tares, and sends forth a mental miasma fatal to health, happiness, and the morals of mankind: and all this only to satiate its loathing of love, and its revenge on the patience, silence, and lives of saints. The marvel is, that at this enlightened period a respectable newspaper should countenance such evil tendencies.

Millions may know that I am the Founder of Christian Science: I only know what that means.

MARY BAKER G. EDDY.

"TAKE NO THOUGHT."

BY BERT POOLE.

OUR Master bids us "take no thought"
Of morrow's raiment, meat, and drinking;
The lilies grew but never wrought
Nor shed perfume through anxious thinking.

And yet we must not idly bask,
Nor frantic be with vain endeavor;
But diligent pursue each task
And know that Now is Time's forever.

With trustful mind and holy calm
Reflect the Christ in all thy doing;
'Mid mortal scenes take no alarm
But seek the Spirit's gentle wooing.

Then shall thy Heavenly Father's face
Beam lovingly on thy endeavor;
So "take no thought" but trust His grace,
And peace with thee shall reign forever.

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THE PHILOSOPHY OF CHRISTIAN SCIENCE.

BY REV. CHARLES D. REYNOLDS.

I.

IF you will study carefully the attitude of the human mind,—the explanations and theories which mankind have to offer with reference to existence,—you will find that there are only three distinct positions or systems of thought. Two of these positions are direct opposites, each reversing the premises of the other, while the third, in one form or another, accepts the position of both and attempts to reconcile them.

One may say that matter is all-in-all, there is no Spirit or God, no supersensible, unseen Intelligence or Mind sustaining and controlling the universe, all is physical and of the material senses. To inquire into a Cause or Creator is an illusion, a seeking for something which does not exist. All things are indeed One, but that One is mechanical and physical wholly, not Mind or mental. This materialistic monism found in ancient days its chief exponents in Heraclitus and Protagoras; and later under the application made of it by Epicurus and his followers it developed into the doctrine "Let us eat, drink, and be merry, for to-morrow we die." "I know not what good means if you deny me the pleasures of the senses." In modern times it is the position taken with such great vigor by Auguste Comte. It is the atheist's position,—materialism pure and simple. It is rationalism, it never gets beyond the human reason. Thus it yields no ethics and no theology.

One cannot hold this position and at the same time believe in religion or any form of prayer; all this it views as mere fiction and illusion. The desire for God,—communion with a Divine consciousness,—or the desire for immortality can here likewise be regarded only as a diseased subjective state to which there is no corresponding reality. So also there is no inherent difference between good and evil, except as mankind may be prejudiced in favor of what is pleasurable, and so, out of what it chooses to call expediency, declare against what is painful, issuing in what it denominates utilitarian ethics. Hence there is no problem

of Being to be worked out, for there is no continuity of spiritual existence, but only an unvarying monotonous succession of physical phenomena, and with the study, the mere observation of the external manifestation and sequences of these, we must be content. Happy the man, according to this view, who has so mastered himself as to feel no inclination to inquire into causes, and so escapes metaphysics—the knowledge of God.

So this position shuts out every possibility of ever receiving one ray of insight into the living reality behind physics. To him who holds this attitude, revelation must indeed be a mystery and a stumbling-block. No revelation (religion) has ever come by this way, for it cuts off the source of inspiration and vision, and it is a testimony to the barrenness and insufficiency of this material creed, that M. Comte, the high-priest of materialism, could not withstand the irresistible pleadings of his own crushed spiritual consciousness, for after having destroyed every possibility of having a real religion, he, in spite of the iron of his logic, forthwith proceeds to invent a sham religion, a religion without a God. Collecting together the worthies of history he forms a calendar of saints, including your departed father or mother, or wife or husband; for the adoration of these he writes elaborate prayers and rituals, with minute directions as to time and posture, etc. Finding real religion a superstition, he offers to the world—bereft of and seeking for its God—this as a substitute, calling it the "Religion of Humanity," of which he crowns himself chief potentate. Unable to control ourselves, we may thus indulge our propensity for illusion until we shall become wholly weaned from our weakness and folly in seeking a spiritual, divine Source, and learn to rest satisfied in matter and its mechanically fixed laws of attraction and repulsion. If you want no religion at all this is your position. Should you ever feel the impulse to pray (God and immortality being a fiction), you have only to realize that you are under an illusion, that there is no Mind beyond the range of the senses, that you are yourself the highest being in existence, there is nothing to pray to, and that what you feel is simply a *phenomenon* produced by the temporary pressure and interplay of matter and its motions. However, all this is not necessarily true. It is simply imposing a belief, or human conception, as the truth. Thus materialism and atheism are synonymous terms.

II.

The second position is the exact opposite of the first. It takes its stand on the pure monotheism of the first command of the Decalogue. It teaches that God, Spirit, is All-in-all, there is no matter and physical force. Spirit being All, matter cannot have reality nor exist as a cause or power, and must therefore be an illusion,—a belief of something which does not exist in fact, was never created, and cannot have eternity. Matter is therefore no more real than the belief or illusion concerning it makes it. It is that which constitutes the mortal, the finite. In all its so called conditions, an unreality, a belief.

This is the position of pure religion, undefiled by any form of materialism; it points us to the ideal that God and His universe is Spirit and spiritual. Thus it makes plain revelation, what it is, by showing the position or Principle upon which the Revelator stands. Whether it has hitherto been perceived or not, this is the foundation of every pure inspiration, the very heart, the only basis, of true religion. So long as one believes in the reality of matter and evil and every mortal condition, he cannot make any true disclosure of the nature of existence, he wanders on the outside, beholding only *appearances*,—the *root* of Being, the Eternal One, who is Spirit, Life, and Mind, is not consciously touched. If you want pure religion this is your only ground. Spirit is the only substance and reality. This is the underlying secret which runs all through the pages of the Bible, it is the only standpoint from which these writings can be understood, it is the secret which has given this Book of books its power over men's worldly aims and ambitions, restraining their materialism, atheism. This is the sure ground upon which Psalmist, prophet, and holy men of old stood and spake; it is the foundation upon which the great Master himself stood and wrought out his wondrous mission. Knowing God and His image and likeness to be the only reality, the nothingness of the mortal material veil fell away, and this understanding was sufficient to heal all manner of sickness and sin, even to the final overcoming of every illusion of the senses.

This second position is the position of Christian Science, it finds its support in the Bible, in history, in our individual experience, in reason, and in the testimony of good works. From Parmenides to Socrates and Plato, all the way down to Immanuel Kant, Berkeley, and Emerson, there have

lived sages, philosophers, and saints, in the church and out of it, sometimes men in obscure life, sometimes leaders of thought, who have had glorious glimpses of the truthfulness of this position. Neo-platonism and Gnosticism abound in passages that are suggestive and luminous, hinting broadly at a spiritual monism. But for its first clear perception and statement we must look to Mary Baker G. Eddy, who early learned to walk according to this pure way, and from its heights she wrote "Science and Health with Key to the Scriptures" and is still daily fulfilling her mission in this Kingdom of God and His Christ, in which we are fellow-workers. In the light of this position we plainly see at last what religion is, how it is hindered or promoted, and so the difficulties men have with regard to their own religion or other people's religion, is cleared away. This way of the Spirit, to the complete denial of matter, is the practical way, it is the living way, it brings power.

But we are indebted for our present clear apprehension, not so much to philosophy, which tries to reason its way to the light by some hypothesis, as to religion, to the Hebrew people, that race of prophets, psalmists, and law-givers; to Christ Jesus and the Apostolic Christians, who lived in such a manner as to prove to the world that this position concerning the Omnipotence—the Allness—of God, and the nothingness of the flesh, of evil, and of all so-called mortal material things, is the true teaching, the only basis on which a pure religion can rest.

To this root and branch alone belongs the understanding of the decree: "Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of anything that is in the heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them." This offers us a living guide which repays us for every effort in striving. Materialism cannot offer to heal the sick except through its belief in the god of matter; beyond this it asks us to cultivate fortitude and endure fate; it offers no remedy for sin except to suppress the guilty conscience by declaring it a "phenomenon of nature," to be dealt with as we deal with tempest and flood and ravenous beast; nor does it offer to overcome for us the sense of fear or gloom, should we believe ourselves to be standing face to face with the last enemy, unable to master self. If it aims to accomplish

anything of this kind it is by suppression and denial, not by *overcoming*, by victory through Life. On the other hand, by the true way, we are asked, not to renounce and escape from the world, but to overcome the world.

III.

The third position is an attempted union or compromise between the former opposites. This position teaches that matter and Spirit both exist, and have equal, or almost equal, reality. It would spell both Matter and Spirit with capital letters. The exposition of the doctrine of the nature and union of the two is rarely attempted, and never made really clear; this is dualism, often spoken of as the dual mystery, it is always some form of pantheism, the basis upon which rests polytheism, spiritualism, theosophy, æstheticism, hypnotism, etc. Sometimes matter is conceived of as co-eternal with God, at other times it is represented that God, Spirit, created matter, it has therefore reality, but of a lower kind, and will in some miraculous way be destroyed finally, forming no part of the eternal life conceived of as Heaven. This dual position lies at the foundation of most of the philosophy and theology of our time, centring in the problem of defining what is *personality*.

How to reconcile revelation (religion) and what is called physical science, has been the perplexing problem of this nineteenth century, and the issue has been well brought to the side of materialism. The basis upon which revelation was made, and must still continue to be given, has been well-nigh lost, the scientific naturalist has all but vanquished his opponent, still the innate conviction everywhere exists that God is, and that religion is vital and necessary, but that evil—sin, disease, and death—is also necessary. But why, asks the lover of logical consistency and honesty, if these things be necessary and *real*, God not only permitting them, but their responsible author, pray to be delivered from them? Does God inflict us that He may compel us to call upon Him for relief? If God created that which is called physical and material, He must be responsible for all its conditions, and if He is ultimately responsible for all evil, finite, imperfect conditions, of what avail is it to ask deliverance? Is it moral to ask God to change for our benefit what He has ordered and called good?

If God orders evil, then what is the difference between

good and evil, sin and holiness, sickness and health? God's standard and man's standard vary, and there is no invariable rule to inform us what God is and what God is not. But the teaching of "Science and Health with Key to the Scriptures" that God is Spirit, Life, Truth, Love, Good, the only Substance, and hence what He makes partakes of this same nature, being the image and likeness, supported by the fact that this teaching, when realized, puts to flight what is called evil,—sin, sickness, and death,—is an added proof that there is an invariable standard by which we may know God. To claim that every man is an independent separate personality, possessing freedom of will and conscience, does not help the problem, but only increases our difficulties. If the Immortal creates the mortal, the All-Perfect the imperfect, vain indeed are our prayers, our worship is not pure in spirit, and we receive but a vague, confusing answer to our cry. The infinite heavens of Truth and Love and Good are closed, and we become discouraged and dejected, feeling instinctively that something is wrong; unable to lift the mighty burden of confusion and mystery that oppresses, we submit.

This position is often wrongly called metaphysical, because it is a fruitful source of speculation over abstract questions and theories concerning things that seem profound. It is the position which results in the breaking up into sects and creeds; on the one extreme running into worldliness, and on the other into mysticism and asceticism, according as one may be inclined to religion or materialism. This double position is the position which Jesus condemns, when he tells his hearers that they cannot serve two masters, God and mammon; and what can the petition mean, "Lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory," but the desire to be led out of dualism into unity with God, the One Mind.

That this double attitude is pantheistic rather than Christian, is to be seen in the frequent use of the phrase representing God as "in" things: God in nature, therefore, God in the tree; God in the mountain; God in the rock; God in history and humanity, and therefore God in you and me; God in peace, and God in war; God in health, and God in affliction and sorrow; God in life, and God in death; God in the calamities of nature, even in sin. But if God causes in any sense soever such opposites, He

is forever at war with Himself; He creates sickness and then makes also medicine to cure sickness,—one part of Him is destroying another part of Himself. If He creates opposites, they are either equally His works, or He is not all Good, and how shall we be justified in choosing between them? If we believe sin and disease to be stern realities—facts—why pray and labor to destroy them? Will you destroy facts? Facts are truths, and ought to be good. Yet who ventures to call nature—trees, rocks, the earth, the human body, sin, sickness, and death “holy,” “sacred,” “divine,” and “heavenly”? This contradictory position leads us on the one hand to believe in Fate, and on the other in free-will; at one moment telling us that we have been predestined, and at another asking us to bow our faces in prayer and recognize obligation. In the face of this dual attitude, who can blame those who love honesty and consistency, for having taken refuge in the position of materialism, stolidly reconciling themselves to its stoical, lifeless postulates,—matter and force and their laws are all-in-all; there is no God, no omnipotent, omnipresent divine Mind; all that is real is physical and of the senses. Here at least they can appear logically consistent, so far as the premises of the position permit. An irreconcilable position leads naturally into controversy and scepticism. In order to overcome the evils of division, and conflict, the confusion of varying human opinions, dualism ends in monarchy and ecclesiasticism,—artificial authority set up to secure unity and harmony among varying elements, in the interest of the common good. Where the unity of the Spirit is not, there is endless room for envy, hatred, uncharitableness, and aggressive self-assertion; worldliness and pessimism. The history of religion shows a strange blending of materialism and sensualism with piety. Where there are two opposite ways no definite end is possible. All systems of dualism teach life in matter and make God responsible for physical and moral evil, and this system must make way to escape from its own dilemma, on the one hand making salvation attainable by a process of redemption through nature, and on the other of supernatural grace, independent of merit, mediated by a priesthood.

IV.

Having briefly outlined these three positions and their consequences, we come now to some concluding thoughts

which might also have served us for our introduction: The first surprise usually, that comes to a beginner in Christian Science, is the number of difficult, and hitherto inexplicable, problems which it solves. To one more advanced in Science, the explanation for this is plain: the text-book, "Science and Health with Key to the Scriptures," led him to a view-point from which he could survey in a new light, the entire problem of existence. It is sometimes assumed by the intelligent critics, that Christian Scientists are mere theorists, floating in an atmosphere of revery and imagination, in which all is mysterious and vague, and that they have no positive, clearly defined, intellectual position. But if this were true, how is it that the study of Science and Health, and in its light, the Bible, leads to the answering of so many hard questions, and is not only our best friend in times of need, but also our best teacher in philosophy and theology? A careful study of Science and Health will answer our question. This book leads the searcher to a point of perception where it becomes demonstrably clear, what the position is upon which all true religion rests; and so also incidentally points out the false positions upon which true religion cannot rest. Science and Health, with infallible clearness, analyzes the three positions we have just outlined, and with irrefutable logic, accompanied by practical proofs, shows the second position here described to be the only consistent basis for religion, the only possible key to the problem of existence. Christian Scientists are therefore at work, not on a theory, but on a clearly defined, known, Principle. This explains why so few who have attained the clear understanding of Science, go back. They cannot go back, there is nothing to go back to. If they give up Science it must be either for atheism, or for the contradictions and obscurities of dualism; and even if one half the healing failed, and we did not know why it failed, I would still hold to this position, for it is surely higher to trust God and our understanding of Him for our health, than it is to put our trust in an inert drug; it is just as much higher to do this, as it is higher to go to God with our sins, than to go to an image of wood or stone.

That this standpoint as a practical guide to daily living is needed is evident from the evil and suffering now still in the world.

According to Christian Science the difficulty is obvious

and easily placed. One cannot take clear views of God while occupying premises opposed to Him. It was not necessary for us to pursue our analysis of the first and third positions here given; their untruthfulness is made manifest in their lack of power to lead and bless mankind, to overcome malice, envy, hatred, intolerance, persecution, sickness, lust, and fear. But perhaps now some one will say, "Well then, Christian Science represents a philosophical position, and we can have Christian Science without using that name, without 'Science and Health with Key to the Scriptures;' without Mrs. Eddy; without the Bible even."

Let us see. A Principle, a great fundamental truth, needs exposition and, all things being equal, the one to whom it is given to comprehend that Principle best in all its bearings will make the most consistent exposition, and give the clearest application of it. The question is, Can I teach this, or any truth, except through those through whom it came? Can I accept a Principle but reject its discoverer and expounder? So far as I can learn, the Bible contains the teachings of both the *true* and the *untrue* positions, continually so placed as to show their antagonisms to one another, pointing us to the superiority of the true teaching over the untrue claims of the false pretensions, and Science and Health gives an absolutely clear statement of this principle. Now if we reject these two books, how shall we be instructed, where shall we find any plain statement and elucidation of this theme? neither ancient nor modern philosophy has anything at all clear to offer us.

And now as to authorship. Can one honestly accept a book, a revelation, but reject its author if he be known to us? Can we accept Tennyson's poems, but reject Tennyson? Would it be honest to laud the mission of Methodism, but refuse utterly to connect therewith John Wesley? Can we have Christianity without Christ? Many have tried it and have fallen. Can we have the refreshing stream without the channel? Neither can we have Christian Science without "Science and Health with Key to the Scriptures" and Mary Baker G. Eddy, nor can we have these without acknowledging the Hebrew race, Moses and the prophets, Jesus Christ and the apostles, and the Bible, all through the pages of which runs the secret of these men's lives, the Principle upon which they lived and taught, and so

revealed. It is true that we do not know the names of half the authors of the books of the Bible, but we should be glad to know them, and when we once know an author we cannot disregard him.

Moses, for illustration, is a clear historical figure, and even if he did not write all the Pentateuch, we can never think of the Decalogue or of the history of that wonderful people without thinking of Moses, through whom so much came. Mrs. Eddy has perceived the inner Principle which lies back of this long line of history and spiritual teaching; she demonstrated it first for herself and then set out to expound it for others, and it becomes the Science of Religion, or Christian Science, the word Christian here standing for religion, pure spirituality, opposed to materiality; for if there is such a thing as religion there must be a science of religion; or it is a thing of accident and chance. When men work scientifically they learn thoroughly that there is no dodging; that we are just as far along as we have in practice *proven* the principle at which we are working. Like a boy in arithmetic, he understands it just as far and just as fast as he can work the problems. This is the only way to learn arithmetic; one cannot learn by talking about it. So Christian Science offers a path by which we may acquire a clearer understanding of the nature of existence, not by theory, but practically; we learn what it is to work out the Science of Being—it brings us to the understanding of God and of ourselves as the children of God. The way to do this is to have but one God, and to have but one God we must forsake all other gods. And this is in itself a sufficient argument to those who further object because it seems to them that we worship our Leader—a woman; the inherent position of Christian Science makes this impossible, and shows that the charge arises from ignorance. If we judge another selfishly and see in their aims only evil ambition, may it not be that we are simply reflecting the shortsightedness and evil in ourselves? So judged, what would become of the world's philanthropists, patriots, leaders, and saviours? Of Washington, of Moses, of Isaiah, of Jesus? To be guided by another; to be compelled by conviction of heart and mind, observation and experience, to submit and confess another to be right and ourselves wrong, is neither the worship of another, nor is it being dominated by a personality. But let any one renounce the revelator and he

has already taken the first step toward getting rid of the revelation itself. In Science we are not tradition-ridden; we are controlled by God, we do not control ourselves, nor are we guided except as it is given us to see Truth and Love. What the neighborhood may believe; what the family or friends may do; what the church may say; or how our business interests may be affected; all this is being guided by human beliefs and prejudices,—other gods,—and in so far as they control us, we are not under the Divine guidance, and miss the healing, uplifting, refining presence of Truth.

The mortal belief, jealous of its own fictitious rights, may object to all this, claiming that what is, by this teaching, done in the name of God, in overcoming fear, sickness, and sin, is not Divine, but only a subtle material force, known by such terms as will-power, mesmerism, magnetism, electricity, suggestion, hypnotism, imagination, nature,—anything but God. That is the material, mortal mind position, it cannot confess Him and live. It reduces everything down to the physical that it may escape looking up to the real. In conformity to this self-imposed law of belief, remember that it is easy to believe what we like to believe, and easy to be suspicious in regard to what we do not understand.

Especially hard is it to be persuaded when subtle error in the form of pride of intellect or heart, involved by speculative sophistries, says, "I do not want to understand."

What is needed is Science; not a theoretical but a practical knowledge; then we shall be willing by all means that good shall be done, no matter who does it, or by what name it is known.

The philosophy of Christian Science does not depart from the deeper prevailing aspirations of our day, in placing the emphasis upon an old point of distinction, the difference between matter and Spirit, Good and evil.

In the three positions above outlined is to be seen the ground plan of the theatre upon which have been fought the chief battles between the world's contending systems and parties. Viewed from the standpoint of philosophy Christian Science has an absolutely clearly defined intellectual position, being as verifiable here as it is effective on the practical side, as a religion. It is democratic in that it teaches every man to bring into play his own under-

standing, by showing him how to demonstrate the Truth for himself.

On the intellectual as on the practical (religious) side, Christian Science is liberal, it liberates,—and I call that liberal and broad, which divests men of envy, malice, selfishness, hatred, prejudice, jealousy; curbs the appetites and passions, heals and strengthens mind and body, promotes character. Christian Science takes nothing from us of which we have need. It aims to supplant the lower by creating a demand for what is higher, thus all the time satisfying us with giving something better.

Could any modern believer in evolution, or enthusiast for progress, desire anything more in harmony with his own doctrine? Christian Science is an exact Science, it is demonstrable, and therefore teaches no mysteries, but dispels them; it does not come to the searcher with any "I believe." Science is knowledge, it need not be believed, for it may and must be *understood*. The teacher does not ask his pupil to believe in the multiplication table, he asks him simply to be willing to expend time and study until he understands. The proof comes last; beginners in Christian Science are apt to demand that the proof come first.

Thus the philosophy of Christian Science can never be severed from its practice, as an abstract theory it is not susceptible of being understood, as such it is a departure from all other philosophies and systems, taking us back to the cradle of Christianity—Palestine—where then, as now, the Oriental life and thought flowed out into the Occident, to a time when there was much physical distress and a great need of a vision of a higher and truer way, and the vision came and still lives as *The Way*.

Those who have the highest interests of humanity at heart will not despise this teaching, but will wish it true; it leads out of irreligion into religion; out of atheism into the apprehension of one God; out of materialism into Faith; out of the perplexities of dualism, into the Divine Oneness of the Spirit; out of every form of nature-worship and idolatry,—the personification and deification of physical objects and forces,—into the conscious communion with the living God. By just as much as one opposes this position, by just so much does he lean to the side of materialism and atheism.

It is not for this mortal to say that things *must* be just

what they seem to the senses to be, for the finite knows itself only as limited in time and space, and as perishable. But this we know, that underneath are the everlasting, the imperishable, arms,—God, who is Good; that He endures, amid all our beliefs of time and decay; that we exist as image, likeness, reflection, idea, and are as perfect as these. When the fruits of this teaching have manifested themselves in your mortal body, led you out of sin, sickness, and fear, transforming you physically, mentally, morally, making you spiritually perceiving, you will be fully persuaded concerning the correctness of this position,—the Science; when that is attained, you need no longer say, "I think," or "I believe," but you will say, "I understand," "I know," and this takes you out of theory and conjecture, into Christian Science. Thus defined religion means that you are at work on the problem of Life, Truth, and Love, ridding yourself of materialism—godlessness, the belief of a power aside from God. On which position are you taking your stand?

ALL-IN-ALL.

BY L. M.

Do we fear that evil could
Any one befall?
God is all and God is Good,
Therefore Good is all.

Can the fear of death be rife,
Can it e'er appal?
God is all and God is Life,
Therefore Life is all.

Do we think that hate can prove
Cause of strife or brawl?
God is all and God is Love,
Therefore Love is all.

Can we fail in any task,
Can we faint or fall?
What more can we want or ask
Than that God be all?

ANOTHER NEBRASKA CASE.

Lincoln, Neb., January 2, 1900.

Dear Journal:—I have the following report to make to our brethren in Truth of the proceedings and final dismissal of the latest prosecution attempted against Christian Science in Nebraska.

The case was entitled State of Nebraska *vs.* Benjamin J. Hammett, and arose in Pawnee County, where a preliminary hearing was had before a magistrate, and Brother Hammett was bound over to appear at the fall term of the District Court for said county, at which term, however, the prosecution was dismissed by the state.

B. J. Hammett, C.S., is a student of Alfred Farlow, C.S.D., and moved to Pawnee City, Neb., from Kansas early last fall. Several persons had called on Brother Hammett for treatment and all were helped. Among them was a Mr. B. who had been paralyzed for twelve years in one arm and other parts of the body. Now the use and strength of this arm was returning, when the local members of the medical profession became agitated, and one of them signed the complaint upon which a warrant was issued for the arrest of B. J. Hammett for practising medicine without a certificate of license. Then it seems that the justice who issued the warrant went with the doctor to secure the signatures of the other doctors to a paper approving the prosecution, and that the hearing be had before that justice of the peace. This paper was signed by all but one of the doctors, but that one said that there were patients whom he could not cure, and if they could find any one who could heal them he was willing. When the arrest was made, Brother Hammett went with the officer before the magistrate, appeared in his own behalf, and pleaded not guilty to the charge of practising medicine, etc.

Mr. B. and wife were called as witnesses for the state. Mr. B. felt outraged at the arrest of the man who had prayed *effectually* for him, and upon entering the office he shook hands with the justice, and gave him such a grip with the once paralyzed hand that he yelled with pain. "How is that for a paralyzed arm?" said Mr. B. The testimony of Mr. B. and his wife was then taken by the

state. They both testified that the use and strength of the arm was returning, that Hammett had given no medicine, but had talked to them and prayed for Mr. B., and that they had paid him no money. The state rested on their testimony. Then Hammett testified, explaining the method of Christian Science treatment, and that God is the Principle and only Power by which healing is performed. He also testified that he had received no remuneration from Mr. B. This closed the testimony. Then Hammett was asked if he had anything to say; and answered in substance, that he had committed no crime in praying for this man, that in answer to prayer God's power had been manifested in restoring the use of the paralyzed arm, the result proved that God is with us today in the practice of true religion as He was with the Saviour, the disciples, and the Christian workers and worshipers of the early centuries. That the Divine Mind is now healing the sick and the sinner, that the constitution protected him in the practice and works of religion and righteousness, and no statute could avail against religious liberty. Then the county attorney cited *State vs. Buswell*, 44 Nebraska. The pamphlet entitled, "The Buswell Trial," has made this decision familiar to the Field. Following this decision the justice held Hammett bound to appear at the next term of the District Court to answer the charge against him. Mr. B. went on the bail bond.

While in the office of the magistrate waiting to give bond, a man came in seeking help, and asked Hammett to pray for him. Brother Hammett turned to the justice and asked if he might pray for this man. "No, not in Nebraska," said the justice. "We will have you arrested as often as you attempt to work here." "May I think about his case?" said Mr. Hammett. That seemed a hard point of law to the justice, as he did not see how the law could stop a man from thinking. Brother Hammett's words sometimes seemed impertinent to him, and once he threatened to fine the accused for contempt of court. When these proceedings were publicly known, a petition was prepared by certain well-disposed lawyers and business men, and was signed by most of the business men of the city, requesting the medical board to permit Hammett to continue unmolested in his prayers to God in behalf of Mr. B.

Brother Hammett has a wife and a dear little girl,

and on their account he must have felt the keenest anguish; and to the faithful young wife, also a loyal Christian Scientist, the way seemed dark, and the wounds of human hatred hard to bear.

But they sorrowed not as those who are without hope. Brother Hammett has been in Science about nine years, and was brought into Truth out of Bright's disease in its last stages. He has practised Christian Science exclusively and successfully for the last five years. Hence they relied from the first on divine Love, and "Love was the liberator" (Science and Health with Key to the Scriptures by Mary Baker G. Eddy, p. 121). With this idea he began the demonstration for liberty, and wrote to Ezra M. Buswell, C.S.D., of Beatrice, and was advised by him to consult me. I had lately been through a class taught by Brother Buswell, and the profession of law had lost its attraction. I was devoting more time to Science than to law, and looking forward to the laying aside of this "weight," so as to run to see and follow the risen Christ who is in Truth drawing all men unto Him.

Brother Hammett came to see me, and as soon as he had stated his case, I understood why I was still in the law, for it seemed worth while to be an advocate of such a cause. Does history repeat itself again and again? It would seem so. The state, as Herbert Spencer has shown, has no more right to dictate how a man shall be saved or healed of sickness, than it has to decide by what religious faith he shall seek to be saved or healed of the desire to sin. The soundness of this reasoning is seen at once in Christian Science, in which the "power of God unto salvation" from sickness and death, as well as sin, is the gospel and "glorious liberty of the sons of God."

At the association of Brother Buswell's students, which met soon after the arrest, I called their attention to this case, and it was suggested that when they return to their fields they ask contributions to carry on this case, as it was of interest to every Scientist in the state, and Brother Hammett ought not to bear the burden alone. But some of the students would not wait to go home, and started a collection at once. The thought expressed was: "We shall gladly send contributions, and if further contributions are needed let us know, for we are willing

to contribute again and again, until this case is ended, even if it has to go through all the courts."

From many points in Nebraska contributions were sent, and the association of Brother Farlow's students at Kansas City, Mo., also contributed. Our friends, the Hammetts, were also comforted and upheld in Truth with thoughts and words of love from all the Scientists who were aware of their trial; for it was a trial, though the trial at law never came. The Hammetts were firm for Truth from the beginning to the end of this prosecution.

Brother Hammett went on with his work, with good success. Not many days before the commencement of the term of court, a boy was badly hurt and bruised. He had an eyelid cut and the eye was bulging out. He was taken by persons who saw the accident to the office of the doctor who had signed the complaint against Mr. Hammett. But when the boy became conscious he called for Mr. Hammett; so the doctor had to send for Mr. Hammett. When he came the doctor called him in, and telling him the boy was badly hurt and would lose the sight of one eye, asked Mr. Hammett what he proposed to do. Mr. H. said he would go and inform the boy's brother, and have him take the lad to his home. This was done, and the case put in Mr. Hammett's charge. He called in a more liberally disposed doctor, who stitched together the eyelid but no medicine was applied. This doctor also thought that the sight would not return to this eye. Brother H. treated the case, and in a few days the eye was healed, and the boy saw as well as ever out of it. Soon after this the doctors met, and decided to drop the prosecution against Hammett, and so instructed the county attorney, who entered a *nolle prosequi* in the action, and the case was dismissed.

Brother Hammett informs me of what I have related, and he was told that the local doctors were advised by the State Board of Health to drop the case, and that the latter body had decided to quit prosecuting Christian Scientists.

The funds contributed were sufficient to pay the attorneys, and to meet Brother Hammett's household expenses pending the prosecution. He and Mrs. Hammett feel most grateful to God and to God's children who came mightily to their help in thought, in word, and in deed. The demonstration that, "Trials are proofs of God's care"

(Science and Health) has again been made, and it has been a blessed experience to the Hammetts.

One of the doctors, after getting acquainted with Brother Hammett, told him that he was sorry for the part he had taken in the prosecution, and would use his influence thereafter in Hammett's behalf, and he was faithful to his promise. The other doctors, by their own deliberate action in dismissing the case, have tacitly admitted that they were wrong in undertaking the prosecution. The Hammetts have been called to Rich Hill, Mo. Their attorney has been called to Lincoln, Neb., but he subscribes himself to this article no longer as a lawyer, and yet as an advocate of the one Law of Love, Life, and Truth, or, as Paul puts it, "The Law of the Spirit of life in Christ Jesus" which "has made us free from the law of sin and death."—*William Holman Jennings, Lincoln, Neb.*

SELF.

BY EDITH BROWNELL.

When self shall die,
The myriad forms of sin shall scattered fly;
Guideless and powerless, each shall hide its head.
When self is dead!

When self is dead,
Hate too shall perish, Love shall reign instead;
Peace shall abide with men and Heav'n draw nigh,
When self shall die!

At each moment of man's life he is either a king or a slave. As he surrenders to a wrong appetite, to any human weakness: as he falls prostrate in hopeless subjection to any condition, to any environment, to any failure, he is a slave. As he day by day crushes out human weakness, masters opposing elements within him, and day by day re-creates a new self from the sin and folly of his past,—then he is a king. He is a king ruling with wisdom over himself. Alexander conquered the whole world except—Alexander. Emperor of the earth, he was the servile slave of his own passions.

William George Jordan.

A TRUE STORY.

To the Editor.

Dear Brother:—The enclosed is a "True story in seven chapters," the matter refers to the healing of Mrs. H. of an ovarian tumor.

Hoboken, N. J., September 18, 1898.

Dear Mr. —:—My wife and I returned home yesterday both well satisfied with our trip; but my chief reason for writing you, is to tell you that my wife has not ceased to mention and to be grateful for that lovely Sunday service at your Christian Science Church. It was something new to both of us; she seemed very happy during the service and since. The remembrance of it will not soon fade from our thought. We hope before long to visit one of the New York churches you told us of.

Very truly yours,

C.

Hoboken, N. J., October 3, 1898.

Dear Mr. —:—I have often spoken to my mother and sister of Christian Science, in the hope that both of them—my sister especially—may turn to it for physical help, but they have thus far only endured the very slightest reference to the subject. But now comes an interesting circumstance, which warrants me in intruding this letter upon you.

My mother quite recently returned to the city for the fall and winter, and looking over the Sunday papers to note what the churches had to offer, happened upon the Christian Science notices, and as her apartments were in the neighborhood of one of the churches, she decided to attend the evening service.

At the close of the service, one of the ladies in the pew with her turned to my mother and called her by name. Imagine my mother's surprise when she saw before her, the picture of perfect health, an old friend, whom she had lost sight of for a few years, but whom she had known as a confirmed invalid, without hope of recovery, having exhausted all that medicine and climate could offer.

When she had recovered sufficiently from her astonish-

ment to ask her friend what had produced this change, the only answer that came was "Christian Science."

Very sincerely,

C.

Hoboken, N. J., October 17, 1898.

Dear Mr. —:—About six months ago, my wife discovered a slight swelling, but paid little attention to it. Since our return from the West she became the victim of intermittent fever, and the physician who attended her pronounced this swelling an ovarian tumor, and advised me to consult a specialist at once. This I did, receiving from him confirmation of our physician's diagnosis, with the advice to have it operated upon at once, before it grew so large as to extend to other organs.

This course was decided upon, and arrangements made for her to enter a hospital as soon as she was strong enough to undergo the operation, which was to be this week some time. My mother, who felt very badly to think a knife was to be used upon my wife, came to me this morning and urged taking her to the Christian Science Church, which she had recently attended. Whilst there my wife consulted a healer who knows you very well, and took treatment. Altogether the first visit was very pleasant and satisfactory, and my wife returned home in a very happy frame of mind.

But what I wish you to tell me is this. While I know of, and believe somewhat in your belief, I feel as if a tumor is not of the mind, but a thing that really exists, a something one can feel, something which grows, and the longer it is allowed to remain where it is, the larger it becomes and the more danger there is to the patient, and the more difficult the operation; this is what I am told by the specialist.

From your experience, do you think this is an ailment Christian Science can cure, and have you any personal knowledge of a cure of this description? How long do you think it should take for a cure to be effected? and how long before an improvement could be noticed? because, if what the specialist says is correct, time is precious.

You can well understand how worried I am, more so, because the time which we spare to devote to this experiment is so limited, and I hope you will answer this letter by return mail. I calculate that you will receive this

Thursday, and if answered at once I shall get the answer on Saturday.

My dear Mr. —, if God was good enough to guide my mother to this church on that Sunday evening, and so point out a way to give to my dear wife relief without resort to the knife, He will receive as a reward the eternal devotion of

Your friend,

C.

New York, October 21, 1898.

My Dear Mr. —:—I received your telegram yesterday, and it was a kind and thoughtful attention on your part, relieving me of much uncertainty and worryment, and all I can say is that I cannot thank you enough. While we both had more or less knowledge of Christian Science, my wife felt as if her particular case was outside your demonstrations, and would not be entirely relieved of all uncertainty until she received assurance from you. On Monday my wife received the first treatment and came home bright, happy, and hopeful. On Wednesday evening, accompanied by my wife, our mother, and sister, we attended service. My wife continues with the treatment, and already seems greatly improved, all of which seems too surprising and wonderful for me to understand. I believe she is to be cured. Her improved condition is noticed by all our acquaintances. I shall keep you posted as the case progresses, but will add that in the mean time my mother has become a firm believer in Christian Science.

Thanking you again for your thoughtfulness I remain,
Very sincerely,

C.

New York, October 24, 1898.

My Dear Mr. —:—I received your kind letter this morning, and as it comes from one whose sincerity is unquestioned, it brought with it much encouragement. I am certainly giving the Science a fair chance, and in my wife it has an apt pupil, for she is willing and ready to believe. She continues faithful with the treatment, and we both attend the Sunday morning and Wednesday evening services. We intend to follow this up and do all in our power to assist the healer. We have met many bright, intelligent, and lovely people who give us every encourage-

ment and welcome. We all think my wife is greatly improved. Thanking you again for your kind letter,
I am yours sincerely,

C.

New York, November 14, 1898.

My Dear Mr. —:—On Saturday the healer told my wife that I must write you and tell you that my wife is *cured*. The change in her condition for the better is so wonderful that I can hardly believe it all, and certainly am not able to explain it in a letter.

Well can I say that if Christian Science has done much for the wife, it has done much for the husband also.

I start for the South to-morrow (with "Science and Health with Key to the Scriptures" in my grip), and will be in your city in a few weeks when I hope to be with you a few hours, so that I can tell you all.

With kindest regard, Your sincere friend,

C.

New York, December 22, 1899.

My Dear Mr. —:—Some time ago my husband mentioned to me that you were about to start a fund to build a new church, and I at once felt as if I would like to make a little contribution towards it, so I enclose an express order for twenty-five dollars to be used for that purpose. The little Christian Science Church in St. Louis is very dear to my memory, because it was the first church of that faith I ever attended, and I shall never forget how the sweet service appealed to me. I had been brought up in a religious way, but I failed to find the sympathy that my heart seemed to yearn for.

Leaving your city as I did, directly after attending that service, it was some time before I attended another. I little thought at the time that to *that* faith I was to be indebted for a healing which saved me from the operating table and all the horrors attending it, and now I often think how wonderful it was, that at the last moment Christian Science treatment was suggested to me, in order to avoid the knife, and in a very short time my health was perfectly restored.

Having at that time little knowledge of the potency of Christian Science healing, my husband and myself were doubtful and perplexed,—the surgeon had given me very little time, and time was valuable.

I remember how in our anxiety my husband wrote to you explaining my condition, and seeking advice and information concerning Christian Science treatment, and how happy and confident we were when we received your kind telegram telling us to "Stay by the healer and not worry." From that moment to this day Christian Science has not failed us in anything. It has brought to my husband and myself increased happiness, a brighter and more cheerful light in our lives, and has enabled us to overcome annoyances which heretofore seemed insurmountable.

With kindest regards and wishing yourself and family a "Merry Christmas," I remain,

Yours sincerely,
Mrs. C.

OUTWARD BOUND.

BY VALERIA J. CAMPBELL.

As we advance out of sense into Soul, we can but wonder at our ignorance regarding the Truth of Being.

When a clock needs repairing we do not take it to a blacksmith, neither do we go to a jeweler to have a horse shod. When we want cotton goods we do not go to a woolen factory to get them; neither do we go to a glass factory to purchase silk goods; but when the body is out of harmony we go to every place but to the Principle of man.

When a person is said to be dying, a mortal is sent for to administer a medicine that has neither life nor intelligence in it, when, "Unto God the Lord belong the issues from death." "In the way of righteousness [Scientific right thoughts] is life: and in the pathway thereof there is no death." Christian Science shows us what seems to be lost, and how to regain it.

Our text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, tells on page 466 that, "If man has lost perfection, he has lost his Principle, or Mind," and in the May, 1899, *Journal* our Leader says, "Where Divine Love gains admittance to a humble heart, that individual ascends the scale of miracles, and meets the warmest wish of men and angels."

Now if it is *Principle* that man has *lost*, and divine Love that performs the so-called miracles, should we not seek with the whole heart that which is lost and strive to attain it?

In view of these spiritual facts what is the *first* step? Since we can only demonstrate that which we really have accepted, the first step would be to accept God as the Principle of man and the universe. (Hebrews, 11:6.) The next step would naturally follow, namely, the honest desire to love God—Good—supremely. This desire is born of God, and "whatsoever is born of God overcometh the world."

This desire lifts the thought above working for results only, for it sees that the attaining of the understanding of divine Principle includes the results. We do not have to be exercised about how the darkness is to be gotten rid of when the light is turned on, for the light will take care of that, it would be time wasted for us to try to put out the darkness, for *light only* can extinguish darkness; neither can we overcome false individuality. Love—the divine Principle of man—alone can do that.

As we progress in the understanding and demonstration of divine Love, the false sense of God and man fades out, and the true individuality, which is always here, appears. Perceiving this, we are encouraged to walk by faith and not by sight; in other words, by reflection. "Man's goings are of the Lord; how can a man then understand his own way?" "I will put my Spirit within you, and cause you to walk in my statutes." "I opened my mouth, and he caused me to eat that roll." "In all thy ways acknowledge him, and he shall direct thy paths." If we will *practically* acknowledge God to be the only Mind, Principle, and Intelligence, God will do the rest, because God is the Light of His own universe, and this Light is all that can destroy the darkness of erroneous beliefs.

A great burden is lifted when we see to work for Principle, instead of for results only. When working for results only, the door of our thought is open to temptation to get these results on a material basis, and also to doubt, discouragement, and ingratitude if we fail to get the results just when we think we should have them. Those who have read Bunyan's "Pilgrim's Progress" will remember how Christian's desire to get rid of his burden caused him to come in contact with Mr. Worldly-Wiseman and other temptations, but because of having his gaze fixed on the goal, he always turned to God in his distress, and "God delivered him because He delighted in him."

The first to help him in dropping the thought of trying

to get rid of the burden on his back, was Mr. Good-will, who said to him, "As to thy burden, be content to bear it, until thou comest to the *place* of deliverance; for there it will fall from thy back itself."

Heeding this wise counsel, he went on his way with a lighter step, and when he was least expecting it, the burden rolled off. Christian, who was working for results through Principle, emerged from the Slough of Despond on the side next the wicket-gate, but Pliable, who was striving for results only, got out on the side next the country he had left, and error might say that he got out a good deal quicker than did Christian.

Surely, ignorance of the Truth of Being is the cause of all discord. What caused Jacob's grief? It could not have been Joseph's death, for Joseph was still alive. It was his ignorance of the truth concerning Joseph.

A man hung all night on the side of a precipice expecting every moment to be dashed down a thousand feet, and when daylight came, found he had hung within a foot of the ground. What was the cause of his agony? Ignorance.

Suppose a man tries to realize his natural form while looking in a mirror that makes the person standing in front of it look three or four times as broad as he really is and about two feet high,—he could not do it. Let him also try it while looking in a mirror that reflects the opposite form. The only way to see the natural form is to look in a perfect mirror. Now the first mirror did not *change* the form in front of it, neither did the second mirror, they simply gave a wrong conception of it; neither did the perfect mirror change the form, it only gave a right conception of it. Mortals, while looking in the mirror of so-called false consciousness, get very incorrect and distorted views of themselves, and the only way to see the perfect, harmonious, and immortal man is to look constantly in the mirror, Divine Science. This is the only mirror that can show us the man of God's making, which is the only man there is and is here *now*, to be manifest when the mist of ignorance clears away and the mirror of understanding reveals him.

We can no longer plead ignorance of the right way out of bondage to an unreal master, for God has given to this age through our Mother in Israel, Mary Baker G. Eddy, "Science and Health with Key to the

Scriptures," which is the open door to all who are honestly seeking the way to eternal harmony.

This book tells us, as do the Scriptures, to "Fear [desire] God, and keep his commandments: for this is the whole duty of man;" but without this "Key" we did not know even how to obey the *first* commandment, and if we obey the first, we obey all.

Divine Science teaches us that because of *God's Allness*, and His having no knowledge of anything but *Good*, sin, sickness, and death have no place in His kingdom—the kingdom that Jesus preached as "at hand."

We cannot keep the commandments while believing that these three errors (illusions) have been added to, or are a part of, God's kingdom, for this involves the belief in another creator, if God created everything good. God cannot be supreme and there be another mind or creator. We cannot demonstrate *God's Allness* and the consequent *nothingness of matter*, until we accept it as a *spiritual fact*.

The appearing of God's Allness to the understanding, involves the disappearing of everything that does not reflect God.

Standing on the platform of God's Allness we cannot fail to see the nothingness of matter, and only by seeing its nothingness can it be handled.

We are in God's kingdom *now*, and shall be conscious of this when the blindfold (the erroneous belief that there is something else besides God and His reflection) is removed.

Accepting the spiritual fact that the harmony of God's kingdom is eternal and unbroken, brings a peace that nothing else can.

We are homeward-bound with our faces toward the New Jerusalem, and there is nothing to prevent us from reaching the sweet haven-home (spiritual consciousness), when we shall be "Outward Bound" no more, and shall have proven that spiritual Life is our only Redeemer.

MAN's best candle is his understanding.

Too much cunning undoes.

No wisdom equals silence.

THE hand which gives, gathers.

WHAT God made, he never mars.

Old English Proverbs.

EASTER MORN.

BY JAMES J. ROME.

At early dawn, when the first golden rays
Of the approaching monarch of the day
Shot 'cross the sky, like blazoned heraldry,
And bathed in mellow hue the peaceful earth,
Scarce yet awake from a calm night of rest,—
The sentinel paced his march with measured tread;
The birds began to sing their matin lays,—
The flowers with opening petals perfume breathed
And smiled in joyous hope through tears of dew,—
The trees, with arms outstretched, fain would embrace
More of the glowing splendor.
Then, suddenly upon the ear
Of unexpectant watchers broke
A roll like thunder,
That seemed from its foundations strong
To tear the very earth—and caused
The watch, in terror-stricken haste,
To flee their posts of vigilance.
The earth itself did shake, but not in fear,
It trembled with exuberance of joy.
The stone upon the cave, that had been sealed,
Rolled back, and did obeisance unto him
Who proved himself the conqueror over death.
And from the cave emerged the form of one
Who came to preach good tidings to the poor,—
Deliverance, to those who had been bound,—
A man of meekness, yet who was the chief
Among ten thousand.
Thus with the rising sun of day, arose
"The sun of righteousness with healing in his wings,"
And so was ushered in the promised day,
In whose effulgent light it should be seen
That Death, the king of terrors, is dethroned;
And Life eternal reigns.

GRATITUDE.

BY L. J. E.

THIS morning while out on an errand I saw what looked like a doctor's carriage standing in front of a residence. Before hardly realizing what I was doing I commenced looking back in my past life and comparing it with the present, thinking what a difference now from over six years ago. I had got to the place where I was so filled with fear on seeing the physicians' carriages stop at the door (at times my bed was so placed in the front parlor that I could look on the pavement), that I longed for the time when it would be all over and ended. I thought that only death could place me in harmony, heaven. At each visit and consultation I would wonder what awful experiment would be tried next.

After having nineteen physicians and surgeons in different parts of the world—New York, Colorado, San Francisco, England, Austria, and Germany—and trying many climates and famous watering resorts in Europe and America, Christian Science found me in Santa Barbara, Cal., where I had been taken to be made easy and enabled to be wheeled out to get fresh air, willing and ready to look away from death and seek the understanding of Life, God. "The sharp experiences of belief in the supposititious life of matter, as well as our disappointments and ceaseless woes, turn us, like tired children, to the arms of divine Love. Then we begin to learn Life, in divine Science. Without this process of weaning, 'who by searching can find out God?' It is easier to desire Truth than to rid one's self of error. Mortals may seek the understanding of Christian Science, but they will not be able to glean from it the facts of Being, without laboring for them" (Science and Health with Key to the Scriptures by Mary Baker G. Eddy, page 218).

By reading a line at a time until I could read a paragraph, and committing it to memory in this way, in three months time I was enabled to leave my wheeling chair in Santa Barbara and go to Riverside, Cal., where I placed myself under the care of a loyal Scientist. I arrived with my mother at Riverside on Saturday night. Although the journey seemed to cause great suffering, I was not discouraged. The day following our arrival the healer

came to me, but advised me to leave the hotel and be near her, so I could go for my treatment. I told the healer I could not walk down-stairs, in fact, I told her so many things that I wondered how she was going to remember them all. On the following Friday after arriving at Riverside (less than a week), I let my mother return North, leaving me with perfect strangers. I now can look back and find I certainly had faith in Christian Science, as I had been waited upon like a baby, not being able to comb my own hair even. Before mother left me she saw me walk nearly three blocks, which gave her courage to leave me. I never told her what seeming suffering that walk caused me, for I knew if I did she would not be willing to leave me, but it seemed best that she should, for she insisted upon my trying a material remedy.

To those who do not receive instant help I would say, Be not discouraged, but persevere. The struggles with error were many and severe, but at the end of seven months I was enabled to leave my healer and come North to my husband. In place of seeing me go from the depot in a carriage, he was astonished to see me come up the street on foot and carrying my satchel. He had to look several times before he realized it was I. I had gained in flesh from seventy-four pounds to one hundred and fifteen since he had seen me. It is several years since I came into Christian Science, but I have never had to go to bed a day since I went to Riverside. God is an ever-present help in time of need. The more I understand of God's perfect law, the more I want to know, but find I only gain a better understanding by constantly putting into practice what I do understand. The understanding I have gained has enabled me to help many others out of sickness and sin. Poor words can never express the gratitude and love I owe the dear Mother who has given us Science and Health. I have had to work diligently for *all* I have received in Christian Science, but without working as I have I should not appreciate it. Every truth learned in this Science has meant a step higher in the acquirement of the salvation. When we receive anything in the material line that we have not earned we never value it as we should, so it is with our spiritual gifts. My healer said to me at her first visit, "Don't throw that material remedy away because I tell you

to, as it would not be a truth to you, but put the Christ Principle in its place, make it a truth to you." I have found that this applies to each and every demonstration. I only desire each day to rise higher and higher above the carnal mind which is enmity against God, and be found worthy to be a loyal Scientist. The reading of the *Journal* for February is what stirred me to action in writing this article. I want to thank the editors and contributors to our *Journal* and *Sentinel* for the grand work that is being accomplished through their efforts. The thought came this morning, if I receive such help from our weekly and monthly messengers, why not give as well as receive. Error is very apt to close our eyes and we are willing to take in all the good without making an effort to give in certain directions. Watch and pray that ye enter not into temptation.

LETTER AND SPIRIT.

And it came to pass after a while, that the brook dried up, because there had been no rain in the land.—1 *Kings*, 17:7.

BY CHARLES S. KLANTSHECK.

It is now about eighteen months since I first came into Christian Science, burdened down with about as many claims, both physical and mental, as any one man could carry. The one, however, which I specially wanted to get relief from was a claim known to the medical fraternity as *tic douloureux*, an acute phase of facial neuralgia, considered by most physicians to be incurable. I had been under the care of four different physicians, one of them a specialist on nervous diseases and a member of the faculty of an advanced medical college and hospital here in New York City where I spent some time. I had had a number of my teeth drawn in the vain endeavor to get relief, and at last had come to such a pass that I was obliged to take large and frequent doses of morphine in order to allay the pain, and as even that was beginning to lose its effect, it was decided by my attending physician that my only hope of relief would be to have an operation performed and some of the nerves cut out of my face.

I wish to state here that at that time I was practically an agnostic, believing in nothing beyond this material existence, and it was in this miserable condition of both mind and body that I had concluded to end (as I thought then)

the whole wretched business by an extra large dose of morphine. Just at this juncture a gentleman suggested to me to try Christian Science, saying at the time that while he knew very little about it personally, he did know of a couple of cases that had been healed by it, and that even if it did me no good, it certainly could do me no harm, and was worth a trial anyhow, for medicine did not seem to help me. I myself knew absolutely nothing of Christian Science, except I understood they healed by prayer, but in my condition of mind at that time I did not care whether the healing was accomplished by prayer or blasphemy, so long as there was a chance for relief. I had not been inside of a church for a number of years but once, and that was to a memorial service held for a well-known theatrical manager, and my object in going there was to hear some of the leading artists from the Metropolitan Opera House who were to sing.

During my first interview with my healer, I told him that I was an infidel, and that in the life of a man about town, religion and the things pertaining thereto had absolutely dropped out of my existence. He quietly laughed and said, "My dear fellow, we would sooner take you from that standpoint than if you were chock-full of self-righteousness. Remember Jesus said that more publicans and harlots would enter the Kingdom of Heaven than self-righteous Pharisees." This appealed to me at once, and Christian Science rose fully one hundred per cent in my esteem from that moment. After a few days "Science and Health with Key to the Scriptures" was placed in my hands to read, and in less than a month I was in better shape than I had been for over a year; then came a chemicalization, and from that time on the recital of my experience may be of benefit, and an encouragement to some of those who are possibly struggling along and at times feel a sense of discouragement that their healing is not more speedily accomplished; to all such I would say, only hold on, and your reward will be certain.

My own was a case of slow healing, and though I studied hard, tried to live as well as talk Christian Science, and had the help of some of the best Scientists in New York City, I seemed to feel that I was making no progress and was in a constant state of chemicalization for over a year. At last at a students' meeting at the church of which I am a member, our teacher read the seventeenth chapter of

First Kings. During the reading and a short discussion of it that followed, I was forcibly impressed that there was a lack of something in my consciousness that I needed, but just what it was I could not tell, and after returning home I thought deeply over what I had heard, and realized that, like Elijah after the brook dried up, I must make a higher demonstration, but how to make it, that was the question. After long puzzling over the subject I became thoroughly disheartened, and so told the Scientist who then had my case, and it was then that the error was uncovered to me. I had been all this time trying to get the spiritual understanding of Science and Health through *will-power and the human intellect*, or the belief in an intelligence apart from God. In other words, I had been working so long *with the letter and without the Spirit*, together with a belief in my own intellectual grasp of the subject, that when this gave out (as the brook did with Elijah), I was compelled to acknowledge my own ignorance and helplessness, turn from brainology, realize that *I personally didn't know anything*, become as a little child, recognize God as the *only* Intelligence, have absolute faith and trust in Him to direct me, and say without a mental reservation, "Not my will, but Thine, be done." With the humiliation of self that this brought me came a sense of relief sweeter than I have ever experienced, and the claim was broken then and there. The Bible and Science and Health are now daily becoming clearer to me, and more and more am I impressed with the grandeur and sublimity of these two books and the debt of gratitude we owe to our dear Mother and Leader for the Truth she has revealed to us.

I hear many people say, "I read Science and Health faithfully, but I can't understand it." To these I would say, just keep on reading, and if you are faithful and patient, and recognize God as the only Intelligence, the understanding will come in due time. Science and Health is a book that must be spiritually understood, and spiritual understanding comes by inspiration and intuition, while the human mind, whether intellectual or ignorant, can afford no help in that direction. "Study thoroughly the letter, and imbibe the Spirit" (Science and Health, p. 491). In addition to what I have related above, Christian Science has healed me of many minor troubles. I have also been able to dispense with eyeglasses, which I had worn

for some time previous to coming into it, while a claim that I have had since childhood (likewise pronounced incurable by *materia medica*) is slowly but surely yielding to the influence of Truth. The taste for liquor and tobacco, which I had used steadily since boyhood, has entirely left me, and I have been raised from the mire of agnosticism and infidelity to a knowledge of and trust in a living and ever-present God. I thank God for what Christian Science has done for me, and I am glad that the mortal sense suffered enough to bring me to the feet of this great Truth.

CHURCH BY-LAWS.

LOYAL Christian Scientists whose teachers are deceased, absent, or disloyal—or who, for insufficient cause would refuse to endorse their applications for membership with the Mother Church—can apply to the Clerk of this Church and present to him a recommendation signed by three members thereof in good standing therewith. After which, the unanimous vote of the First Members that are present at the meeting, shall admit said applicant to membership.

The Publication Committee shall consist of males only, and shall be appointed by the First and Second Readers of the Church employing said committee. If prior to its meeting for electing church officers, the Pastor Emeritus shall send to the First Reader of a church the name of a candidate for its Publication Committee, this Reader shall appoint said candidate. The female incumbents shall immediately resign this office and males shall be elected to fill the vacancy. It is by no means an office befitting a woman.

CHURCH TENETS.

The tenets of The First Church of Christ, Scientist,—the Mother Church,—printed on folded sheet for the use of branch churches of Christ, Scientist, with space for the names of churches and their by-laws, can be had at one dollar per hundred.

Not less than one hundred are sold. Postage stamps are not taken for payment.

All orders should be sent to WILLIAM B. JOHNSON, C.S.B., 30 Norway Street, Boston, Mass.

A PARALLEL.

BY JAMES H. DAVIS.

WE often read and hear it voiced that the Rev. Mary Baker G. Eddy has no right to lay claim to having discovered what is known as Christian Science, the reason given being that ideas similar to hers have been held by others, that healing has been practised with a greater or less degree of success ever since the beginning of the Christian era, and, because of these admitted facts, Mrs. Eddy cannot justly lay claim to be the discoverer of what was already known, and that she should not therefore be entitled to either honor or material benefit from what she terms her discovery.

This claim was very clearly answered in the mind of the writer through a decision given by a judge presiding in the United States Circuit Court and affirmed by the United States Court of Appeals.

A certain firm had sued another for infringement of a patent owned by them and asked damages because of the infringement. The firm sued set up the claim of want of novelty in the device and patent in question, and to sustain their claim, proved eight or ten cases where a somewhat similar device and method had been used before the plaintiff's patent had been issued, and therefore asked that the plaintiff's patent be declared void for want of novelty.

The judge, in rendering his decision, stated that while it had been conclusively proven that in a number of cases a device similar to that of the plaintiff's had been used with more or less success, it was not brought out in court that those who had used or discovered these devices similar to the plaintiff's had ever understood their value, ever experimented with them, ever tested their worth, ever investigated the principle by which the operation of the device was governed, ever expended money on improving or bringing it before the public, and in fact never intimated in any way that they understood the value of the device they were using, or sought in any way to perfect or test its true value.

On the other hand it was shown that the plaintiff had expended a large sum of money and much valuable time in perfecting the device, that it was perfected only after

many experiments. It was also shown that the plaintiff by his tests was the first to discover the principle on which the operation of the device was based, and that he alone had shown he knew the value of the discovery, or made an effort to bring it into practical use so the public might have the benefit of it, and that he, therefore, was the true discoverer, and entitled to the enjoyment of his discovery and the profits accruing therefrom, and judgment was therefore rendered in favor of the plaintiff with damages and costs.

Does not the judge's decision in some sort apply to Mrs. Eddy's discovery of Christian Science? Even if it were conceded that her discovery were not entirely new, that somewhat similar ideas had been held by others—still, what did they do with them? Did they spend time in patient search to find the Principle on which their ideas were based? Did they discover the underlying Truth on which their ideas were founded? Did they know the value of the ideas they advanced? Did they know whence came the healing power which at times was manifested through them? Did they give to a suffering world any rule or information whereby they might prove for themselves that their ideas were Truth? There is no record of any such information having been made public. On the other hand, is it not clearly proven that Mrs. Eddy did patiently and prayerfully study and search the Scriptures to find the Principle on which was based her own wonderful healing, and on which she felt was based all Christian healing? Did she not truly discover the underlying Christ-Truth by which sin and sickness are healed? Did she not know the value of her discovery to poor, tired humanity? Has she not fully (tested) demonstrated this discovery for us, its application to our needs? In "Science and Health with Key to the Scriptures" has she not given us fixed rules and information which, if faithfully followed, will surely heal both sin and sickness? and shall she not have protection for her discovery?

She asks only that her discovery be given to the world in its purity, that it may have the benefit of her patient research, her testing, her careful sifting of Truth from error, and that through it, we may come into our birth-right as children of God.

Her desire for protection for her discovery is because she knows that if it is not followed exactly as she directs,

which is in accordance with what she has demonstrated and proven, failure will result, and it is for our benefit only that she asks protection in transmitting to us through her copyrighted works the Truth, the whole Truth, and nothing but the Truth.

A WORD TO PARENTS.

BY ADELA S. HAWLEY.

BEING a mother, I have noted with earnest interest during the past two or three years the many theories and opinions in mortal thought with regard to children—very few of which do not place upon these little ones “burdens grievous to be borne;” and how many of us are lifting so much as a finger to free them? Here are some of the expressions we hear on every side about these little ones (whom Jesus loved and of whom he said, “Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven”): “How much easier it is for a child to be naughty than to be good!”—and mortal mind usually winks at this seeming propensity—“You must not expect a child to enjoy a thing simply because it is right; he is not old enough to be so prosy;” “That’s the boy of it; you need expect nothing good of boys;” “That child is too good to live; I would like to see a little more mischief in him,” and so on. I might write pages of just such beliefs held and uttered by all around me—educated and ignorant—about these dear children. Now we know as Christian Scientists that wrong thoughts can do no harm “when opposed promptly and persistently by Christian Science” (Science and Health by Mary Baker G. Eddy, p. 170); but are we doing our duty in this direction, as Christian Science mothers and fathers? are we not often allowing ourselves to be mesmerized by the general human beliefs, and if not drawn into acquiescence with them, made to fear uttering the rebuke they deserve? It is our duty and it should be our joyous privilege, as far as is in our power, to break these bonds and lift off the burdens so thoughtlessly and lavishly heaped upon the children in every direction; and certainly we should never withhold the rebuke when we can wisely administer it.

We know the little leaven leavens the whole lump, there-

fore let us begin in our own households and free our own children from all these beliefs of mortal sense, and what a mighty wave of reform we shall start on its purifying mission.

And how shall we begin? First, read, with the heart, all Jesus has said about children and every word our text-book contains on this subject; then let us cast out of our consciousness every sense of limitation with regard to them; next, teach them by word and example the joy there is in learning and living this Truth; we shall find that they are far more teachable than adults; that their very simplicity fits them to understand things in Christian Science to which the adult's belief of wisdom would blind him; that their simple, direct manner of looking at things will gain for them a clear, spiritual point, where it would take us perhaps months to destroy our old opinions and beliefs sufficiently to catch a faint gleam of light on the same subject, and that they will "preach the gospel" to their companions fearlessly where we should fear to speak. Let us never pay a child for doing right, or for being helpful in the family; let him see that his highest reward for doing the right is the power it gives him over error and the joy he feels in gaining a larger knowledge of God. Let us know—and they will reflect it—that they have the thought, the strength, and the freedom to perform perfectly and with ease everything that comes to them to be done in the school and home. Above all, let us not succumb to the popular belief that children must be always, or most of the time, steeped in nonsense and frivolous play in order to be healthy and happy; but rather let us encourage them in demonstrating the Golden Rule, in accomplishing useful work, thereby bringing into their lives the joy and peace far outshining the fleeting pleasures of sense.

In what more fitting way can we show loving gratitude to our Mother for her guidance of us—her children—than by thus standing faithful sentinels in our own households.

THE trivial round, the common task,
Would furnish all we ought to ask;
Room to deny ourselves, a road
To bring us daily nearer God.

Keble.

NOTES FROM THE FIELD.

NEVER was I, tangled up in a spider's web, more helpless or hopeless than our family when Christian Science was brought to our notice in such a way that we grasped the thought as a drowning man would a straw.

While not a sick child, I cannot remember ever being really well, though pride, ambition, and a strong will kept me up till nearly through my school days, at about seventeen years old, when I collapsed completely. For several years I could not, for months at a time, walk down a flight of stairs.

All that loving care and kindness could do for me was done, and many noble men and women in the medical profession worked faithfully and well to rid me of my sufferings. Many times I have been brought from death's door and saved, for what I did not know then. While relieved from many acute conditions, all their efforts failed to heal me, for they were dealing wholly with matter as both the disease and remedy.

It was only when I learned from Mrs. Eddy's writings that "all is Mind and every effect a mental phenomenon" (Science and Health), that I began to see that it was my never answered question "Why?" that was making my "whole heart faint" and my body, "from the sole of the foot even unto the head there was no soundness in it."

As this continual questioning found sensible answers in the teachings of Christian Science, ease and comfort took place of disease and suffering.

Peritonitis, cellulitis, inflammation of the bladder and neuralgia came all together. The first-named disease lasted but a short time, but kept returning occasionally for years, but the other troubles were never really destroyed till I found relief in Science. A new doctor or a new method of treatment with new promises and fresh hopes would seem to bring relief once in a while, but I do not remember being free from pain a whole day till I had progressed somewhat in the understanding of the teachings of "Science and Health with Key to the Scriptures," thirteen years after my first break-down. I was married about ten years ago and have had two children, One stayed with us but a year and a half, and the

other was a hopeless, helpless sufferer till, through Christian Science, the nothingness of the law of heredity was proven, and she is now a staunch little Scientist, learning day by day that she is "God's own child," with no painful inheritances. This seems like wading through a nightmare, and, as in a nightmare the most horrible experience comes just before you wake up, so it was in this case.

I had lost much of my faith in medicine and had about given up morphine, fearing its effects lest it might finally destroy my reason, when early in the year 1897 a spinal trouble began to develop rapidly. For years I had not gone a day without a back-ache, and one hip had grown out so that my dresses had to be eight inches longer on the right side than the left. Rheumatism was a constant companion. As I think of that time now it seems to me I saw not one ray of light or hope anywhere. How to meet the inevitable expenses that so much sickness constantly called for was another cause for anxiety.

In May, 1897, my husband engaged a room for me in a hospital in Roxbury where I had spent six months some years before. After doing this he came home utterly despondent, saying, "If this does not help you, Heaven must."

The next day in talking with a friend he broke down, and she said, "Why do you not try Christian Science?" "Tell me about it," my husband replied. She did so and gave him names of healers in Boston. Mr. F. went right in town and, while not finding the one he went to see, had a talk with her housekeeper, learned about Science and Health, and, it being in the evening, he hunted up some one who was kind enough to open the Christian Science Publishing Society's rooms and get him the "little book."

When my husband came home he was a new man. After tea he came to me, undoing a book, and said, handing me Science and Health, "What do you know about Christian Science? There is a book that I think will heal you." It was rather amusing to me then to think of a book healing me, but I made up my mind anything that could make such a difference in him, just through a talk about it, could and should help me.

We talked and read all night, talked about God as we had never done before, and read about God in the *dear book* as we had never read before. The next day I sent

for one week's treatment, which my husband had paid for the day before. I wrote to the hospital, saying I was not going there at present. I was treated then five weeks. The fourth day, through the treatment and my reading of the Bible in the light Science and Health cast upon it, I saw everything from a different view-point, and commenced to declare "I am well," when there was no visible change in my condition. I knew the *I* was not matter. Having made arrangements to be away two months, I decided to go just the same, telling no one but that I was going to the hospital. Oh, how different it all was from my plans. Instead of wearing night-dresses, dressing sacks, and wrappers, all the time, I was dressed and out every day and every Friday night and Sunday attended services at the dear Mother Church, going in town from Roxbury where I boarded. I think I saw at the very first that my being helped depended largely upon myself. It always seemed right to pay for treatment in Christian Science, just as I had for medical treatment. I never thought three dollars too much for Science and Health. How could I, when I had previously paid five dollars and more for a "Cottage Physician" and other books of that kind? Those first few weeks I lived in Heaven it seemed to me.

The Scientists everywhere were kind and anxious to help me. Surely I was up on the "Mount" at that time, but later I had to go down into the depths of mortal mind and work my way up through demonstration.

We have had many powerful proofs of the efficacy of Christian Science healing methods. It would not have been possible for a family so steeped in error as we were to get out of it all just by saying, "I believe." We have had to prove our way through mighty struggles.

Last June I bought a ready-made suit, and when it was tried on the fitter wrote on the alteration slip, "Length of skirt O. K. size of belt O. K." Some years before I had been told I could never buy another ready-made suit, my hips were so unlike.

Surely Christian Science teaches how to transform our bodies by the renewal of our minds.

I have not told half of the beliefs I have come out of. Can any one wonder that I thank God daily for the revelation of Christian Science, and that I have been able to see it as a revelation, for until one does see that, healing is not complete.—*Estelle R. Freeman, Needham, Mass.*

I SHOULD like to speak of a case of impersonal healing which proved to me clearly the power of the Word. A lady friend asked me if I would go to see her mother, who had been violently ill for a week; the doctor visited her every day and also had been called in every night. She was suffering with inflammation of the bowels, which caused her terrible agony. She had eaten nothing during her illness, and slept only when under the influence of opiates. She had become utterly discouraged, and had given up all hopes of ever again being well. Neither the daughter nor the mother believed in Christian Science treatment, knowing nothing of it, but, as the daughter remarked, the mother was so fond of reading her Bible, and as she knew I made a study of my Bible, she thought perhaps I could cheer her up, but she did not want Christian Science treatment. I went to her bed and talked with her just twenty minutes. I told her of the great power and Love of the incorporeal God who is ever present, and that we live, move, and have our being in Him just as the Bible she read so much taught her. I told her God was our only Life, and the consciousness of this would bring her health and peace. She seemed to be eagerly drinking in every word I spoke, and when I paused she asked, "And what would you tell me to do?" I said I would realize God was my strength and arise and dress myself. This conversation occurred at five o'clock in the afternoon. I left and thought nothing more about it, as I was not asked to treat her, but she at once sent a message to her doctor that she would need his services no more, and did not take another dose of medicine. The following morning she arose and dressed herself, took breakfast with her family in the dining-room, and was well from that time on. When I met her that same afternoon out riding in her carriage, looking well and happy, it brought to my consciousness forcibly the words of our beloved Leader, Mrs. Eddy, in "Science and Health with Key to the Scriptures," "Give them a cup of cold water in Christ's name, and never fear the consequences."

I should also like to speak of another case of remarkable healing through reading "Science and Health with Key to the Scriptures." Three years ago I was visiting for a short time in one of our small cities, and while there met a lady who was much interested in scientific works; she had heard of Science and

Health, and had heard me remark at a reception that I had been healed of blindness through Christian Science. She asked me if I would advise her to get this book to read from a scientific standpoint. I told her to procure it by all means, and gave her the address. She at once sent for it. Her son, a young man, was at home at the time with a serious claim of dyspepsia, having eaten nothing for four months but gruel. He had been very dissipated, and there was no sin he had not indulged in. He began reading Science and Health to kill time, as he expressed it, having read everything else in the house. In a few days he came to the table and began eating meat, vegetables, and everything that he liked. His parents became greatly alarmed, as the doctors had said he must take no solid food into his stomach at all; but he remarked that Science and Health taught him that man, made in the image and likeness of God, had dominion over everything, so he was going to begin now by endeavoring to have dominion over himself. From that day he ate everything he wished, and was soon back at his business again. His physical healing, which seemed so remarkable, was the smallest benefit he received, for he was completely healed spiritually. From that day he has never drank or gambled; every evening is spent at home with his parents, reading his Bible, Science and Health, and other of Mrs. Eddy's writings.—*Fannie C. Brady, St. Louis, Mo.*

FOR a long time I have been thinking of writing to the Field and telling how I was healed of being an atheist. I was not only healed of this awful complaint, but of numerous others which have kept me in bondage all my life, and very much so for the past seven years.

My diseased condition became so serious that some immediate change was found very necessary; and this, after we had exhausted several physician's skill and numberless material remedies, from the fat of a whale's ear down to common salt.

Mental and physical suffering from nervous dyspepsia, heart trouble, weak back, and other claims which the highest medical skill could not relieve, caused me to return to my old home in Wisconsin from this "healthy" southern California.

For nine months I wandered around Wisconsin and Minnesota in search of health, seeking relief in medicine,

farm life, and health laws, but all to no avail. Finally while in northern Minnesota, and as a last resort, I decided to starve in the endeavor to kill the dyspepsia. For three days I lived on this oat-meal gruel. This would not do, however, as my distress became worse than ever.

After every earthly thing had failed me, and in an awful state of mind, I traced my weary way back to Wisconsin without hopes of recovery. I had been in Wisconsin but a few days when one morning I strolled into a cheese factory where my uncle, who is a Christian Scientist, works. I had no desire to see my uncle, for I thought he was pretty near ready for the asylum. After seeing the milk separated we began conversing until our conversation came to religion. My argument was as one, "without God and without hope in the world." I seemed to have a strong passion for persecuting the Bible and denying a supreme Being. Uncle met my "vain babblings" after I had finished, by giving me a few Christian Science crumbs.

Had I known he was talking Science to me I would not have listened, for I was bitter against it, although I knew nothing of it. From the beginning his simple words of explanation and the earnest and loving way he put them commanded my earnest attention. I thought I had never heard such beautiful words. They were music indeed.

In his few minutes' talk of what Mind is, I was instantaneously healed of every one of my claims. Every vestige of disease left me, and to this moment not one has ever returned. I was made "every whit whole."

The uppermost and most natural question that arose in my mind was, What healed me? Who or what is this unseen power so hidden from material sight? or, in the words of Jacob, "What is thy name?" Not only was I freed from pain and distress, but a wonderful uplifting and sweet peace, the peace that passeth all understanding, came to me, and everything seemed new. Something caused me to ask uncle what God is, almost immediately. My instantaneous healing was sufficient proof that there was a God, and it must be the one uncle declared to me as Good.

My first desire was to know something of this God who is Good, Love, Life, so I asked many questions. In searching I was willing to read the Bible and found wonderful illumination from Science and Health.

My healing occurred about half past eleven, and at noon I ate the first enjoyable meal in seven years.

The relief from physical suffering the first few days seemed grand, but as I continued on in the beautiful way of Christian Science, it now seems the least.

The spiritual understanding, that wonderful peace and the presence of God that Science and Health has brought by studying it, is to me the most precious thing in existence.

Walter Harris, San Gabriel, Cal.

THIRTY-FIVE years of invalidism was my fate! I shudder to think of it now, and it would all have been avoided if we had known of Christian Science. My trouble commenced with the eyes. At two different times I was taken, blindfolded, one hundred miles to consult the best oculists of the country. This affection was attended by the most excruciating pain in the head as well as the eyes, from which I could get only occasional relief by many very powerful remedies. Various physicians were consulted and many months spent in hospitals and sanitariums. At last a specialist for brain and spinal troubles recommended by friends in New York took me into his home as a patient. After remaining with him at great expense for two months, I came home worse than when I went. The doctor told my friends that I had inflammation of the brain, which would probably end in spinal meningitis. I was utterly discouraged. The pain in the head and eyes was intense. I was obliged to stay in a darkened room and *alone*, as the *sound* of a person's voice even was agonizing to my distracted brain. I was so desperate it seemed as though I should go insane. I prayed more earnestly than ever that, unless it were God's will for me to recover my health, that I might be taken out of this world and have relief from the suffering body.

About this time Christian Science was suggested to me as a last resort. I replied that if such skilful professionals as I had employed couldn't help me, there would be no use in trying that, but a little later the thought flashed through my mind, Why not? This may be God's message to you in answer to your prayer. My daughter looked up the address of a healer in Boston and wrote to her. She commenced giving me absent treatment, and in three days there came over me, mentally and physically, such a change that I was inspired with the fact that I was *going to get well!* My joy knew no bounds. The pain all left me and such a sense of love and peace and

happiness came over me as I never experienced before. It seemed as though Heaven had come down to earth and taken me in! Just about this time Science and Health was received from my healer. I opened it and began to read,—something I had not done even for a few moments for many months. I was so surprised and delighted to find that my *eyes didn't ache*, and that I could keep on page after page,—I was so permeated with the book I could not bear to let it alone. To be so much better seemed like a dream which I expected every moment would vanish. The experience was all so new and strange that I did not know what to make of it. I took treatment for two weeks. At the end of that time I was a well woman, and have been ever since. My heart is full of love and gratitude to-day for the wonderful revelation given us through Science and Health, of the true Christ-healing, and for the blessings brought to suffering humanity.

E. D. F., Amherst, Mass.

I WISH to speak of a French woman who was serving in the capacity of maid in a French family. Her master is in the same line of business as myself, and, having interested him somewhat in Christian Science, he asked me one day to call at their house and see whether I could not do something for the maid, to whom he and his wife were very much attached, and who, for the last two months, had been in a visible state of decline, eating nothing and wasting away. She had a little while before lost a brother in a similar way. A French doctor to whom they had applied said he could do nothing for her. Her employers were therefore in despair, as they saw her dying before their eyes and could not help her. I was told the woman was a widow and had a little boy in France and that she fretted very much at the thought of leaving the child an orphan. Her unfortunate situation appealed to me, and the sight of her increased my compassion, as her expression spoke of gentleness and trustfulness. I told her of the Truth, of our tender Father and Mother-God, who is Love. I spoke probably for three quarters of an hour or an hour, her employers being present, and as I spoke to her I could see her drinking in the Truth and understanding it. I left after that, feeling sure as I went home that my words had done her good, for I had voiced God and I have faith that the Word does not go out in vain but does its healing work.

The next morning her master came to my office all radiant, asking me what I had done to her, that she was transformed, that she was a new creature, that she had begun to eat and to sing. Her employer also confessed to having been benefited through listening, he in particular telling me that he felt relieved from a stiffness in his legs and from a catarrh that he had had for twenty years. The woman rallied from that night. I gave her no further treatment, but told her to come to our church, which she did for some time, although she did not understand English.

The swelling in her feet went down and she was able to put on shoes so as to come to church. The bloom came back to her cheeks and it was delightful for me to see this change as compared to the wan cheeks I had seen first. She went back to France and returned and got married in this country. One Wednesday evening as I came into our church, she greeted me and introduced me to her husband, saying, that it was my doing that she was there. Of course I know that it was the doing of the Word as taught in Christian Science.—*W. A. Winselmann, New York, N. Y.*

DURING a period of unrest and spiritual longing—for of all things had I become weary, and in nothing had I pleasure—in this state of human consciousness Christian Science found me.

It was called nervous prostration by the physician in charge, and for many long weeks I lay upon a bed of suffering. All that my dear ones could do to make me happy, all that the kind physician could think of, all that the nurses could rub into me, was tried, but not one iota more of joy or health did all these bring.

Suddenly all things became transformed. In less than two weeks I was entirely healed through Christian Science. At first I was sorely tempted to take sleeping powders, but the second treatment dispelled that illusion, and since then, a period of exactly eight years, I have not taken one drop of medicine.

In every instance where a belief of sickness or condition of environment is to be overcome, the Word of God as understood through the teachings of our dear Mother in Israel, has brought me freedom from pain and from bondage to personality. This error is overcome, not run away from. Being reared in the Jewish faith I had seem-

ingly a huge mountain of prejudice, hatred, and anger to overcome. At times it seemed as though life under such conditions was unbearable and I was really desperate for a time (it all seemed so real) until I prayed tearfully and sincerely for guidance to be led only in Truth and Love. Then came the dissolving process of self, there was the point for me to see, not the beam in my brother's eye but the mote in my own.

From experience I find that we must work out our problems right where Christian Science finds us, not run away from what seems so dreadful, but overcome its seeming somethingness.

God's mercy and lovingkindness supply every need, and the right help will come if we only trust, without fear and without doubt.

Do we experience a lack of love in our lives? then it is time to awaken to the fact that selfishness abounds within ourselves. "Love is reflected in love" (Science and Health)—"the more we give the more we get," so here is another transforming process, which makes all things new. Thus we reap joy and peace.

Sophie L. Newman, San Francisco, Cal.

FOR about five years I was a most miserable mortal, for six months I was confined to my bed with what is called nervous prostration and a complication of diseases which baffled the best medical skill of Chicago. When one doctor had worn out every remedy known to the medical profession, we would try another, and each time I would take new courage, thinking now I might get help, but always the same result,—I became able to drag myself around the house, but could not walk a block, and almost any kind of food would give me the greatest distress. I did not eat an ordinary meal in five years or drink a mouthful of water in three years. Finally, an operation was recommended and I looked forward to it with the greatest hope, fully expecting to get relief when it was all over, but it was the same old story. Then my doctor would try to encourage me by saying it always took a year to get over and feel the benefits of an operation; but at the end of the year I was still no better, and it was at this time Christian Science found me, discouraged and in the depths of despair, not only for myself, but for my family and husband who, with untiring patience, bore with me during this

affliction. I looked at the Science very lightly at first, and plainly told my healer if I was expected to have any faith in order to be healed, I had none, but when I caught a glimpse of the Principle of its teachings I found that faith was a small factor, but to *understand*, and *know* meant a good deal. I began to read the book, and every night after the children were in bed, would find me studying, and then I was healed, when I was through looking for material help and searching for the good. Now I can walk as much as I like, and eat anything I want. I could not lift any small article, not even carry a small book across the room; if I did I felt the effects the rest of the day and now, when my husband is gone for a few days, I lift the shovel and fill the furnace with about as much ease as he. We spent over fifteen hundred dollars trying physicians, and paid thirteen dollars for Christian Science treatment and I am well, besides our family being helped in many ways. Our family has been kept well the past three years, and no medicine has been used. All credit is due Christian Science.

Mrs. J. F. L., Blue Island, Ill.

I FIRST began the study of "Science and Health with Key to the Scriptures" because my husband became interested in it. My father being a physician, I was prejudiced before I began the study, but when I opened the book I felt determined to be honest and give its arguments all the weight I conscientiously could. I found that statements which I could not understand at first would suddenly become plain, and from that experience I took courage to believe that others which seemed dark would also become clear.

After becoming convinced that it was the Christ-Truth sent to this age, I felt that there was nothing left for me to do but to devote my life to following its teachings as best I could.

I had such great confidence in my father as a physician that when I left home I wanted him to be ready to come if I telegraphed. When we depend on personality we cannot always have it with us, even if its presence could save us; so it was a beautiful revelation to me to know that if I had my Bible and Science and Health with me they would lead me to God, who is the ever-present physician

and minister combined, the *perfect* remedy for *every* woe.

I did not doubt Christian Science, but I had fears as to whether we could actually demonstrate it. I found that by earnest prayer and effort my husband and I have both been enabled to reflect some Light and have proven many times that God is all-powerful. In giving up all for Truth I little dreamed what I was to gain. "In my Father's house are many mansions," of course I only have a glimpse of what is prepared for those who love Him.

I feel grateful for every demonstration that proves the allness of God and the nothingness of matter, and by making these demonstrations we can in some degree show our gratitude to Mother and our love for God.

Mrs. Jessie P. Cobb, Omaha, Neb.

DURING the heated term I was subject to severe headaches, lasting for days. The first attack of headache I had after commencing the study of the text-book, I determined to ask for help. I did so and was helped in a few minutes. This was nearly two years ago and I have never had the slightest return of the trouble.

Last winter a severe and old claim of pneumonia came upon me, accompanied with great fever. Twice had I been given up to die with this trouble, and I never was so suddenly and so severely stricken as this time.

I was trying to demonstrate for myself but it was useless. A Scientist came and talked to me for half an hour and she was scarcely out of the house before there seemed to be a commotion in my lungs and in a few moments they were perfectly clear and have remained so ever since. A bad cough which always accompanied these attacks was very severe. The following Sunday, although coughing fearfully, I attended services at Harvard Square, and was perfectly healed during the service. These claims were of years' standing.

Several years ago, while attending Normal School near Chicago, I was obliged to leave the school and go to Colorado for my health.

Another claim was most annoying, this was swelling and burning feet. This has caused me great suffering and a great amount of annoyance. The claim was met in one short treatment. These blessings are to me very great.

Since coming into Christian Science I have discovered

a new world, a perfect, harmonious world. "All things were made by him [God]; and without him was not anything made that was made." I am thankful for the message of Christian Science. I am most humbly grateful to the Messenger who has been found worthy to deliver the message.—*A. P. F., Cambridgeport, Mass.*

I WOULD like to add to your columns a demonstration of the power of Truth over error, a demonstration which proves the influence for good in our thoughts of love for the neighbor. I was calling upon a friend who told me she had been taking treatment of one of our local physicians, but had received no benefit. Through the advice of a friend she had consulted a clairvoyant healer, who told her she was in a very critical condition, a diseased spine, diseased kidneys, and dropsy of the bowels, and if she did not get help it would end in paralysis. She was very much discouraged but had not decided to take treatment of him.

As she was relating this to me I mentally denied the power of error and realized the presence of divine Love. I then told her, with a yearning desire that she might know this Truth, how an understanding of Christian Science made us free, and if she would procure a copy of Science and Health and read it she would find that she had no need of physician or clairvoyant.

About five weeks later I met her again. The first thing she said was, "Have you been treating me? I have not had an ache or a pain since I saw you." I told her no; I did not treat her, but it was the power of Love and Truth that I realized and voiced to her that day that healed her. She looked very bright and happy.

"Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer."—*Mina A. Healy, Battle Creek, Mich.*

CHRISTIAN SCIENCE has not only led me out of great physical suffering, but also has been the means of my learning, so far as I am now able, to read and write correctly, far beyond what I could have thought possible when Science found me so helpless in every way. I said to my healer in the beginning, that I could neither write her often, nor come to see her, therefore can my gratefulness be surprising, when I have now done both, with the greatest ease, for several years, besides helping all in my power,

from my small store of understanding, those who came to me?

The result from such circumstances is that my thought goes out in loving appeal to all who are discouraged physically, morally, financially, and educationally (this Truth being an education in itself of a very high order, I find) to give Christian Science an honest trial, if they would taste of that Life and Truth which fills all space, whose blessings are now showered upon humanity, and are truly beyond human expression, but are now within reach of realization.

Under God's guidance and blessing, I have seen many cases of severe suffering instantly relieved, while the ones who were not so quickly healed, have generally learned more how to overcome sickness for themselves and family, until their old claims disappeared, through the study of our text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy.

Mrs. Louise A. Rogers, Chillicothe, Ill.

I HEARD of Christian Science in May, 1897, and in August, after many qualms whether this could *really* be true Christ religion or another anti-Christ, I came across this text, "Try the spirits whether they are of God." Just at this time I got the beginning of a cold (colds with me were serious things). Now, I thought, is a chance of putting this new Science to the test. You may know how little I knew of treating when all I did was to repeat, "God is natural Good," etc. (Science and Health with Key to the Scriptures by Mary Baker G. Eddy, p. 13), whenever the thought of my cold came into my mind. I knew it was anything *but* good to have a cold, and my inheritance was natural good. All the rest was left to God. I was well in three or four hours. This was my first demonstration of the power of all Good.

I have only had two or three beginnings of colds since then. One was just the other day. Influenza was raging, and one Sunday I awoke as bad as could be to mortal sense, —aches and pains and a sore throat. I struggled to do some work but felt very ill. Then the thought came to me (Science and Health, p. 453), "Truth alone doeth the work," and I felt a burden lifted off me. I was willing to be cured by Truth, and Truth alone did the work.

E. M., Edinburgh, Scotland.

IN February, 1892, I went with my wife to a healer, and as I saw the help she received, I decided to be treated. I had several troubles which the doctors had failed to help. I had been unable to work for two years, and during the last five months of that time I suffered every night with a severe cough and nausea. With the first treatment the cough left and I slept all night. This so astonished me that I wanted to know what Christian Science was. I commenced to study the German Bible and afterwards bought Science and Health, and learned to read English.

About eight months afterward the old trouble of cough returned. I had by that time met discords in our family with good success, so I treated myself. A still, small voice said, quit smoking, but I said, no. And there I stood; I could not treat myself until I was willing to make that sacrifice. I had smoked daily for twenty years. For two weeks I struggled and then put the pipe and tobacco in the stove. I then treated myself and the cough disappeared.

I have also overcome chronic cholera morbus, cramps, and many other troubles, and I rejoice in this blessed work. My wife and I have been through a class, and last March left our farm to give all our time to Christian Science work.

Ingwer Nahnsen, Cedar Falls, Iowa.

I WAS healed by studying Science and Health, and have had many demonstrations. One was the birth of our second child November 1, 1899. In about thirty minutes all was accomplished, naturally and easily compared with the birth of my first. Our little girl, Norine, four years old, has memorized many sentences from the different Christian Science works, and sings several hymns. She thinks it strange that some people take medicine, and often says, "Mamma, they don't understand that God is their life, do they? Aren't you glad we are Christian Scientists?" This little one has taught me many sweet, innocent lessons. One evening we were reading. She picked up one of our town papers, saying to herself, "I want to find the word God." In a few minutes she put it aside saying, "I guess they don't write about God. I'll look in this *Christian Science Sentinel*." Her eyes had hardly fallen on a page before she exclaimed, "Here it is, mamma; they wrote God so many times."

How sweet to realize "In God we live, and move, and have our being," and to listen to "Lo, I am with you alway."—*Carrie King Gipson, Oxford, Miss.*

I WOULD like to send some of my demonstrations to the *Journal*.

For a long time I had a belief of warts. I treated myself and mamma denied error for me; one day a little girl at school asked me where my warts went to. I looked at my hands and said, "I don't know; God has taken them away." I went home and told mamma that the warts were gone.

About four months ago I was playing a game at school, when I fell and hurt my shoulder very badly. One of the boys said, "It is your collar-bone broken, Mildred." I said, "No; how could it be?" I went to the schoolhouse crying; when the teacher and scholars asked if I was hurt bad I said, "No; not much." When I got home I ate my supper and went to bed. Mamma read to me out of Science and Health and treated me. I soon went to sleep lying on my sore arm and it didn't hurt me any more. I think it was a good demonstration. I live on a farm three miles from Pictou town. I shall be eleven years old the tenth of next May.

Frances Mildred McEwen, Pictou, N. S.

I HAVE felt it my duty for some time to give my testimony in regard to what Christian Science has done for my family, hoping it may help some afflicted one to turn to Christian Science for help. It is hard to find words to express my thankfulness and gratitude for the blessings we have received. My husband had a claim of fits for twenty-seven years. Any little excitement or trouble of any kind would bring them on; I could not correct one of the children in his presence without throwing him into a fit. He had a heart trouble and melancholy spells that would last for weeks, also a stomach trouble. It is impossible for me to describe his case just as I know it. The thirtieth of August, 1899, we went to a Scientist for treatment. Relief came immediately. The next morning he was a changed man. He has never had a fit since the first treatment. All his other complaints are gone and he is perfectly well. The change in his mind is wonderful. What seemed to be darkness before is now light and love. Other members of the family can testify to the healing power of Truth.—*Mrs. Emily Morey, Rural, Wis.*

WHEN I first heard of Christian Science I had been under

the doctor's care about three years and a half, for a complicated case, and had been going to an oculist every other day for over five months. I could not see to read or sew. I had worn dark glasses for about two years. I went to see a Christian Science healer and took treatment. I have not had my glasses on for ten months. I read and sew any time I want to and am well.

I was nursing a lady last fall. While I was there her husband took the smallpox and died. His wife and baby took it from him. I was there with them thirty-nine days. The doctor said that I would be sure to take it, that I could not avoid it. As soon as I knew that I was exposed to the smallpox my mother wrote to the lady who treated me for my ailments to treat me against this loathsome malady, and I came through with perfect health and not a symptom of the disease, although the doctor said that I was sure to take it every time he came, but I positively refused to have it. I know that Christian Science saved me.

Miss Helen C. McGinnis, Sherman, Tex.

IN February, 1892, my husband and I found Christian Science through a Christian Science tract entitled, "There is Rest and Peace on Earth." This was a ray of light and hope for us. I had been a great sufferer for sixteen years from what the doctors called chronic rheumatism and neuralgia. I suffered also from many other ills. With these heavy burdens I went to a healer, and as I received my last treatment I had a great desire to know more of this blessed Truth. Through the treatment I gained the idea that the Bible taught this Truth. After five weeks we returned home. I was not entirely well but very much better.

We soon commenced the study of our German Bible, and afterwards learned to read Science and Health. We now have all our beloved Leader's works; also the *Journal* and *Sentinel* and other literature from the Christian Science Publishing Society. We can read and understand it well. We have passed through many experiences and are now spreading this blessed Truth, giving thanks to God.

Lena C. Nahnsen, Cedar Falls, Ia.

ABOUT six years ago a niece visited me and for the first time called my attention to the subject of Christian Science. She said that it was Jesus' teachings, and I

thought if this be true it must be good, and desired to know more about it. I had never been entirely satisfied, though a church member for thirty years. I commenced to read in the *Journal* and later "Science and Health with Key to the Scriptures" was secured. I found what I had been longing and thirsting after for years, and while I have experienced many physical benefits, one the healing of a very badly sprained wrist, yet the spiritual healing is what I value most highly. The Scriptures are illumined. The Bible and Science and Health, the *Christian Science Journal* and *Sentinel* are my constant companions. The Bible has become a new book to me. Words cannot express my gratitude to our dear Mother for what she has done.

Mrs. Miriam Copp, West Alexandria, O.

In my personal experience of the action of Truth in Christian Science, one physical claim was more than two and a half years in vanishing. Like the Cheshire Cat in "Alice in Wonderland" it disappeared gradually, leaving at last not even a grin behind. This claim took the form of a hard lump in the flesh, and had been there certainly twenty or twenty-five years, perhaps longer. It is a significant fact that the beginning of the disappearance of this lump followed an uncovering of hate in my thought of which I was not aware. From the size of a small hen's egg it dwindled down to that of a bean, then to that of a pea, then less and less. In its smaller shape it took longer to bid me a final adieu than in the larger, but I am glad to say it has never showed any sign of re-appearing.

Ida Hodnett, Montgomery, Ala.

In a spirit of Love and thanksgiving I wish to write my experience in Christian Science. It has for eight years, been my deliverer from the disease called asthma. My many physicians decided it was incurable. After resorting to many climates, hoping for relief but in vain, I was led to study the subject of heredity, as my father had suffered from this disease for twenty-five years and passed away without finding a remedy. I am delighted to know Christian Science has become my deliverer. Having been informed that the patients in the hospitals in the Philippines were very anxious for magazines and reading matter, I immediately sent them Journals and Christian

Science Sentinels. Since that time I read in our *Journal*, a letter from Havana, Cuba, written by a patient in the hospital, who claims he has been greatly blessed by reading Christian Science literature.

M. Anna Smith, Chicago, Ill.

My attention was first called to Christian Science through the wonderful healing of my daughter. The first time I was treated in Christian Science I was instantly healed of a chronic claim of stomach trouble which I have never felt since. This was more than five years ago. I immediately began the study of "Science and Health with Key to the Scriptures," and have had many beautiful demonstrations; some almost instantaneous. One came to me for help for cough, said they called it hay fever; with one treatment it disappeared and there has been no sign of it since. Another was healed of granulated eyelids. The way is straight and narrow but so plain that all may know the blessed Truth. As mortals count time I am within the dawn of four score years, and many times walk nine blocks to church.

Mrs. H. C. Douglas, Alden, Ill.

Extract from a Letter.

You will be glad to hear that we all met again last Sunday afternoon, and had the lesson together. It is so helpful. Mr. P. never seems to have any doubts or trials to fight. He seems to have accepted Christian Science as the Truth from the first. He is so confident and earnest that I always feel stronger and better for having met him. Do you remember a patient I wrote you of a good while ago, who was deaf in one ear, had a scrofulous affection, and the ear suppurated very badly? The deafness was cured soon after I began treating her; but the suppuration continued. The other day she came and told me that the ear was entirely well. I was so glad to hear it.—F.

One of the above persons takes ten copies of the *Sentinel* to distribute, and has sold a number of copies of Science and Health.

Extract from a Letter.

The case to which I refer was a woman pronounced to be in consumption. The claim was hereditary, her

mother having died with it, and many of her relatives. The healing took place about thirteen years ago; she is still well and zealous in good works.

My method in the work is to turn the attention of the hungering and thirsting to "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, recommending and distributing only such literature as is sanctioned and sent out by the Christian Science Publishing Society. I have always distributed my Journals and have received many testimonials as to the good derived from reading them.—*Jennie B. Phillips, Los Angeles, Cal.*

FOUR years ago, Christian Science healed me of hopeless Bright's disease. I was physically healed in six weeks, but the moral healing took much longer; it followed slowly and surely, however, and to-day I am trying to be an obedient and watchful student of Science and Health, and a faithful follower of our dear Leader and Mother.

Experience teaches me that we must watch and obey, be patient, demonstrating each step; then, never turning or looking back, our gaze fixed on Principle, there is no such word as fail. We must love one another, stop judging and condemning our brothers, and cultivate more of the Christ Mind.—*Printhia T. Miller, Philadelphia, Pa.*

I WILL try to tell what truth has done for me. It has brought me out of darkness into light. Whereas I had no God but myself, now I have the God of Love; whereas I believed that matter was Power, I find that Truth and humility is the true way to have power and life, love and joy. It has been three years since I first heard of Christian Science. We have no Scientists here except in our own home, but by earnest study we know Truth will win. To those who think that they are not gaining Truth rapidly, I say, Be patient! When the clouds pass by the sun will shine. It has been so with me.

William Galvin, Geneva, Idaho.

I HAVE been healed of consumption by Christian Science. My husband has been healed of a rupture in his side, of thirty-five years' standing, and has now remained healed for a year. I healed an entire family and four members of another family. My husband and I desire to remain faithful to the teachings of Mrs. Eddy.

Mrs. M. E. Gambel, Chelsea, I. T.

EDITOR'S TABLE.

NEITHER GENTILE, GREEK, NOR JEW.

THAT was a brave stand for liberty of conscience and religious conviction which the Rev. Dr. Max Wertheimer of Dayton, O., took in his strong and eloquent address at a Wednesday meeting of Christian Scientists in Dayton, an account of which we recently published in the *Sentinel*. We who have had a different religious training and had held religious convictions less at variance with the teaching of Christian Science, can little appreciate the cost at which this learned Jewish Rabbi renounced his allegiance to his former religious friends and co-workers, and his former attachments and associates. To take such a step is no trifling thing. Such a step is not taken unless it be as a result of deep and abiding conviction. That Dr. Wertheimer was moved by such conviction is shown by his well-considered and weighty remarks. There is nothing of the frothy or effervescent in his words; they are rather, like Paul's before Agrippa, words of "truth and soberness."

Momentous truly was his opening announcement, made, as reported, with "deep, earnest voice:"—

"The Rubicon of doubt and discord is crossed, the die is cast, I have identified myself with your platform, I have affiliated myself with your cause and purport, and I am here to say so. Ever conscious of the divine Presence of Truth and Love and the cultured yearnings of you all, I will tell you what prompted and led me to this startling metamorphosis."

Words could scarcely convey a greater depth of feeling. Think, for a moment, of the import of the words "startling metamorphosis." There is no stronger word than "metamorphosis" whereby to convey the idea of complete transformation, and a transformation that can occur but once. With a profound sense of its meaning, the doctor no doubt used it; a sense that such a transformation can indeed take place but once. He may well have regarded it as a "startling metamorphosis."

He then explains:—

"First of all, I want to assert that no human being either urged or persuaded, induced or lured me into Christian Science. I joined it not for the sake of money

considerations, nor for a bribe, nor for the sake of rising into a higher social realm, but simply because I was, and still am, utterly convinced of the spiritual principles it advocates. Because of convictions from which no power on earth can make me swerve! Convictions arrived at after long, mature, and cautious reflection in the secrecy of my solitary study-room! Such convictions are sacred! They are my property. Hands off! For this step I am accountable to none but God. Yea, I chose this spiritual home because it is congenial to my aspirations and unfettered thoughts. The main cause which shattered my old views and prejudices and made a new man out of me, was the study of 'Science and Health with Key to the Scriptures,' written by Mary Baker G. Eddy. A small book—but oh, how mighty!"

There is no mistaking the source of the doctor's transformation. He does not evade or quibble. He does not say he found Truth in everything he read. He does not claim that the little, but "mighty" book, merely corroborated his former views and therefore he endorsed it; he does not, like some theologians, aver that he found in it a few grains of truth mixed with a mass of error, but frankly and fearlessly he admits that in this book he found such a new and higher unfoldment of Scripture in its spiritual sense, that it produced in his consciousness a "startling metamorphosis," a complete transformation. And he as frankly gave the key to his experience. Said he: "The fact of the matter is, spiritual things must be spiritually discerned, and until they are spiritually understood, we cannot grasp them nor be benefited by them."

Would that the authors of the many shallow criticisms of Christian Science, made sometimes with much zeal but no knowledge, might take these truthful words into their thought and deeply ponder them. Were this done in like spirit with Dr. Wertheimer, they would, we feel sure, be productive of a like experience.

Note the wellspring of serious conviction implied in the following words:—

"I have conscientiously studied almost every civilized religious system for a number of years, and by contrast and comparison, I have found Christian Science the divinest of them all, though it was but recently I found this out. The watchwords of Christian Science are: 'Hear, oh Israel: the Lord our God is one Lord!' 'Thou shalt have no other gods before Me.' 'Thou shalt

love the Lord thy God with *all* thy heart, with *all* thy soul, and with *all* thy might.' Imagine Asia, Africa, Europe, America and Australia, the Atlantic and Pacific, North Pole and South Pole! Think of the complex computations of astronomy stretching hundreds of millions of miles unto numberless orbs and orbits, extending into infinite space beyond our ken,—and over them all One God,—One Master Mind,—and where is that God? Where is He not? As the one hundred and thirty-ninth Psalm says: Every-where He is present! Science and Health teaches that One Mind is Love, Life, and Truth, and that Mind is the Principle of the universe and man. When we speak of man, we do not mean a sinful, wretched mortal who aches and quakes and sobs and sighs and moans and groans, but we mean the spiritual image of the Most High, the reflection of the divine Father."

Note also these words of tribute to her through whom God revealed the great Light that has thus gloriously shone athwart our brother's pathway, as it has across the pathway of many thousands more:—

"Need I say that Mrs. Eddy has been, and still is, one of the noblest Mothers in Israel? She has rediscovered what was lost, forgotten, or stifled for centuries."

Mighty words these! If true, they proclaim the nearness of the Kingdom of Heaven, for the Truth of centuries now revealed is nothing less than God's Kingdom upon earth as it is in Heaven. Is the truth of these words doubted? Not by our brother; not by the tens of thousands whose experience, in some degree, parallels his.

Oh, that all could see what our brother saw when he thus appealed to his hearers:—

"Do you not see that Christian Science is now, at the dawn of a spiritual century, calling, 'Come unto me, all ye that labor and are heavy laden, and I will give you rest'? Ah, rest from blunders, illusions, pains, conjectures, and beliefs."

A grand perception of the impersonal Saviour! the rest which comes from obeying the teaching and following the leading of Jesus.

Would also that all mankind were ready now to unite with our brother in his concluding peroration:—

"Henceforth there shall be for me and for you, neither Gentile, Greek, nor Jew, but God's sons and daughters. All are Spiritual kith and kin! To all this work I pledge

my heart and soul and might, which, please God, may never fail me. Upon this Rock I stand, and shall remain standing. Contrariwise I cannot act; God is my Help, as He is yours. Amen."

More powerful words were surely never uttered by mortal man. Not deeper was Martin Luther's memorable utterance, when, out of the travail of his great soul, he spake: "Here I stand. I can do no otherwise; so help me God!"

Surely are the words of the great preacher being this day fulfilled in our midst:—

"For the Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God" (1 Corinthians, 1: 22-24).

THE MASSACHUSETTS METAPHYSICAL COLLEGE.

As announced in the *Sentinel* of December 21, 1899, the annual term of the Massachusetts Metaphysical College which would regularly have convened on the first Monday of January last, was postponed until the Wednesday following the second Tuesday of June, 1900 (June 13). It was also announced that the applications for the examination then on file would be retained, but others would not be received until further notice.

Since that time a By-law has been passed, but not heretofore published, limiting the number of applicants that can be received for examination by the Board of Education, acting under the auspices of the College, to thirty-three. Not more than twenty-one of this number can be authorized to teach; and, as heretofore mentioned, only those who intend to teach are eligible to examination by the Board of Education.

It is now announced that the applications heretofore received for the examination of January, 1900, will be retained and considered, and applications from any who did not formerly apply will be received up to May 1; then those whose names are selected and placed on the list for examination, not exceeding thirty-three, will be duly notified thereof. Those not receiving such notice, of course, will not appear for the examination.

Obstetrics is taught to those only who have received the College degrees.

"CHRISTIAN SCIENCE."

WE extract the following from the *Literary Digest* of January 13, 1900. It is a review of an article written by Prof. H. Sabatier, the eminent French scholar, published in the *Contemporary Review*, and is certainly among the significant signs of the times. The *Literary Digest* says the words "Christian Science" are used by Professor Sabatier as synonymous with "Higher Criticism." Whether this is correct or not, Christian Scientists will easily see the distinction. Professor Sabatier says:—

"(1) Our piety is disquieted and troubled by the antagonism obscurely felt between the new truths and ancient beliefs. Christian Science can bring peace and dissipate our disquiet.

"(2) As regards Holy Scripture, the radical transformation of old dogmatic views as regards inspiration and the canon has the advantage of delivering our piety from the intolerable yoke of the letter, and rendering us more attentive and more strongly attached to the spirit. Instead of a code, we have a book of life and fire. The Bible is no longer itself the revelation of God, but it is, as it were, the muniment room where its documents are preserved.

"(3) So also Christian Science renders traditional dogmas really useful by renewing their interpretation.

"(4) Called ceaselessly in this way to distinguish everywhere between changing forms and secure foundation, between that which is essential and that which is but accessory, our piety necessarily gains in spirituality and morality; it is obliged to fall back on its principles, on the personal experience of its truth, on the actual and interior witness of the Holy Spirit, the source of all certainty and peace to the Christian's soul.

"(5) Once having arrived at the conviction of the relative value of dogmatic forms as regards Christianity, which is 'spirit and life,' Christians of different denominations will no longer feel separated by insurmountable barriers. Their brotherly communion will become less restrained and sweeter, the feeling of their oneness deeper, the reality of the great family of God on earth more real than ever. Christian Science is called to give peace to individual souls, and peace to the churches."

This surely is a correct outlining of the spirit and purpose of Christian Science as taught in our text-book.

—THE—
**CHRISTIAN SCIENCE
JOURNAL**

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

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NO. 2.

EASTER MORN.

BY MARY BAKER G. EDDY.

GENTLY thou beckonest from the giant hills,
And new-born beauty in the emerald sky,
And wakening murmurs from the drowsy rills,
O gladsome dayspring! reft of mortal sigh—
To glorify all time—eternity—
With thy still fathomless Christ-majesty.

Brightly thou gildest gladdened joy, dear God!
Give risen power to prayer; fan Thou the flame
Of right with might; and, midst the rod,
And stern, dark shadows cast on Thy blest name,
Lift Thou a patient love above earth's ire,
Piercing the clouds with its triumphal spire.

With sacred song and loudest breath of praise,
Echoing amidst the hymning spheres of light—
And Heaven's lyres and angels' loving lays—
Send to the loyal struggler for the right
Joy, not of time and not by nature sown,
But the celestial seed dropped from Love's throne.

Prolong the strain "Christ risen!" Sad sense, annoy
No more the peace of Soul's sweet solitude!
Deep lonesome, tear-filled tones of distant joy,
Depart! Glad Easter glows with gratitude—
Love's verdure veins the leaflet's wonderous birth—
Rich rays, rare footprints on the dust of earth.

Not life the vassal of the changeful hour,
Nor burdened bliss, but Truth and Love attest
The solemn splendor of immortal power—
The ever Christ, and glorified behest,
Poured on the sense that deems no suffering vain
Which wipes away the sting of death—sin, pain.

Pleasant View, Concord, N. H., April 18, 1900.

AN EPISCOPALIAN ON CHRISTIAN SCIENCE.

SOME remarks from a talk on Christian Science during a Lenten service by one of the prominent ministers of St. Louis.

"Christian Science is doing any amount of good, and the lives of the Scientists are beautiful."

"Every one will have to admit that some of its cures have been marvelous."

"Christian Science and the churches are working for the same end, but the Science has struck a chord which we ministers have failed to do—and that is in devotion to the church and the services—the Science has certainly struck this chord."

"Far be it from me, and I hope from every member of this congregation, to call the Christian Scientists cranks."

ALAS, poor man! is the celestial glory of so little esteem with him, that he counteth it not worth running the hazard of a few difficulties to obtain it?

Bunyan, "Pilgrim's Progress."

THE UNKNOWN GOD MADE KNOWN.

BY REV. IRVING C. TOMLINSON.

WHEN I accepted Christian Science, about four years ago, I had been a clergyman for ten years. For the work of the Christian ministry I was carefully prepared in college and divinity school. My father before me was an earnest clergyman and my mother was a devout and consecrated woman. And yet to me Christian Science is that religion by which the unknown God is made known.

Because Christian Science is the opposite of agnosticism, infidelity, and pantheism, it may be opposed by their believers. Because Christian Science is not at all like hypnotism and theosophy, it would not be strange that their earnest adherents should not understand us. But it is at first somewhat difficult to understand why Christian Science should be assailed by those who claim to have the same God and profess to follow the same Master. The mission of this system is one with Christianity, to make mankind better physically, morally, and spiritually. Its methods are quiet and unobtrusive. It appeals only to reason and rests confidently in the Truth. Its sword is the Spirit, its shield faith, its armor the good, and it is willing to be judged by the test of Jesus, "By their fruits ye shall know them."

The study of this denomination will reveal a law-abiding, home-loving, self-respecting people. Even if the honest man does not agree with them, he can rejoice that there is growing in his midst a rapidly increasing and noble company of God-fearing people. The patent fact of the high character of the men and women, which in ever increasing numbers are flocking to its ranks, has created misunderstanding when there should have been a welcome to it as an added power among the forces of good. After thirty years of unparalleled success in treating sickness and sin, with a record of well-nigh a million so-called incurables restored to health and happiness, why should it not merit the favor of all? But, says some listener, "If Christian Science is a better method for treating sickness than medicine and a better system of healing sin than theology, then does not Christian Science take the place of both medicine and theology?"

PROMISES FULFILLED.

Is it possible that those vast systems, with all their long history, all their venerable institutions, all their riches, all their worthy practitioners and ministers have been in vain? Christian Science does not so say. It would not take from them one word of praise. It would reveal to them the seed of truth therein contained. It would unfold into fair flower and fruitage their best hopes and fulfil all their promises. Seed and flower enfold a promise which the fruit fulfils. The fruit is but the making known of that which in seed and flower was unknown.

It is not the part of wisdom to ignore the past, but to see its worth and give credit where credit is due. So of medicine and theology. Christian Science does not forget their history nor fail to give credit where credit is due. It knows that in the remote past medicine was born. Its origin was worthy, for it was the answer to a human cry for help. To banish pain, to sustain health and happiness, such is its mission. To itself it has attracted a noble company, for those eager to help their fellow-men have sought its ranks. There may have been a time in the history of medicine when the drug was everything and the physician nothing. There may have been a time when matter was the all-in-all and mind was nought. But if such a time there ever was it has long since passed away. As is well known, there has of late been a decided movement away from the excessive use of drugs, toward the wholesome application of common sense. That is to say, there is to be seen in the treatment of disease less thought put upon matter and more given to mind. Again, it is generally agreed that the recovery of the patient depends quite as much upon the quality of the doctor as upon the quality of the drug. It will be readily conceded that the starting-point in medicine is not matter, but mind. The public demands that the physician be of sound mind, and prescribes for him a long and rigid course in mental training.

MIND THE ONLY MEDICINE.

It is seen that the successful physician cultivates a cheerful mind, and the wise one would as soon administer a dose of poison as to give a dose of gloom. It is to be observed also that the modern physician has a care that his patient is kept in the right frame of mind. He knows the power of mind over body, and he does his best to transform

despair to confidence. He puts his patient into a sunny room; he provides a cheerful nurse; he sugar-coats his pills, for he knows that in proportion as he helps to set the mind right he will help to set the body right. But above all there is a promise waiting fulfilment in that which the best doctors affirm is the curative agent in the treating of disease. As they declare, it is not the drug, but nature which heals. The drug is administered to remove the obstacles which check the life forces, but it is really nature, they say, which restores to health.

Does not the eye of faith behold herein a promise waiting fulfilment? It is believed in *materia medica* that one cause in the healing of disease is the right state of mind of the doctor, and another cause is the right state of mind of the patient, while a third cause in the cure is nature. The promise is that the nature which effects a cure is kindred to the helpful mind reflected by the doctor and the patient. The unknown balm awaiting to be made known is an adequate understanding of the helpful mind and helpful nature. If one could but possess the key to this mystery, might not matter wholly pass out of use, and might not mind alone reign supreme? If when such a slight understanding of mental conditions has in it so much of potency, why should not a deeper understanding reveal divine Mind as the true potency in healing? If when so much is unknown, mind is seen to be an active principle, why, if fully known, would not divine Mind become the one and only Principle for healing?

THE SPIRIT OF RELIGION.

It is true that by reason of long experience Christian Science claims an effective method for the cure of sin. The unqualified success of this divine method in healing all forms of sin furnishes convincing proof that the entire church at no distant day will gladly accept and practise a Scientific Christianity. But nothing could be farther from the spirit and method of true Christian Science than that of wanton attack upon its sister churches. Wherever the privilege is granted it lives in peace and harmony with all denominations.

If you ask, "Does Christian Science hold that the Church has done nothing for mankind?" we answer emphatically that Christian Science does not so teach. It will yield to none in loyalty and praise of all that is worthy in

the past. It knows that upon the altar of religion, history's noblest souls have laid their dearest treasures, and engraven on her scrolls are to be found the illustrious names of humanity's great benefactors. Not because it sees so little, but because it sees so much that is worthy does it declare that Christianity is capable of still greater achievements. It is to be remembered that Christ Jesus not only said, "The works that I do shall he do also," but he further said, "and greater works than these shall he do." Surely it is logical to say that the doing of the lesser is a promise of the greater works that are to come. Those who use the self-binding harvesters honor the sickle and scythe of their fathers. They are more than useful tools long since out of date. They contain the promise that has found its fulfilment. With our better understanding we see that they contained an unknown power which science has made more fully known.

THE UNKNOWN MADE KNOWN.

And what thoughtful person is there who has not felt at times a near-by yet an unknown presence? Who that has not caught glimpses of a power they knew not, but which they felt might be the central power of all that lives and moves and has a being? Seldom is He felt amidst the busy throng, but sometimes in the silence of the forest He is felt. Sometimes beside the ocean's wide expanse, sometimes in the calm and quiet of one's own fireside, where love and harmony abide, there He appears. Out of such deep experiences the great apostle spoke concerning man's noble search to make the unknown known. "That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us." And an earnest thinker of our kin felt this all-inclusive Spirit as "the power not ourselves which makes for righteousness." And the master of all announced that "God is a Spirit: and they that worship him must worship him in spirit and in truth."

If we shall divorce ourselves from prejudice and superstition we shall confess that this unknown power has been religion's chief concern. The worthy aim and purpose of the church has been to impress man with the power of Spirit. Such is the meaning of lofty spire and vaulted arch, of ancient prayer-book and melodious litany. Such is the story of Angelo's fairest marbles and Raphael's

marvelous Madonnas. They each and all enfold a bright promise awaiting fulfilment.

As the thoughtful man beholds the churches' form and ceremony, he will see in them something more than antiquated instruments long since out of date; he sees a seed of truth from which there shall spring forth, like the lilies of Easter, a fair flower, emblem of the resurrection to eternal life.

Who that has pondered well this problem of the unknown Spirit, who that beholds the eager effort to make the unknown known and sees the fields white for the harvest, who is there that will not welcome the Scientific discovery which, transforming the sickle of theology into a self-binding reaper, shall gather the waiting grain of ripened character and harvest the golden sheaves of loving lives?

RELIGION PROGRESSIVE.

In the secular walks of life, our own century has witnessed prodigious strides in man's understanding and control of material forces. The steaming kettle gave hint of a power which has been harnessed and at man's will obediently does his bidding. The lightning has been coaxed from the clouds and the unknown, awful power through scientific discovery has become the world's benefactor. From being the slave of matter, through scientific understanding man has become its master. No longer the serf and bondman of the earth, he has won his rightful seat upon the Olympian heights.

But shall only the artisan and mechanic be awarded the merit of discovery? Shall there be growth and progress everywhere except in religion? With humanity advancing on all sides with giant strides shall we attempt to believe that the church has come to a standstill? Instead will not the calm study of man's history reveal that the progress of the outward life is but the hint and symbol of the progress of the inward life? Is it not beyond all question a fact that physical advancement has always gone hand in hand with spiritual advancement? Does not the marvelous discovery and invention of our nineteenth century, which has so revolutionized the physical, give us the reasonable right to expect a discovery that shall be equally revolutionary in the spiritual?

THE WORLD ADVANCING.

We know the thought that some of you are holding. You are saying, humanity at large has been growing better. You affirm there never was a time when the spirit of brotherhood and universal good-will was so much in evidence as in our own golden age. And over this great fact Christian Science rejoices with you. Your pride is also our glory. No longer marble shafts attest man's great achievements. Their monuments are noble charities, universities endowed, and libraries established. Their memory lives not in cold and pulseless stone, but in minds enriched and hearts ennobled.

Nor is this spirit of good-will the possession of the few; in it the nation shares. Behold the illustrious history which has added new stars to our heavenly firmament and dyed in deeper colors the blue and crimson of our waving banner. A million bondmen freed from the yoke of slavery. The awakening of the nations to calls for universal peace. And last, but by no means least, the piteous cry for help from the islands of the sea is heard, and to redeem the bondmen a great nation pledges her honor, and with bounty and with blood wipes out the dark blot of centuries, and to a hungry, eager people, transforms rapacity and rapine to education and enlightenment. Cuba prostrate and Cuba with its face toward the rising sun of liberty is living witness of the spirit of God which to-day abides in the nation's heart.

GOOD ANOTHER NAME FOR GOD.

But who will tell us of this Good which so moves to noble deeds? Whence comes it? Who is its father, and is its stay of long or short duration? If the falling of an apple shall tell a Newton of the law which holds in place the stars of heaven, why should not the discernment of the ripened fruit of Good suggest still grander discoveries? If the unknown Good shall work such transformations among men, what evolutions might not occur if the unknown could indeed be made known?

In each department of life the unknown Good is in operation. What is Mind? What is Spirit? What is Good? Is each a separate and distinct power? Have they no connection with Him we name as God? This much we do know, that in healing, the helpful Mind is present most where there is the most Love reflected. In

religion there is the most of Spirit where Love is regnant. Where there is least of Spirit there is the least of Love manifested. In humanity there is the most of Good where Love is queen; there is the least of Good where hatred rules. And this Love which is the Cause and Soul of all, can we better name it than to call it God? For was not he right, who said that God is Love? Then the unknown Mind of healing, the unknown Spirit of religion, the unknown Good of humanity, are all made known in the God who is Love.

A REVOLUTIONARY SYSTEM.

If Christian Science went no further than to say that the good, which the world dimly sees, is a promise which finds fulfilment in the God which is Love, it would have done much. But the discovery which Christian Science has made for mankind includes vastly more. The world is willing to grant that Mind may be a cause, but it asserts also that it is only one of many causes, likewise that Spirit may be a power, but it is only one of many powers; that Good is law, but is only one of many laws. On these fundamental points Christian Science differs with the world, and, like Paul of old times, turns the world upside down, for Christian Science declares that matter is not and cannot be a cause, that the Mind which is God is the one and only Cause in all the universe. Christian Science affirms that evil never was, is not, and never can be power, for Spirit, which is God, is the one and only Power. Christian Science asserts that sin and sickness are not laws and make no laws, for Good is the one and only law which governs man and the universe.

Christian Science in taking these positions well understands that it is contrary to prevailing views. Christian Science knows that outside the Bible and its own adherents there are none that can be quoted on its side. But at this Christian Science is not dismayed, for its authority is not human opinions, but the understanding of divine Principle which furnishes the incontestable proofs that it is right. To adopt the saying of an old philosopher, Christian Science is a flower of heavenly growth, for surely earth furnishes no seed or soil from which it could spring. Friendly critic, you are right. Christian Science does contradict and deny all erroneous human beliefs. Therefore if there was nothing among men to suggest it, then it must

have been derived from God. If neither books nor legends tell of it, then it must have come to man as a divine revelation.

ANOTHER WORLD DISCOVERED.

Christian Science has created nothing new; it has laid bare what eternally has been. Christian Science has discovered a new world, but it is the discovery, not the creation, of another continent. As every discovery has its discoverer, so Christian Science had its discoverer. The Discoverer whose venturous bark first made known the unknown shores of Christian Science, was well fitted for the task. From childhood the eye of faith of this brave mariner had peered into the vast unknown. The old world of matter and materialism ill-suited this future Discoverer of the new world of Spirit. Its wars and rumors of wars, its sin and sickness, its trials and tribulations, its suffering and sorrow, suggested escape to fairer climes rather than continued abode amidst its weary scenes. And as this searcher for sunnier shores studied the chart of life, the family Bible, there were plain evidences of an undiscovered world of Spirit, and so it was that Mary Baker Eddy revealed to a waiting world the long-sought yet undiscovered country. If you will examine carefully the log of the voyage, you will see how hers were the first eyes to see the light upon the new shore. She lay a helpless invalid with the open grave before her; abandoning all help from matter, she turned to Mind alone as the one and only effective Cause. Forsaking every other power she trusted herself wholly to the power of Spirit. Renouncing every law of sin and sickness she rested in the Good alone. And behold, faith is rewarded and her feet touch the solid shores of Truth. The one incurable by matter is cured by Mind. The dying Christian is healed by finding Christ as her eternal life.

Such was the lonely voyage of the discoverer of the new world of Spirit.

It has been said by the ignorant that Christian Science is no discovery, that it has made known nothing that was not already known. What answer shall be made? This same charge was made against Columbus and he disproved it. How? By producing the proof,—by showing its treasures, its fruits, its peoples. And such is the proof of Christian Science. This cause is not devoid of reason and logic; for

every statement which it makes it finds confirmation in Scripture, and the evidence that Christian Science is of God lies in the treasures which it brings, in the fruits it has gathered, in the people it has rescued, in sin destroyed and sickness banished, in peace and blessedness bestowed, in ripened characters and noble lives, in more than a million and a half of people blessed,—these are proofs that a new continent has been discovered.

THE CHRISTIANITY OF CHRISTIAN SCIENCE.

Why should Christian people not welcome a movement which fulfils their brightest promises? Why should not natural scientists delight in a message that makes known the unknown God?

All that Christian Science has, Christ Jesus possessed. He healed the sick, and commanded his disciples to do likewise. When, therefore, we heal the sick and sinful we are simply obedient to his commands and following his example.

As the discovery of a new continent is valuable when it makes known to man a new world with wider liberties and greater advantages, as a revelation is only worthy of the name when it unveils what before is veiled; so the discovery of the unknown Power of Spirit which Jesus made known; so his revelation of the omnipotence of Good is worthy when it practically helps others to see what he saw, to know what he knew, and work the works which he worked.

The commandments of Jesus to his followers are plain and explicit: "Heal the sick, cleanse the lepers, raise the dead, cast out demons," and "Ye are my friends, if ye do whatsoever I command you." "Ask, and it shall be given you; seek, and ye shall find."

These are the promises of Christ Jesus which Christian Science fulfils. His was the God so long unknown to me and many others which "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy has at last made known. The God which is Love, the Love which is omnipotent Mind, infinite Spirit, and Eternal Good.

THE UNIVERSAL INVITATION.

As the new world flings open all its gates to the oppressed of every nation, as it freely shelters the down-trodden and heavy laden, as it proves a peaceful home for

the liberty-loving and the God fearing, as it lavishes its harvests and pours out its bounties for the honest and consecrated, so this new world of Christian Science welcomes all. Are you oppressed with worldly burdens? Enter here and your burden shall grow light. Are you persecuted by sickness and downtrodden by sin? In this land your persecutors shall be exiled. Do you love liberty and rejoice in the good? Here "ye shall know the truth, and the truth shall make you free."

"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 hereby we know that he abideth in us, by the Spirit which he hath given us."

BE FEARLESS.

BY CAROL NORTON.

GIVE to the winds thy fears,
 Rise in thy conscious strength,
 The mountain heights of Love are thine,
 There thou can'st hear the Song divine,
 The Song that to thy heart brings peace,
 And from all fear, the mind's release.
 The Courage Song whose measures bind
 The ills we fear, which never come,
 And leads us to the portal bright
 Where safe within the Eternal light
 We dwell in sweet repose.

ALL states are full of noise and confusion; only the valley of Humiliation is that empty and solitary place. Here a man shall not be so let and hindered in his contemplation as in other places he is apt to be.

IF the world, which God sets light by, is counted a thing of that worth with men, what is heaven, that God commendeth?

HEARING is but as the sowing of the seed; talking is not sufficient to prove that fruit is indeed in the heart and life.

Bunyan.

A TRIP TO THE ROCKIES.

BY JAMES A. LOGWOOD.

A YEAR ago last November, I had occasion to visit Jackson's Lake, Northern Wyoming, a basin formed by the Teton range of the Rocky Mountains. It being a distance of one hundred and fifty miles from the railroad station, it was necessary to make the trip by private conveyance.

We arranged for our outfit, consisting of a small, strong, mountain wagon and five horses, at Cinnebar, a small station near Livingstone, Montana. The only way to reach our destination from this point was to pass through Yellowstone Park, and as the season for visitors at the Park had already closed, we were deprived of the Park facilities, so we had to carry our supplies for the journey, except what we could obtain from the winter-keeper.

According to the United States laws we were not permitted to carry firearms through the Park, unless sealed (a precaution to protect the game) so at night we were frequently molested by the hungry bears and wolves seeking food.

It took us a little over five days to reach our destination. A week after our arrival, when our mission was finished, we were informed by the settlers, who were a rugged class of hunters and trappers, that the elements showed signs of the beginning of the winter snows. This meant that unless we returned at once we would not be able to do so before the following June except on snow-shoes, which suggested rather a gloomy prospect for two "tender feet," as they termed my companion and myself. So we began to plan for our return trip immediately.

The snow was already beginning to fall on the high points. The driver of our wagon, who was an old resident of the Rockies, advised us to leave him to care for the wagon and horses, and make the return on horseback, which would enable us to make some shorter cuts and go more quickly. We secured two Indian ponies for my companion and myself, and a guide, who had his own pony, to go with us. He, however, had only been over the trail once with another guide.

The journey before us, taking the shortest cuts that we could, was, as nearly as could be estimated, a little less than one hundred and fifty miles. It was a tedious, perilous journey, from the fact of the falling snows, and the high elevation of about ten thousand feet over which we had to pass. This made it necessary for us to carry nothing with us, not even food for ourselves and horses.

We mounted our horses about six o'clock on Saturday evening and made our first six miles, reaching a soldier's station, where we were permitted to spend the night, and where our horses could be cared for until morning. I discovered before dismounting that my pony had become quite lame, and upon examination found a sore as large as the palm of a man's hand underneath and behind the shoulder, which had been rubbed by the strap which had been used to hold the pack on (he having been used as a pack horse before this), and there was no way to prevent the girth of my saddle from pressing on the place.

I knew that I must do some vigorous work at once to heal my pony, and I began treating him in Christian Science immediately. I was greatly rejoiced the next morning to see the place healed over, or rather that a dry scab had formed, and no soreness at all was left; nor did it trouble him again during the journey. We prepared for an early start, knowing that we had to make forty-eight miles before we could reach our next stopping-place where we could find shelter for ourselves and horses. As we mounted it was beginning to rain and sleet, and our clothes were soon soaked with water, but we pushed on at a brisk trot, and soon began the ascent of the mountain. An hour later the sleet was changed into a fast falling snow, and as we rose higher and higher, the snow falling faster and faster was filling up the trail. At noon the snow was deep enough to very much impede our progress, and many times the falling snow was so dense we could not see farther than three horses length ahead. By one-thirty we had reached almost to the summit, an elevation of between nine and ten thousand feet. For more than an hour there had not been a sound of our voices: we were pushing forward in single file in perfect silence.

I glanced up at my companion, who was a young Englishman, and noticed that his arms were hanging loosely at his sides, and his bridle reins were trailing in the snow, and that he was tottering as though he would fall any

moment. Just then our guide halted and said he was no longer sure of the way, and that he feared greatly we would be lost. We had come a distance of twenty-three miles, over the roughest part of our journey, and there was nothing left for us to do but go forward, if that were possible. Our ponies had become fagged and dull and were not inclined to travel.

For a moment, to the fearful human sense, our position seemed most perilous. My young friend, on hearing the discouraging words of our guide, together with his claim of fatigue, seemed to give up in utter despair, saying that he could go no further and might as well die there as any other place. He complained of severe pains in his head and back, and of dizziness and high fever.

The wolves and bears were being forced by the snows to migrate to the foot-hills, and the frequent sight of these, watching our movements, had somewhat intensified our fearful position.

I had been able to help my young friend in Christian Science many times before, and now I had come face to face with a tremendous demand for quick action; and these words in our blessed text-book, "Science and Health with Key to the Scriptures," in a moment seemed to stand out before me like "the handwriting on the wall." "Divine Love always has met, and always will meet, every human need." Then came to my thought quickly that our blessed Master, when the disciples felt that their little ship was endangered, spoke to the winds and the waves and they obeyed him, and that he said at another time, "The works that I do he shall do also." I knew this meant all who would rely upon God as he did.

I then spoke to the young men and told them to have no fear, but to remain in their saddles and to be quiet for a few moments. I first gave treatment to my young English friend until he was steady and firm in his saddle. I then assured our guide that God would show us the way out, and that there was nothing to fear. I continued to handle the situation in Christian Science, until a clear realization came to me that Omnipotent Life, Truth, and Love reign supreme in the midst of the Rocky Mountains, as well as in our homes, by our firesides, or in our little church in St. Louis. We spent about thirty minutes in earnest, trustful prayer, when the snow began to grow less, the sunlight struggled through the clouds, and we

felt that our victory had been won. Then the sense of "Peace, be still," came over me.

The hungry wolves that had been watching our movements from time to time, gave us no further concern but scampered away into the woods. Our ponies now seemed bright and anxious to go forward, so we started again at a brisk trot, singing that beautiful and inspiring hymn, "Shepherd, show me how to go," written by our Mother. It was then about two o'clock and we had yet to make twenty-five miles. All doubt and fear had been removed and we jogged along most gleefully.

About five o'clock we had gotten back into Yellowstone Park, where the roads were open and we could travel with less difficulty. We had yet to reach Canon Station, which was quite a distance ahead, before we could find shelter. About half past six, dark clouds seemed to settle down almost instantly, the winds began to howl terrifically, and we found ourselves face to face with a western blizzard. The darkness was so great, that, with the blinding snow, we could no longer see each other, but kept close together from the sound of our voices. We each had to lie down on our horses with our faces pressing close to their necks, but the little animals seemed to understand the situation, and the roadway being now so plain that we could not miss the way, they pressed on, fairly reeling under the howling winds, and by nine we were within a few feet of shelter, and saw a light gleaming through the darkness.

The winter-keeper, or watchman, who had been left to watch the premises until the final snows closed all travel, was just waiting for such a storm as this, before he should go back to Livingstone. Here we saw again that Divine Love had met our need.

When we attempted to dismount we found that our clothes were frozen, that the snow had driven into every aperture in our clothing, and we were packed like snow men. This made it exceedingly difficult for us to move. We succeeded finally and got into the house, where we found a good warm fire and food. After reading our text-book, "Science and Health with Key to the Scriptures," we tucked in for the night.

We rose early in the morning, and found that the clouds had disappeared and the sun was bright. We concluded that we would not start out on our journey before twelve

o'clock, in order that we might visit nature's greatest wonder, the Grand Canon of Yellowstone Park.

After passing through a thick skirt of woods we suddenly arrived at what seemed to be a jumping-off place: we were standing just on the brink of this grand and beautiful Canon. A little sign-board pointing out a narrow pathway directed us to an abrupt point, which was most appropriately called Inspiration Point. While standing glancing down, almost immediately underneath us, hundreds and hundreds of feet below, we could see the Yellowstone River, which looked like a little silver thread, wending its way along the bottom of this great Canon. Along on either side were the Pyramids, castles, and monuments formed by the disintegration of earth and stone, reflecting the sunlight in almost all the colors of the rainbow. While viewing this wonderful picture it seemed to point heavenward, to the glorious reality above, and my thought soared far away into the realm of the real, and a prayer of thankfulness and gratitude went out to God and to our dear Leader and Mother for our deliverance the day before. I knew that Divine Love through Christian Science had saved us. Then after viewing this wonderful sight we started forward again on our journey. The remainder of our journey had a special interest that I have now treasured for another recital in the future.

REST IN GROWTH.

BY CAROLYN E. DICKERMAN.

To rest in God—to feel that all the life
We have is given of Him; to ope our souls
To all the sunlight of His truth;
To grow in shine or shade, in storm or calm,
Knowing that underneath each changing scene
Is the All-Father's everlasting arm.
Not to strive and struggle, as though to grow
Meant agony and grief, but just to watch
The lilies, learn of them, and harmonize
With Nature's God who would our souls should grow
In gracious sweetness, loveliness, and calm,
Knowing that underneath each changing scene
Is the All-Father's everlasting arm.

EXPANSION.

BY KATE SWOPE.

THOUGH expands into expression, as mortals shake off their swaddling clothes. 'Let there be light,' is the perpetual demand of Truth and Love, changing chaos into order, and discord into the music of the spheres" (Science and Health with Key to the Scriptures by Mary Baker G. Eddy, p. 151).

We make an environment for ourselves, that is, we reflect our mental pictures on our circumstances, just as we reflect them on the body. The perpetual demand for Light in the world about us, which we term our environment, changes chaos into order, until our circumstances expand into the expression of our thought. Expression is but the following of a thought. The thought of Light preceded the expression of it. God said, "Let there be Light, and there was Light." He spoke into visible manifestation a concept of Mind.

Man, as a reflection of God, necessarily must reflect this power of making Light manifest, not only where disease lurks, but where circumstances seem in chaos and darkness. Reflecting God's power, we shape a new world all about us.

"Let there be Light" should be our perpetual demand. We must awaken out of the habit of trying to be satisfied with inharmonious conditions and surroundings, and until we do so, we have not taken the first step toward altering or healing such conditions. We should be no more willing to suffer mentally than to suffer bodily pain. And to cultivate a state of satisfaction and contentment with suffering and discord is to close the door which opens to liberty.

This willingness to do without everything is like a bird with folded wing. It prevents us from rising into more improved emancipated conditions and surroundings. Being willing to do without any blessing which the Light discloses is to cultivate satisfaction in darkness, which is death to progress along any avenue, especially along that straight and narrow way which leads to the Father's Mansion. Whereas the perpetual demand to inherit all things which are the Father's, helps us to outgrow old conditions, and thereby lifts us out of them. As we unfold in growth we shall

naturally break the bonds of circumstance even as the chick within the egg grows until it eventually breaks the shell which binds it. If the chick were willing and content in cultivated submission to stay within its narrow limits, it would thereby withhold from itself a broader and wider sphere of life. But the struggle within its narrow sphere gives it a vigor and growth which enables it to burst its limitations, and attain a greater sphere of activity and freedom.

But to be willing to do without freedom and to sink into a state of false submission to bondage is to fail to take the initial step towards emancipation. A mariner does not submit his craft to the aimless drift of the waves nor allow it to toss hither and thither just as wind and wave carries it. Instead he submits it to the guiding needle of the compass and intelligently steers it through the elements, and thus his course becomes direct and his goal soon attained.

Our present horizon is our greatest reach of sight, but unless we make our way toward it we shall never find a farther reach. As I stand on this side and look across the ocean I do not see Europe; I see only a little way out, and yet that horizon is my greatest nearness to Europe, and by following and over-reaching that horizon, I finally reach the point of destination I held in mind. But we cannot drift in an aimless faith and a submission to every wind and wave of circumstance. We should not in false submission crush out our purposes, losing the point of destination, until we have no goal and are like a craft without a compass, and without a rudder—arriving nowhere. Without these essentials the stateliest craft is helpless. No matter how serene we may be in this aimless submissive way, we are still lacking in the great essential to progress and growth if we are continually willing to do without, and surrendering the demand for a fairer and wider horizon.

Progress lies in the direction in which the compass points. It is in steering through wind and wave that progress and growth lies, and not in a submissive serenity which drifts with the tide of oppression, nor in a faith which asks no release from obstacles. A better kind of faith is that which believes in the power of God to free us. But faith depends on what we think God is capable of doing for us. We can have no faith in God unless we first have some conception of His power. As our sense of His power en-

larges, we learn to expect more from Him, hence our faith enlarges. As fast as we cease to limit God's power to free us, and think of Him as unlimited Power, does faith expand into expression. Ask yourself "Do I really believe God's power is great enough to free me?" If not, you have not taken the first step, you have not even opened the eye in an effort to see.

Faith is the open eye, and the comprehension of what is seen is the understanding. Beyond faith lies understanding—through faith we find the way to understanding—and we need to apply that understanding to life. We need to apply Intelligence and Law to the affairs of life.

If we wish to overcome darkened conditions of life we must begin with a full dependence on Mind and an unwavering faith in the victory. "Ye shall know the Truth, and the Truth shall make you free,"—it shall drown that old wail, "a victim of circumstance," in the glad sense of being masters of circumstance. Jesus said, "Pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." Thus the prayer which is first secretly and silently held in thought will openly and visibly expand into expression, until it is manifested in our lives.

"Faith is the substance of things hoped for." But we first form the concept of a thing in thought, and that thought, which is the real substance of the thing hoped for, expands into visible expression. Thus that thought which was realized in secret faith, your Father will reward openly, and the expression of it becomes visible to your sense.

There must be idea and purpose if there is to be expression and manifestation. We must learn what things to hope for, and then take one step further into that faith which is the very substance of the thing hoped for, and quickly behold the open reward.

We need to form unswerving purposes and powerful motives in the right direction instead of an aimless submission to affairs. We need singleness of purpose and the application of spiritual sense in the working out of our salvation. No matter how simple the problem we may be working out, it should be solved in the determination to make our lives yield higher results and richer fruits. But to surrender singleness of purpose, to thwart high aims and motives by a false sense of submissive faith, is to stop the formulation of ideas and consequently stop the expansion of visible

expression. Mind is reflected in creation. Let the demand for Light be perpetual. Our growth is slow or fast according to our demand for more spiritual conditions. As an artist reflects creative ideas until he is in a whole roomful of beautiful pictures, so do we reflect the light of God's creatorship, and fashion and illumine a world around us which we call environment and circumstance. But if we have no clearly defined purpose, if we make no demand for Light and are in a condition of thought that is always willing to do without everything—willing to do without the victory rather than pass through the battle—willing to do without exalted motives rather than follow them in loneliness, then indeed is an uncreated world all around us without form, and void.

In the beginning when the world was without form, and void it was the very antipode of that serenity of rest which fell on the seventh day when creation was completed, and we should not mistake for rest that condition of thought which is content in nothingness. He who struggles on in seeming chaos toward the Sabbath of completion is far nearer to true rest. In the confusion and struggle for victory one is much nearer real rest than he who will endure any bondage for the sake of his peace. The Revelator said, "He that overcometh shall inherit all things," which cannot refer to the one whose motto is "anything for peace." We need to reflect God's power, and peace will follow naturally.

Then indeed do we rest in that Sabbath which Love suggested, which Intelligence fashioned, and which Life accomplished.

MAN'S character is an element of his wealth, and you cannot make him rich in what he has except as you teach him to be rich in what he is.

PURITY, sincerity, obedience, and self-surrender,—these are the marble steps that lead to the spiritual temple.

A. H. Bradford.

A LOVING act does more good than a fiery exhortation. What mankind needs is not more talkers, but more good Samaritans.

HOPEFUL OUTLOOK

BY SARAH B. DAYTON.

TO Christian Scientists, the present epoch is pre-eminently one of hope and anticipation. Never was the outlook more full of promise and good cheer than now. In every department of human activity and enterprise, the movement is forward and upward, towards something higher and better, to a sense of larger possibilities, achievements, and dominion.

And what is true in the world of invention, discovery, art, education, and industrial pursuits, is equally true in the realm of religious thought and investigation—a disposition to loosen one's hold on the ever-changing but never-satisfying past, and an earnest longing for that which is substantial and abiding—that “which cannot be shaken.”

The discovery of Christian Science in 1866—a date to which students of prophecy had long been turning with expectant interest—was the Star of Hope appearing above the horizon of the receding century. Its increasing brightness led multitudes to inquire diligently into the time and manner of its appearing, and what might be its portents for the future. To-day, its Light is touching all lands, illuminating the pathway of every sincere seeker after Truth, and heralding the millennial glory.

The author of that interesting and most popular of modern paintings—“The Prophets”—has grouped his figures with wonderful effect, bringing out in form, attitude, and features, the characteristics, not only of the individual prophet, but in a marvelous degree as well the trend of national thought which called forth his special prophecy.

From Moses to Malachi, the story of the struggles, successes, defeats, and triumphs which attended the growth and development of the spiritual idea in human history during ten centuries, may be read on this bit of canvas. Each character stands alone—the one representative in his time, of a monotheistic religion, as opposed to the prevailing pantheism; and together, they present a group of whom, as Paul says, the world was not worthy. “Destitute,” “afflicted,” “tormented,” wandering “in deserts” and

"caves of the earth," "stoned," "sawn asunder," "slain with the sword," yet, honored of God, and anointed, each for his holy mission. But with what a sense of relief do we come to the closing figures of the series—the *expectant* prophets. The dark ages of Judaism from the time of Elijah to Jeremiah, was the midnight of error, which brought its own self-destruction. Its culmination was the seventy years of captivity in Babylon. This experience of pride humbled, idolatry rebuked, and repentings kindled, prepared the way for the true apprehension of the spiritual idea, and gave deliverance to the captives.

The hopeful prophets saw the dawning day of the Messiah, and with bugle-call to rise and build the house of the Lord, proclaimed its near approach. See the forward look, the expectant gaze, the "forgetting those things which are behind" and the "reaching forth unto those things which are before," which characterized the bearing and utterances of these messengers of Hope. The Christian era with its angel-song, "Glory to God in the highest, and on earth peace, good-will toward men," was the fulfilment of their prophecies.

No war nor battle-sound
Was heard the earth around,
No hostile chiefs to furious combat ran,
But peaceful was the night.
In which the Prince of Light
His reign of peace upon the earth began.

In "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, p. 557, we read, "The impersonation of the spiritual idea had a brief history in the earthly life of our Master; but of his kingdom there shall be no end." What, then, of the dark ages of Christianity, covering a period of ten or more centuries which followed the establishment of this kingdom, and its unequalled success in the first few hundred years?

Through this long night of materialism, hidden away in the secrecy of cloister and cell, when to voice the inward workings of the spiritual idea was death to the one voicing it, this idea was gathering a momentum that could not be stayed. The demand for free thought, free speech, and free worship, pressed for recognition, until a far-off land was discovered, where they could find expression.

In America—the cradle of liberty—the religious sense of the people was nurtured, expanded, and made a sturdy

growth. Breaking away from much that had hampered it in the past, dropping off many of its useless appendages, becoming freer and freer, as the centuries moved on to a larger and truer sense of freedom, the hour came for the proclamation to this age of the Principle of *universal* freedom—physical, mental, and spiritual.

The birth of Christian Science in the closing half of the nineteenth century was not an accident. It was in the divine order. It was a fulfilment of prophecy. But, like all the revelations of Truth which had preceded it, it had to prove itself true. As in the early days of primitive Christianity, scribes, doctors, and lawyers stood with weapon in hand, ready to oppose it. Though seemingly feeble, and struggling against fearful odds for recognition, this second coming of the Gospel of healing gained a firm foothold in human consciousness, and now in the dawn of the twentieth century, the expectant prophet stands with banner unfurled, with face radiant with hope, and, with gaze reaching down the unfolding years of this epoch, sees the consummation of all prophecy—the establishment of the *church universal*.

To this, all the types and symbolisms of the Jewish dispensation had pointed; of this, the Hebrew bards had sung; "Zion," "the city of the great King," was their theme. Poet and prophet had vied with each other in metaphor and verse to picture its glory and permanence.

What wonder, then, that the seer of Christian Science, whose discovery brought to light the supremacy of Spirit as the Rock on which this church must be built, should, with prophetic inspiration, see that "the stone which the builders rejected" shall "become the head of the corner." Did not the erection of the Mother Church in Boston typify, from foundation to spire, her cherished expectation?

In her address at the laying of its corner-stone, is there not a thread of prophecy discoverable between the lines, as also in her sermon at the dedication of the completed edifice, which draws the thought away from the merely material structure, to the universal church—spiritual?

With deep hope and faith, Mrs. Eddy writes at the laying of the corner-stone (*Miscellaneous Writings*, p. 145), "To-day I pray, that Divine Love, the life-giving Principle of Christianity, shall speedily wake the long night of materialism, and the universal dawn shall break upon the spire of this Temple."

LOVE YOUR ENEMIES.

BY ISABEL LEE.

But I say unto you which hear. Love your enemies, do good to them which hate you, bless them that curse you, and pray for them which despitefully use you.—JESUS.

THE greatest need of the hour is that we may understand these words of our Master, and obey them more perfectly. Experience finds us face to face with deeper problems every day, which can only be solved in one way—the way which returns blessing for cursing. We have pondered this commandment with a pure desire to be obedient, and have tried to be faithful in following all that it requires of us; but an ever-increasing demand is made upon us, calling for still higher proofs of our fidelity to the Love which is divine, the Love which “never faileth,” the charity which “suffereth long, and is kind,” the mercy which “endureth forever.” The true Christian Scientist knows that his enemies, so-called, more than his friends, bring the experiences through which his life becomes more and more consecrated to God. Betrayed, forsaken, having lost all that life, according to mortal sense, holds dear, we fall at the foot of the cross, asking with a broken heart and a contrite spirit for aid and light. In “Science and Health with Key to the Scriptures,” page 365, with insight, born of the compassion which Jesus manifested, our beloved Leader touches this stage of human woe in these tender words: “The poor suffering heart needs its rightful nutriment such as peace, patience in tribulation, and a priceless sense of the dear Father’s loving-kindness;” and where as in Christian Science shall we find that which binds up the broken-hearted and heals the sick? In the hour of our great extremity we cry unto the Lord, and as Christian Scientists we are able to say with the Psalmist, “and He heard me.” “He healeth the broken in heart, and bindeth up their wounds.” We awaken from the dream of pain and anguish to the understanding of God as ever-present Love, and the stricken heart is comforted at last. We recognize the Friend who in changeless Love watches over us, and guards us until we reach in safety Life’s rest within the veil. We stand on the threshold of God’s universe, and behold man in his

image and likeness. Then it is that we pray for those who have misunderstood us, and those who have driven us to seek God's help by giving us the cup of grief to drink to its dregs. Then it is that we pray in sincerity and Truth, "Father, forgive them; for they know not what they do!"—and we forgive as we hope to be forgiven. A great love fills the heart for God and man. In thought we turn lovingly to those who have seemed to be unjust and cruel, and we yearn to meet and greet them in the Promised Land—the Land of Christian Science, where we shall know as we are known. We remember that Jesus bore insult and lifted not his voice to defend himself. Hatred may still pursue, injustice may seek to overwhelm us, but the student of Christian Science waits in patience for the precious promises of the Bible to be fulfilled, praying ceaselessly to reflect more of the Love which enables him to return good for evil,—the Love which is to bring "on earth, peace, good-will toward men." In restful, hope he waits, knowing that He who hath promised is true, and that Christian Science—pure and undefiled religion—is to unite all hearts in everlasting Life and Love. In "Miscellaneous Writings," page 253, Mrs. Eddy asks, "Do the children of this period dream of the spiritual mother's sore travail through the long night, that has opened their eyes to the light of Christian Science?" The children of this period are learning to understand their gentle Leader's sore travail, and the chastened heart o'erflows with gratitude to her for her tireless service in Christ's Cause. Her sweet self-offering upon the altar of divine Love is known to them, and deeply appreciated. They love her, because they understand her, and they love to be her faithful friends. With her they stand, striving to be faithful to God and man,—faithful to Jesus' command, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you."

ALL correspondence with the clerk of the Mother Church on matters pertaining to his office, should be addressed to William B. Johnson, C.S.B., 30 Norway St., Boston, Mass.

PER CAPITA TAXES and contributions to The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephent A. Chase, Treasurer, Box 56, Fall River, Mass.

PLANTING.

BY M. J. A.

AT one time I was in a part of the country where the land was fertile, but, owing to fires and drouth, there were no trees. My mother, being very much interested in the country, felt it to be her duty to prove that trees could be grown successfully there. She spent much time, labor, and money in proving it. One season she had a quantity of black walnuts to plant. The man she engaged to do the work, said to her one day, "Don't you think it very foolish and a waste of time for you to plant these walnuts? They are of very slow growth and you are not young; you will never live to see them trees." My mother answered him, saying, "Don't you think I shall do pretty well if I live to plant them? that is my work." That answer made a lasting impression upon me, and ever since then I have been interested in watching people plant seed, and especially the seed of Christian Science.

One day a few years ago a true, loyal, honest, earnest Christian Scientist, invited a friend who was soon going to stay a few months in a village in one of our frontier states, to spend the day with her. This friend had known a little of Christian Science, but was gradually losing all interest in it. In the conversation the loyal one urged the friend to take her Science and Health with her, and asked her to promise to read in it every day. The friend, not wishing to give the promise, turned the subject of conversation time and again; but the Scientist persisted in planting that seed, and finally obtained the promise. After the friend was settled in this frontier village, she called on two ladies whom she had known years before, and found one of them in a darkened room on account of her eyes. They had troubled her for years, and each year they grew worse. She said she had been to Chicago several times to have her eyes treated, and expected to go again in about ten days for the same purpose, and to have a surgical operation performed, as her eyes were only one of many ailments she was suffering from. She had eaten only toast and cereal foods for months. After she had finished her sorrowful story this friend told them she had promised to read a book every day, called "Science and Health with

Key to the Scriptures" by Mary Baker G. Eddy, that many people had been healed by reading it, and if they were willing, she would gladly meet them every afternoon and read aloud. They assented, and the work began. When the ten days were up the lady said she was not going to Chicago at present. The reading continued during the summer. One by one the ailments of the afflicted one began to disappear; among them were dyspepsia, neuralgia, and nervousness, and her eyes improved. She did not go to Chicago, but continued to read Science and Health, and was finally healed.

Other people in the village became interested, and from one case of healing that came from the planting of that one seed, over two hundred people were led to investigate and accept Christian Science. And that was only one branch of the tree. It has spread in every direction and gone forth to different parts of the country bearing fruit. If there is one branch more than another that has given the friend who gave the promise and read the little book in that far away village that summer, cause for rejoicing and expressing gratitude and thankfulness to God and Mrs. Eddy, it is, that although the one who read, and the ladies who listened, long ago moved away from that frontier village, yet on the first Sabbath evening of the year 1900, they started a Christian Science service there, reading the lesson in the *Quarterly* and rejoicing that they had heard this great Truth.

Let us be up and doing, planting faithfully, honestly, loyally the seed our beloved Leader has given us, the seed of Christian Science. Some may fall by the wayside, some on stony ground, yet there is good, well-prepared soil ready and waiting to receive it. If we do the planting, God will give the increase, whether we ever see the full-grown tree or not. Our work is to plant.

THE OBSTETRIC COURSE.

In answer to inquiries we will say that the class in obstetrics to be held in June is open to all students of the Massachusetts Metaphysical College who have not taken the obstetric course. As the time is short no formal applications need be made out, but letters requesting the course may be addressed to the Board of Education, 95 Falmouth Street, Boston, or in case of long distances, telegrams may be sent as late as May 20.

BOARD OF EDUCATION.

THE SERMON ON THE MOUNT.

BY DUNMORE.

IN Nepthalim of Galilee, beyond
Swift flowing Jordan and Zabulon's hill,
To those who sat in darkness and the shade
Of death a glorious light hath been revealed
By that dear Lord who preached those warning words
"Repent! for now God's kingdom is at hand."
And to those simple fisher-folk who toiled
Both late and early with their busy nets
In the deep waters of Gennesareth
Their daily bread to win, he spake and said,
"Come ye; leave boats and nets and follow me,
And I will make you fishers e'en of men."
Thus Simon-Peter, Andrew, James, and John,
Unquestioning, obeyed the Master's word,
And, quitting parents, family, and friends,
Enrolled themselves disciples of the Lord.

At Jesus' feet, upon the mountain side
Which overlooked the fair Capernaum,
The chosen sat and yearned to hear the words
Of Truth and wisdom from their Master's lips.
Then opened he his mouth and, teaching, said,
"Bless'd are the poor in spirit; they shall have
God's own bright kingdom as inheritance.
Blessed are they that mourn; for comfort shall
To them be aye vouchsafed.

Blessed the meek;

For they the good things of the earth shall win;
And blessed are they who after righteousness
Do hunger and do thirst; they shall be filled.
Blessed indeed the just and merciful;
For they my father's mercy shall obtain.
Blessed beyond all words the pure in heart;
For they shall see my Father face to face.
The peacemakers on earth are doubly bless'd;
They shall be called the children of the Lord.
And blessed they who suffer for the right;
They also in my Father's house shall bide.
Blessed are they whom men do persecute,

Reville, and falsely say all evil things
Against, for my name's sake: Lo, their reward
Is great, and shall be found in heaven.

Rejoice

And be exceeding glad, dear brethren,
For thus the prophets and the holy men
Who went before were persecuted for
The sake of Truth and in the name of God.
Ye are the salt of earth, but should it lose
Its savour, wherewith shall it salted be?
A city that is set upon a hill
Cannot be hid, nor can it hide its light.
Let your own light so shine before mankind
That they may see the good works ye perform,
And, seeing, may believe and know the Truth
And glorify your Father in the heavens.

A LETTER FROM A RECENT CONVERT TO HER FATHER.

Toledo, Ohio, April 6, 1900.

My Dear Father:—It was with feelings much mingled that I read your letter of March 30, from Riverside, a brief acknowledgment of which I have already given you.

I am glad that you find comfort in the fact that our lives are changed. It is truly a joy and relief to find an abiding place, away from the unsettled conditions of unbelief and unrest into a haven of peace and firm anchorage. The transition seems to have been so gentle, so natural, I can scarcely believe that but a year ago I was inclined to sneer at Christianity and to lapse into infidelity.

I hardly know where to commence an answer to the questions your letter has aroused in my mind, for I seem almost overwhelmed with the things my heart longs to pour forth; and my ability to express myself seems inadequate to the occasion,—to the necessity and desirability of a coherent shaping of my thoughts.

Perhaps if I take for my theme that portion of your letter which most greatly impressed itself upon me, I can work from it and say what I wish. You say, "I read Drummond, I read Mrs. Eddy, I read what I can, but the more I read of others' views and creeds, the more I drop them *all*—except for recreation—and return to Christ's

own words, all sufficient, all so very simple, so very clear. They need no interpreter." As I take it, your letter calls not so much for a defence of the belief we hold so dear, as an elucidation of some of the things it teaches.

Let me say first, however, that the term "Christian Science" does not carry with it the thought of ism, creed, denomination, sect, or organization, to my mind, but rather the idea of a universal religion,—the pure, simple, God-like religion of Jesus Christ,—ushering in the Kingdom of Heaven here on earth. It means also the harmonious blending of terms that for centuries have been thought in direct antagonism, one to the other; and absolute demonstrability of their unity.

With all my heart do I also say that "the more I read of others' views and creeds, the more I drop them *all*." But, my dear father, in reading the works of Mrs. Eddy I find no new creed, no "others' views," but am rather given the Bible as an eternal guide, and am directed faithfully, persistently, to "*Christ's own words*" in all their sufficiency, in all their simplicity, in all their clearness. I am given no new and strange *interpretation* thereof; but, instead, their beauty, their strength, their guiding power, their wisdom, and, above all, their applicability to every moment of life, to every thought, motive, and deed, are increased immeasurably.

You say the words of Christ "need no interpreter." Possibly not; yet what has been the history of religion and the church for centuries save an unending endeavor rightly to apprehend and teach that word? If it has been correctly, spiritually, interpreted, why have we division of belief? Why more than four hundred separate and distinct forms of worship? God forbid I should contend that the precept you would have me follow—to "pick out the simple words of Christ, . . . and live in them"—is not a sufficient doctrine, a perfect rule of life, for that is precisely what we, as Christian Scientists, are striving to do. Why, one of the fundamentals of its teachings, embodied in our tenets—which latter constitute the nearest approach to a creed we have—is to "strive, watch, and pray for that Mind to be in us which was also in Christ Jesus" (Science and Health with Key to the Scriptures by Mary Baker G. Eddy).

It is that very criticism of the Bible of which you speak.

that had most largely to do with my own defection from the orthodox belief, and in my recent letter to mother on this subject I expressed myself somewhat as you have. But by no means can Christian Science be considered as an outgrowth of the "tendency" toward "introducing new philosophies and new fads in religion." The basis for the whole fabric of the Christian Science text-book, "Science and Health with Key to the Scriptures," is the Bible, and the Bible alone; and I think you will search long before you find any who more implicitly believe in and rely on the Bible than Christian Scientists. You, therefore, need not have bid me "just simply take the Bible as it is, from cover to cover," for we already do that; and by the explanation and interpretation we have through Christian Science its pages are illumined and its truth is made practical as never before.

So, then, dear father, while we consider Mrs. Eddy as an interpreter, we love to think of her best as a "revelator," for this Truth, though eternal as God, has been hidden by the fog of a materialistic age, by the misconceptions and misunderstandings of centuries since Christ, but has at last been revealed, as we believe, in God's own time and way.

One of the common misunderstandings of people who know little of Science, is that we "worship" Mrs. Eddy.

To Scientists the idea is ridiculous; nothing could be farther from us. Our gratitude, reverence, and love are very great. We believe that Mrs. Eddy was especially fitted for the reception and revelation of this Truth, and her life before and since has attested this. Is there anything repugnant to you in the idea of a great truth being given to the world by a woman? If so, why?

I come to the last few lines of your letter. "Go on. Don't stop. Keep where you are until you see it differently, but constantly seeking *interpretation* from *within yourself*." If by that you mean, search for something else, something to take the place of that which I now have: No! Not for worlds! My heart has found peace; I am satisfied, happy. If you mean study, endeavor, grow, put self away for impersonal service: Yes! A thousand times, yes! Our only aim is to serve God in the ways of his appointing, every moment; and we find that we grow in grace only in proportion as we obey "spiritual law,—the

law which overcomes material conditions, and puts matter under the feet of Mind" (Science and Health, p. 75).

To constantly seek "interpretation from within," as you put it, is the chief duty of Christian Scientists, if by that you mean to deal only with our own consciousness; work out our own salvation by the light of the faith we have in God, guided by the revelation that is given us in the Bible and our text-book; to judge not our fellow-man, but only ourselves, seeking always in the greatest measure possible, to approach the perfect manhood of Jesus Christ.

I will send you some matter I particularly wish you to read and study. Get Science and Health and read it. I saw nothing in it at first; but I came into Christian Science through the logical conviction of reason. Read it carefully and test its statements, and see if you do not (if not now, you will some time) agree with one of the leading lawyers of this city, who said, "It is certainly most consistently insistent throughout." He also said, "If I had as good a case in court as I have in Christian Science, I would have no doubt of the result."

And to please me, if nothing else, I wish you would hear the next lecture that is given there on the subject. Judge Ewing of Chicago lectured but a few weeks ago there, and, if you did not, I wish you had heard him. I will send you a copy of his lecture."

THE LAW OF COMPENSATION.

BY ELEANOR CAMPBELL.

ONE of the early unfoldings that came to me in Christian Science was that the law of compensation,—equivalent for equivalent, absolutely just measurement, absolutely fair return,—was indeed that which should be found "changing chaos into order" (Science and Health with Key to the Scriptures, p. 151), and establishing in us a true sense of proportion; that it should lead us from the lower to the higher, the smaller to the greater, till we found the sum of all material equations.

There are none of us perhaps who have not felt the annoyance, the perplexity of trying to deal with our fellow-men on business questions, so few seemed to have an educated sense of justice. Some were visionary; some careless and negligent; some entirely dependent; some ungrateful;

some dishonest. Look back on your past experiences and see how many were direct, just, clear-sighted, true. The over-filled court dockets on matters of minutia as well as mammoth deals give you the reply.

And for just such things we all need help, we need understanding. I need to-day to know how to be just in the exchange of some business property. I need the understanding which will show me what is right to all those engaged in my household affairs; I am in danger of being unjust to some one in my employ; I have found out many times and sadly that I had been. I perhaps shall need the wisdom to discern hypocrisy or dishonesty. Nothing has ever given to the world so clear a thought on leaving persons out of the question and judging of conditions and circumstances alone as Christian Science.

Mortal sense, swayed by sentimental pity or emotion to-day, and, shocked at some revelation of vice or ingratitude, bounding into bitter exactions to-morrow, seems to be the lawgiver and judge of this world. What we all need is not so much good intentions as understanding and resolute endeavor. We have all dealt with the "well-meaning person" who, with the kindest of hearts and the best of desires, talks his friends into visionary schemes where they sink the hard-earned savings of years.

The Christian world has always professed to believe that everything that blesses man "cometh from the Father," but none make the assertion and follow it to its logical results as do the Christian Scientists.

Christian Science is teaching the world that there is no poverty, but that fear, discouragement, wrong motives, laziness, ingratitude, pride, and dishonesty often produce such a material seeming. "Slow to learn" in "many points of the law," I don't think I needed long to be told the why and wherefore of the far-reaching, deep-lying foundations our Leader—patiently, and in the face of never-ceasing criticism,—has laid and is laying. Nor do I believe that those who have discerned this have needed to be told that the one who was thus planning and toiling would be misunderstood. Mortal mind loves to be lackadaisical; to soar aimlessly; to loiter; to neglect; it hates to be pulled into line; to be held down to hard facts; to be brought up to time; if it is sick or poor it wants to be pitied and coddled; if it is rich it likes to be called magnificent, generous, open-handed, large-hearted. Mortal mind likes

to lean on somebody; it likes to be bolstered up. Our Leader says to all such, throughout all her teachings, in all her organizations and plans—"No." She says it in every movement she has inaugurated. Her word is for a people who are to be "the salt of the earth," "the light of the world;" strong, valiant, able in God, who is the strength, the courage, the might of all. Very little savor would be found, and small indeed the light, in a people who wanted something for nothing; who whined at the exchange of honest values; who esteemed themselves poor and feeble and helpless; who were looking to man for everything and to God for nothing—unless, indeed, for a remote after-death salvation. Dependence, exactions, fear, doubt are not to be cultivated but destroyed, and he who encourages them, though he "speak with the tongues of men and of angels," harms his fellow-men. I do not think it is at all difficult to discern from its present trend and progress that Christian Science is to teach the world business principles. To perform a task expeditiously, thoroughly, and satisfactorily we all know it must be done systematically—by principle. How much speculating, experimenting, waiting, and haggling do the present business methods hold? They occupy so much of the precious time that ought to be better used. "What is worth doing is worth doing well," because the better it is done the sooner it may be dismissed. We seem at present to have to go through certain material rounds; let us go through them in the best way. The author of Science and Health has not only given us the *omega* but the *alpha* of Science and, among other things, the alpha stands for satisfactory, straightforward business methods. It solves the problem of capital and labor. Mortal mind is one, and all who are under its rule are subject to its weaknesses and sins—some in one line and some in another. Honest work, honestly done, is the same in results. Whatever the environment, "God giveth the increase."

PRICELESS BOON.

BY EDWARD H. CARMAN.

DIVINE Love led me to investigate Christian Science three years ago, through the healing of my wife of several so-called incurable diseases. After one trip of several months made with her to distant cities to see

specialists and be treated by them, with sanitarium, trained nurses, and doctors' bills amounting to twenty-seven dollars per day for the trip, I returned home with her still diseased in mind and body.

Following this trip were months and years of almost constant suffering; new doctors, new scenes, and new places were visited, none of which brought any relief, till God—Good—sent an angel of mercy to voice, silently and audibly, His Word to her through the understanding of Christian Science for about four weeks, when, lo, we saw her in perfect health; mind and body restored to their normal conditions. This transforming process caused me, an avowed agnostic and rank materialist, to investigate this mysterious something that could change so wonderfully, and marvelously banish disease, discord, sorrow, and suffering.

Taking up the study of Christian Science through "Science and Health with Key to the Scriptures," with only the thought of knowing something of what it was that could do such marvelous things, I became engrossed in the study; and God revealed Himself to me through the words of this Book, and while I had never for one moment dreamed of being healed of what I thought were *my* incurable maladies, I suddenly realized that rheumatism of twenty-five years' *tormenting* was entirely healed, lameness gone, and the desire for alcoholic stimulants completely blotted out.

From darkness to light, from despair to radiant hope, from impurity to purity, from hell to heaven, has been my transit through the understanding of Christian Science. Knowing God as Love I have proven His presence in *many* instances; healing joints that had been stiff and rigid for years, a case of total blindness, a case of dropsy pronounced incurable and ready to pass out by the doctors, neuralgia of long standing, indigestion, heart-trouble, diseased eyes, and many others. It is my great privilege to have been taught and to be associated with one who is giving her untiring energies and life to the establishment of the Kingdom on earth.

For this great good and these inestimable privileges, could all the wealth revealed and still hidden in the bowels of the earth, and in the depths of the sea, buy from me the priceless pearl found in the Word of God, whose store of wealth has been opened to me by "Science and Health

with *Key to the Scriptures*" by Mary Baker G. Eddy? I answer, No. Is three dollars a big price to pay as an entrance fee to that state of consciousness known and recognized as peace that passeth understanding? No, a thousand times no. Not many years hence she whom God has authorized to voice to this age, and to all ages, His word will be loved and revered by countless millions. Those who to-day scoff at Christian Science, will be glad to say, "Make me as one of thy hired servants," "a door-keeper in the house of my God," for it has, under God's direction, taught us to know something of Him, and if we faithfully follow its leading and teaching it will be given to us to know God as eternal Life.

Should this article come to the consciousness of one struggling against the full acceptance of Christian Science and *all* that it teaches, let me say to such an one, become as a *little child*, and divine Love will lead *you* to the light that is never dim. Let this angel visitant come in and sup with you, then, like Jacob of old, wrestle with the claims of error and evil and "each victory will help you some other to win" until *you* will *know* that you are on the Rock, Christ—Truth.

THERE is but one quality necessary for the perfect understanding of character, one quality that, if man have it, he may *dare to judge*—that is, omniscience. Most people study character as a proofreader pores over a great poem; his ears are dulled to the majesty and music of the lines, his eyes are darkened to the magic imagination of the genius of the author; that proofreader is busy watching for an inverted comma, a misspacing, or a wrong-font letter. He has an eye trained for the imperfections, the weaknesses. Men who pride themselves on being shrewd in discovering the weak points, the vanity, dishonesty, immorality, intrigue, and pettiness of others, think they understand character. They know only part of character—they know only the depths to which some men may sink; they know not the heights to which some men may rise. An optimist is a man who has succeeded in associating with humanity for some time without becoming a cynic.—*William George Jordan.*

The greatest truths are the simplest, and so are the greatest men.—*Hare.*

CHURCH BY-LAWS.

BY MARY BAKER G. EDDY.

ONLY the Christian Science Board of Directors, and the First Reader of the Mother Church shall be present at meetings for the examination of complaints against Church members. Only the Board of Directors, and the First Reader shall confer, or vote on cases of complaints and church discipline. A complaint against a member of the Mother Church shall be laid before this Board; and within thirty days thereafter the clerk of the Church shall address a letter of inquiry to the member complained of, as to its validity. If the previous Christian character of the accused member is good, his reply to the clerk contradicting the accusations, or his confession thereof, and compliance with our Church Rules shall be sufficient on behalf of said member for the Board to dismiss the subject, and the clerk of the Church shall immediately so inform him. The complainant, on a second offence of this kind, shall be subject to discipline and dismissal from this Church. No cards shall be removed from our periodicals except by a majority vote of the Christian Science Board of Directors, and First Reader—at a meeting of the Mother Church held for this purpose—or for the examination of complaints. No Church discipline shall ensue until the requirements in Article XXVI., Section 6, of our Manual have been strictly obeyed.

BOTH the husband and wife shall pay tuition for class instruction; only one of them shall teach classes in Christian Science—and that one shall be elected by the *two in one*, viz., both husband and wife; any jargon as to which of those shall be teacher, may exclude the jarring one from his or her office in church.

NOTES FROM THE FIELD.

FOR many years I had been a sufferer, many claims held me in bondage, among which were rheumatism, an affection of the back of head and spine which was very distressing, varicose veins, and a rupture of about twenty-one years' standing. I had worn a truss for seven years with instructions never to put my feet on the floor without it on. I had been treated by many physicians, but only received temporary relief and each year found me worse than the year before, until I was a burden to myself and family. I had been a member of the Methodist Church for thirty years, and as such I had lived up to my highest understanding of the Scriptures.

On some points I had grown away from the theology as taught by the church. I believed that it was our privilege to be healed as Jesus healed, but did not know how to go about it to obtain the healing. I had prayed for healing and many friends had prayed for me, and yet I suffered on. Sometimes I was able to do considerable work, but constantly suffering; at other times confined to my bed or chair for weeks, or perhaps a month or two at a time, unable to walk. I had tried so hard to get well and failed that I had come to think that perhaps it was best for me to suffer, that I might do more good by being patient and cheerful under affliction than I could do if I were well, so I tried to be patient.

I was, to mortal sense, gradually growing worse. The doctors had said that medicine could not help me and I tried electricity and could not stand that. There seemed to be no help for me. But, thanks be to God, in that dark hour Christian Science was brought to my notice. This was in June, 1896. My husband, whose testimony appeared in the *Journal* of October, 1898, heard of Christian Science, went to see a healer, and brought home "Science and Health with Key to the Scriptures" for me to read. At that time I was not able to sit up or do any work. I laid aside all material remedies (which was not hard to do, as I had lost faith in them) and went to reading the book to see what it taught, little dreaming what was in store for me. At first I was a little afraid of the teaching, afraid I might be led away from the true teaching of the Bible.

I had received glimpses of light, enough to assure me that the Bible was true, and at times I felt that God was very near. I prized this so much that I thought I would rather suffer all the way through this mortal life than read something or do something that might cause me to lose what I had received. But I read the book, and in a week's time I realized that I was getting better, and I knew that it must be the book that was helping me.

After reading four or five weeks I was very much improved, and at the request of my husband and the healer I began taking treatment, and in two weeks I was able, with the help of my little girl, to do all my housework. The healing of the body is indeed a great blessing, but the spiritual uplifting is wonderful. Truly the Scriptures say: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit." Now I know that my redeemer liveth, and because he lives, I live also.

The old claims did not all disappear at once, but one by one they have been destroyed. May my life prove my gratitude by obedience to the teaching of the Scriptures as presented by Science and Health.

I will add that I have had many demonstrations of the healing power of Truth with my own children.

M. J. Goodwine, Wichita, Kan.

IN September, 1898, through Christian Science Mind-healing, I was made to know something of the power of Truth which destroys all error. It was only after suffering some five weeks of agony and physical torture from the effects of typhoid fever and drugs which were administered by the doctor who had charge of my case, and, as I honestly believe, did all for me up to his understanding. He even requested the privilege of consultation with two of his professional friends, who came to the conclusion there was no hope of recovery.

During the latter part of the five weeks I was confined to the bed, a Christian Scientist made me several short visits; but his conversation was of few words, and in fact he said nothing to me, except when we were alone or in the presence of my niece who was not then a Christian Scientist, but manifested a friendly thought for the little she saw and heard of its Principle. When the Christian Sci-

entist would enter my room, I saw a vast difference in the expression of his face; while others seemed sad and forlorn, as though they were looking on the form of one dying, the Scientist's face was all aglow. He seemed to know how to order even the surroundings, for we always were alone when he was ready to make his departure, and his last words were always very impressive to me. Always before departing he would lean over and tell me his hopes in quite a different way from that of others who thought I was going to die; but the Scientist expressed his encouragement by telling me that he knew that *God* was my Life, and that where there was life there was hope. The hopelessness which the doctors manifested in my case made the Scientist's statement more impressive.

Finally my niece said to me, "Let us try Christian Science." She just then expressed the very thought which I had been reasoning upon from Saturday (the day the consultation was held), and this was Sunday night. Early Monday morning my niece went a few blocks and explained matters to Mr. W., the Christian Scientist. In about an hour Christian Science was by my side. Instead of bottles of medicines on the stand, there lay a Bible and "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, Discoverer and Founder of Christian Science.

After placing myself wholly in submission to something that I knew nothing about, I found my suffering to be subsiding, and in about an hour I realized that I was physically healed.

In a short time the Scientist asked for something to be brought for me to eat. At noon I was ready for another meal, at supper the same, and at midnight I awoke after having a comfortable sleep and rest, and felt that I must have something to eat, that I could not possibly wait until morning.

On Tuesday I dressed myself, and went out on the street for an hour or more; on Wednesday I went down to my store, and after realizing that God was my life and my strength, I at once went to work; and I have been there every day since. I never knew what real life was until I found it out through the little understanding I have of Christian Science. My pen or even tongue cannot express my gratitude for what Christian Science has done for me both physically, morally, and spiritually; and especially for Science and Health, the *Christian Science Journal*, and the

Christian Science Sentinel, all of which are bringing light to the dark places, and the revelation of divine understanding to those who are seeking the Truth.

Wallace Messner, Monmouth, Ill.

NEARLY ten years ago I first heard of Christian Science while spending a social evening at the house of a friend. The next morning being Sunday, I went to Hardman Hall, where they were holding the only Christian Science service in the city at that time. I did not seem to hear the sermon, or see the congregation, I only realized that the very atmosphere seemed to be alive, and I felt a warmth and love that I had longed for all my life. A sense of peace, joy, and security came over me that has never since left me. I did not talk with the people. I read "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy,—or rather, I fairly devoured the "little book." I did not grasp much of the letter of Science at my first reading, but I seemed flooded with the Spirit. When I first heard of this Truth, I did not like the word Christian Science, and I thought the healing was sacrilegious; but I thought all religions have their faults. I had found many in my old faith, having been brought up in the Episcopalian Church. I was so satisfied that I had gotten nearer to God than I had ever hoped, that I thought I would ask no questions, for fear of having my happiness dispelled. However, within a month, the word Christian Science became music to my ears. Then, one Sunday morning during the sermon, it became clear to me, that the God in whose presence I was dwelling with such joy *was Life* and that I was a reflection of that Life.

From that moment I realized that I was perfectly healed from four chronic claims to which I had been a slave for many years. I knew that the healing Love that came from reading the "little book" had been dispelling the error which had caused the diseases, but I was not conscious of it until that morning. I have not had the least return of them since.

About three months after that I went through a class with one of Mrs. Eddy's students. From the day I first stepped into the church, I have never met with one disappointment in the religion of Christian Science. It is the clear, ringing voice of God, without one mistake or weakness. Although I have had no physical claim to handle for

myself in all these years, my cross has been quite as heavy as I could carry. But I have carried it with joy, striving to realize that each demonstration over *self*, or environment, was but destroying the errors which hide the Light.

I learned quickly that no one can take from me what I have earned from God, and most of our unhappiness comes from striving to obtain, or hold to that which we have not earned from God. I realize how much experience means in Christian Science. I could not be more convinced of the presence of God, this moment, than I was the first moment I entered the church and received my beautiful revelation. But out of that great warmth of Love, came a still, small voice that had to be listened to many times before it could be intelligently recognized. Self had to be humbled, so much human opinion and a general casting out of old ideas. Not but what I was willing to overcome them, but I had to learn what was error, before it could be cast out. In fact, a perfect change, by the renewing of my mind, until now I hear the voice so much clearer. It has a calm, positive ring that cannot be mistaken. And as we recognize the voice through our Mother we also know the familiar ring through her children, it must have the same quality, if not the strength. Of course the healing of disease, and demonstrations of all kinds have followed naturally, as they do with all loyal Scientists. But to me, the greatest of all is the joy of the Spirit and the peace that passeth all human understanding.

Ida Kate Schultze, New York, N. Y.

I FIRST heard of Christian Science seven or eight years ago, through letters from my mother and sister, asking me to try Christian Science treatment for my little daughter; but as I then had all faith in medicine, and knew nothing of Christian Science, I kept on with the medicine. My baby passed away, and I felt very rebellious, but through it all the passage from Hebrews, "Whom the Lord loveth he chasteneth," somehow comforted me, though I did not know enough about my Bible to know where to find it.

Some months afterward a neighbor loaned me a copy of "Science and Health with Key to the Scriptures," but I could not read it and returned it to her, with the remark that it was too deep for me. She was not a Scientist, or she might have helped me some. In the mean time, the loving letters from mother and sister kept coming, each one with something more about Science, till at last I be-

gan to get interested. In the summer of 1894, they sent me *Science and Health*. I read it through and put it away, I could not understand it any better than before.

For the next two years there was hardly a month at a time that one or the other of the children was not under the doctor's care, the second one, a boy of three having a claim of asthma, and being a very delicate child. In the winter of 1897, all three had the measles, the eldest and the baby getting over them all right, but the second one getting worse all the time, till two of the doctors said he could not get well. I turned to my *Science and Health* again, and wrote to my mother for help, not for the child but for myself, my fear was so great. She got the letter at half past six Sunday evening and the doctor told the nurse that afternoon that the child would not live till morning. It is needless to say that he did live, and since then I have had no doubts about Christian Science being the Truth.

In March, 1898, I subscribed for the *Journal and Quarterly*, and we had the Lesson-Sermons each Sunday in our home, till later I learned of other Scientists here through the *Journal*. It was the privilege of my husband and myself to unite with the Mother Church last June. We can never be grateful enough to Christian Science for what it has done for us. We have employed no physician for more than two years and our boys are as healthy, happy, and hearty as can be, each one of them demonstrating over error for himself. I would like to tell of a demonstration made the first summer I tried to demonstrate for myself. One evening the boys were jumping from the front steps, when the one five years old fell, and could not get up. As he screamed I ran down the steps, trying to realize Truth for him. When I picked him up his right arm hung limp at his side. I took *Science and Health* and read to him, and in a short time he raised his arm above his head. He went to bed at the usual time, but about ten o'clock woke, crying with pain, could not lift his arm or turn over. I pulled up his sleeve and found his arm considerably swollen at the elbow. I read to him again from *Science and Health* till he went to sleep, then gave him a treatment, and that was the last we heard about it, though for several days he used his left hand in eating and when at play.

My daily prayer is that I may make use of the understanding I have, and so be ready for more.

L. M. M., Alpena, Mich.

I WISH to state what Christian Science has done for my mother, who had been in the poorest of health for ten years. She has had some of the best physicians of this city, and has tried all kinds of advertised remedies, receiving only temporary relief. Her worst claims were those of kidney and liver trouble and nervous headache, from which she suffered intensely. Receiving no benefit from medicine, and having the physicians' assurance that there was no cure for her complaint, she gave up doctoring, using morphine when pains were past endurance. Such was her condition when Christian Science first came to our notice. My father came home one day bringing with him some Christian Science papers, saying that he had spoken of my mother's illness to a gentleman for whom he had been doing some work. This gentleman in reply had mentioned Christian Science and had given him some reading matter, saying that he was positive she could gain perfect health if she would give Christian Science a trial. Upon looking through the papers everything seemed new and strange. Our whole family were what is generally termed free-thinkers, yet we were not opposed to religion, in fact often envied those who could believe in a God and were happy in their belief. To us it seemed impossible to believe in a God who would punish those who were trying their best to do right. "Do unto others as you want done unto thyself," was our motto and religion. The statement having been made that my mother could gain health affected her wonderfully, this being the first step toward recovery. We became very much interested and were anxious to understand, and therefore decided that my mother should take treatment. This was about four months ago. She has had one treatment, and we can all testify that she is in perfect health. Although fifty-two years of age she is feeling as well as she ever did when a girl. In conclusion, I will mention another demonstration which I think beautiful.

My mother being a German, and not having attended the schools in this country, was unable to read English, except the large print, such as advertisements. She could read these if she would take the time to spell out the words slowly. At the time of her treatment the Scientist said to her that she ought to read "Science and Health with Key to the Scriptures," upon which my mother was quick to reply that it was impossible for her to read English. The Scientist

smiled and said, "O, but you can read Science and Health."

Nevertheless, mother thought, as long as she had a daughter at home who would read it to her, she would not go to the trouble of learning how to read at the age of fifty-two. However, being at home all alone one day, she picked up Science and Health, not with the intention of reading but just to look over its pages, when one sentence attracted her attention and she began to read. To her great surprise, she found that with a little practice she would be able to read. She is now reading Science and Health with great interest and is doing remarkably well. We are grateful for what this Truth has revealed to us,—a God who is All-in-all, and who is Life, Truth, and Love.

Miss J. Hinden, Cleveland, O.

Dear Journal:—I read an article some time ago in the *Sentinel*, about small demonstrations proving the greater ones. It is the little things that we pass by unnoticed many times, and we are very apt to think because we cannot raise the dead, or do some great thing, our work is of no account.

I was very much impressed with the article, and as I pondered on it several little demonstrations came to my thought that had been brought out by seeing the nothingness of the error, and realizing the allness of Truth.

The first was a bee sting. My husband and I were away from home. He went out with the gentleman where we were visiting to look at the bees; he came in, saying the bees were not friendly, as one had stung him on his neck. The lady brought material remedies to apply and he was urged to use them. They seemed very much worried because he refused to have anything applied. I told him to have no fear, it would be all right. I kept denying the seeming as it presented itself, and declaring the "Truth of Being." It did not swell, and that was the last I heard about it, although the old belief had always been pain accompanied by excessive swelling.

Another time I was away spending the day; when I came home in the evening my husband seemed to be suffering very much. There were several persons at our house. I quietly asked him what the trouble seemed to be, and he told me he had run a nail in his hand that day. I denied the law for that belief, and gave him a treatment. He

slept all night. I gave another treatment in the morning, and that was all it needed, for the work was done.

The third demonstration was over a fall this winter, after one of those days of rain which froze as fast as it came down, making the pavement a glare of ice.

My husband started to go to his brother's, about a quarter of a mile from us. As he stepped on the pavement his feet went out from under him and he struck on his shoulders. He could hardly get in the house, and it seemed to trouble him to breathe. I did not know what had happened, and for a moment felt quite helpless. Then I began to declare that God was Life, that Life had never been touched by any law of mortal belief, for God's laws were supreme, etc. In a few moments he recovered so that he could tell me what had happened, and I do not think it was more than fifteen minutes before he got up and went to his brother's. When he came back he said, "If you had not helped me I could not have gone out."

He complained for a few days, but I kept denying the lie, and yesterday he said to me, "You ought to give that demonstration at the Wednesday evening meeting, for it was a good one." He seems very thankful, and is trying to do what he can to help himself through the study of "Science and Health with Key to the Scriptures." It is at the same time minister and physician. It binds up the wounded, and pours oil on the troubled waters. We enjoy reading the *Journal* and *Sentinel*. My prayer to God daily, is: "Cleanse thou me from secret faults;" "Heal me, O Lord, and I shall be healed;" "Wash me, and I shall be whiter than snow."

Mrs. Mary B. Mosher, Oneonta, N. Y.

I HAVE heard it said that the accounts of quick healing, given in the *Journal* are discouraging to those whose progress seems to be slow, so I have thought that one or two experiences I have had during the past few years might encourage those in similar case. Christian Science was first brought to my notice by the practically instantaneous healing of a friend who was said by doctors to be suffering from an incurable disease. It was some months before I really got any definite knowledge of what Science is, but I found that unconsciously my thoughts were turning in that direction, although when a copy of Science and Health was loaned to me for a short time, I just glanced at

it and shut it up hastily, as I found it was a "religious work," and I had a horror of any literature of that kind.

Some weeks later, however, I found myself involved in a combination of circumstances, mental and physical, which forced me to reach out for help to something outside myself, and I felt I must apply the little understanding of Science I had gained. There was no one in England, as far as I knew at that time, to help me. I did not possess a copy of Science and Health, but I simply reached out in despair to some Power I felt was there.

In less than a week the physical claim, which had defied all medical aid for over two years, was healed, and I knew that I had found at last a firm standing-ground. I then obtained a copy of Science and Health and met finally a loyal Scientist who was doing a quiet work in London.

From that time I floated along most peacefully and was able to demonstrate Truth for myself and others, for about three months. Then the battle began. One after another old claims and old fears came up, "not in single spies, but in battalions," and finally, the claim which had before yielded so quickly to my earnest reaching out to God, reappeared, and it was six months before it was quite destroyed. I have since realized that whereas in the first instance the claim had seemed to yield to my enthusiastic, zealous trial of what I knew of Science, the fear of it had to be mentally destroyed by understanding—a very different process.

Since then other claims have arisen, and nearly all have taken months of steady work before they have been finally overcome by the power of Truth, and with two exceptions, I have had to meet and overcome every one by my own work. Sometimes I have felt inclined to rebel against this, and to wonder why I could not be helped by others, but I can see that it was what was most needed for my growth in Science, to teach the much-needed lesson of perseverance, patience, and steadfastness, and now I can honestly say I am glad of the discipline.

To say that I am deeply grateful for having been "shown the way in Christian Science" is quite inadequate. It is impossible to express in words what we feel of thankfulness to the one who has been chosen by divine Love to give to this age the Key which unlocks the gate of the Kingdom of Heaven.—*M. S. T., London, England.*

I wish to tell what Christian Science has done for me in the overcoming of fear in dentistry, hoping that it will help some one who may be suffering from this fear.

I have always had a great dread of going to a dentist, and at times have suffered very severely. Having extremely sensitive teeth, made it still harder to have them attended to.

Just to show how much fear I had before coming into the understanding of Truth, as taught in Christian Science. I had in previous years an appointment with a dentist to have a tooth filled, which, according to mortal sense, caused me considerable pain, but the fear was even greater than the pain. After being seated in the chair a few moments, seeing the instruments prepared to fill the tooth, frightened me so much that the dentist told me he would be unable to do anything, while I was in such a state of excitement.

Having occasion *to-day* to have a tooth filled which seemed very sensitive to heat and cold, I had no fear, and did not mind keeping the appointment.

While the dentist was at work on the tooth, he stopped and asked me if it did not hurt. I answered him, "I have not a particle of pain," although this tooth had been troubling me for months. He exclaimed, "You don't mean to say that you do not suffer?" I again replied, "Not a particle." He remarked, "Well, I don't understand why you don't suffer as you did when I was filling a similar cavity some time ago." He knew I was a Christian Scientist. He finished the tooth without causing me the slightest inconvenience, and then told me, he had been working under the gum, which, according to their belief, was always painful. Although rejoicing over the physical healing that has come to me in many ways, it is nothing compared with the joy and peace that I have found, through the spiritual study of our text-book, together with the Bible. Also the benefit received from the daily study of the Sunday lessons, so patiently prepared for our need. I have learned to realize more what this text means: "There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love."—*Effie S. Watt, Boston, Mass.*

For fifty years I was a member of the M. E. Church and have held every office to which laymen are eligible,

and endeavored to lead a faithful, consistent Christian life; but there were some teachings of the church that I could not accept, and I found that it had drifted from some important standards that gave it peculiar power in its early days. I was never satisfied with its teachings in reference to the so-called miracles performed by Christ and his disciples and the early church.

When I first heard of Christian Science, like many others, I became strongly prejudiced against it from the account I received of its teachings, but which I have since found was as far from the facts as darkness from light.

My prejudices were swept away by reading an article on "Love" written by Mary Baker G. Eddy, the one chosen of God to reveal to a hungering and thirsting world the Science that brings the knowledge and power of healing of both soul and body within reach of every human being.

I have been studying "Science and Health with Key to the Scriptures" less than a year, and have not made the advancement I hope to in the near future.

December 18, 1899, when returning home in the evening from my work, without warning, my right arm and leg were paralyzed so that I had no control over them and was compelled to get assistance from the car and to my residence. My son, who met me at the door, was greatly frightened and wished to get a physician immediately. I assured him that a physician could not help me, and sent him to a Christian Scientist living nearly a mile distant, who did not think it necessary to come to the house but gave me absent treatment and directed me to read page 390 in Science and Health. The result was that in less than two hours I was able to use my right arm sufficiently to undress myself, and had a sounder, better sleep than for months before. I returned to work—which is mostly writing—the next morning at my usual time, and had very little inconvenience from the claim of paralysis, and the following day it all disappeared and I have had no return even of symptoms. My heart says, "Bless the Lord, O my soul," for such a deliverance, and for the revelation of Truth that has made such wonderful works possible. It is my earnest desire to obtain such a knowledge of Truth that I may lead many to this Fountain of Life, whose waters not only quench the thirst of the soul, but heal all manner of sin and sickness.

Sidney H. Hatch, Everett, Mass.

NEARLY five years ago, I was suffering from an acute injury to one of my eyes, the result of an accident. Inflammation having set in, the case was a serious one judged by the standards of *materia medica*. 'It was deemed necessary by the attending physician that all work be abandoned, absolute rest for months being required. But one alternative remained—the loss of my eye.

When in this great distress, despondent and fearful, a dear Christian Scientist came to me with the glad tidings that Christian Science could heal me. That was enough; all that I consciously desired at that moment was physical relief. The next morning I visited a Christian Science healer, and received my first treatment. In a few treatments, I was perfectly healed, and in less than a week, I was able to resume my regular routine of duties. The cure was permanent, no suggestion of the trouble ever re-appearing.

Words are inadequate to express the wonder and awe which took possession of me as this wonderful revelation of Truth unfolded to my thought. The physical healing was incidental. I lost sight of the fact that I had sought Christian Science for that purpose. As the understanding of the Christ-Truth dawned on my consciousness, I saw that I had found a religion which satisfies, a system of Scientific Christianity, revealing God as divine Principle. Accompanying this revelation was the proof that the word of God, spoken with understanding, is a power, a panacea for all human ills, physical as well as mental.

Medicine was put aside forever. Recognizing Mind as the only healer of the body, I have learned what perfect health means. I am demonstrating health and strength in proportion to my understanding of God, Good.

With a slight acquaintance with Christian Science, came a great desire to study the Bible, which, with "Science and Health with Key to the Scriptures," has become indispensable as a daily companion. As for our marvelous literature, the writings of our Leader, I deem it a privilege to read and study them. For their spiritual guidance, I am most grateful. My great desire is to so live the teachings of our Leader that each day I may grow to be more worthy of the title "Christian Scientist," thus expressing gratitude in deeds, rather than words.

Blanche Rowley, Detroit, Mich.

FOR some time I have thought that I should like to tell what Christian Science has done for me.

When quite young I became a member of the Methodist denomination, with the hope of getting rid of a feeling of unrest, and that God was far away. But try as I would to be good, this monster which caused great fear and unhappiness stayed with me through all the years that followed, until a short time ago, when a sister came to live with me who was studying "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, and who told me that Christian Science could cure all ills and dis-ease. I took this book, looked at it, read a little in it; then thought to myself, "That may be true as far as others are concerned, but it cannot help me. Finally I grew so mentally miserable I was forced to ask for help from an earnest student of Mrs. Eddy. After two weeks' absent treatment I felt such a sense of hope and peace, I thought surely this is what I want, and deciding at once to find this Power for myself, began study in earnest. I subscribed for the *Quarterly, Journal*, and *Sentinel*, read continually, and as the light began to dawn, I clung to it; always hungry for more.

The understanding came slowly, and with it also came the uncovering of much in my consciousness unlike God.

And now, although in small demonstrations, I know that God is an ever-present loving Father who saith: "Be not afraid. I am with you alway," and that the body is but the humble servant of the restful Mind. (Science and Health, p. 13).

Words cannot express my gratitude to our Leader for the impersonal Teacher, the study of which illumines the Bible. I am still a willing disciple, asking for more spiritual Light. I am a member of the Mother Church, and rejoice that I am able in a small degree to help those in my home. I look eagerly forward to the coming of the *Journal* and *Sentinel* which throw much light upon my pathway.—Mrs. Annie J. Kirby, *Winnipeg, Man.*

THE thought of Thee is mightier far
Than sin, or pain, or sorrow are.

A few years ago these lines from the hymn would have been mere words to me; to-day, through the understanding of Christian Science, I have been able to prove them true.

Before studying Christian Science, I thought it refined and delicate to be sensitive, proud, and indifferent.

Without an effort, my thought was at once changed, sinful thoughts were uncovered and left behind, and I began to cultivate the Good thoughts. For many years I had suffered, with what I believed to be inherited neuralgia. Every few weeks, for from one to three days, I was unable to raise my head from the pillow, the pain in one eye being so intense that I would not believe, until I looked in the mirror, that the eye had not sunken into my head. Christian Science has enabled me to overcome this, and many other pains.

Two years ago our only child, a girl of ten, who had never been ill, passed away so very suddenly that we seemed dazed. I dare not think of what might have become of me had not Christian Science shown me that "Divine Love always has met, and always will meet, every human need" (Science and Health with Key to the Scriptures, p. 490). For days I read "Unity of Good" by Mary Baker G. Eddy, then came a "peace that passeth all understanding," not for a day nor a week, but for all time since.

Could anything else have done for me what Christian Science has done? I answer with all my heart—no!

H. P. V., New York, N. Y.

I HAD been a sufferer from dyspepsia for many years. I was reduced almost to starvation, for there was scarcely any food that I could retain in my stomach, and I suffered continually from sick headache.

I taught school for many years, struggling with ill-health, employing different physicians, or taking patent medicines, but all to no purpose. At last, a dear adopted daughter prevailed on me to take Christian Science treatment. I was strongly prejudiced against the Science, and when I consented, it was with the feeling that it would prove as useless as other remedies. I read "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, but I could not grasp its meaning. I had taken absent treatment for about a week, but could see no change whatever in my condition. At the end of two weeks I was worse, but in four weeks I was entirely cured. For the first time in my life, I learned what perfect health was. The cruel chains of ill health had suddenly been broken, and I was free to perform tasks set before me. The one

wish of my life had been granted, and in one short month, I had found unlimited health and happiness.

I did not then understand the Science, but I resolved to give "Science and Health with Key to the Scriptures," systematic daily study. My progress was very slow, and at the end of a year I felt discouraged. My health was good, but the spiritual blessing which I sought came slowly.

One day I found a friend who had suffered from rheumatism for eight years. I told her of the Science, and tried to prevail upon her to employ the healer who had helped me; but she asked me to try to help her. I told her I did not think I had sufficient understanding of the Science, but as a tribute of gratitude for the help I had received, I consented to try. Together we studied "Science and Health with Key to the Scriptures," and I gained more rapidly in my understanding of the Truth. In a month's time, my friend had entirely recovered.

Carrie L. Watson, Lompoc, Cal.

I WISH to give a demonstration of Christian Science treatment in childbirth.

I awakened between twelve and one o'clock in the morning on November 12 last, and knew that the time was come. I telegraphed my teacher in Chicago, who had previously been asked for treatment, that the time was at hand and asked for help. Relief came very soon, all sense of nervousness disappearing, and the peace and rest which came only those know who experience it.

While the birth was not entirely free from pain, it was much more so than in any former experience. In less than half an hour I arose and walked unassisted into the next room to another bed. The next day I took full charge of the baby, going to the dining-room for my meals, and sat up in a chair the greater part of the day. The third day I was around the house and could have attended to my regular household duties, which I did assume from the third day. The ninth day I did my washing.

Many suggestions were made to me as to the outcome of this beautiful demonstration of Christian Science, my acquaintances expressing the hope that I would not regret my foolishness in disobeying the laws of *materia medica*; but these suggestions were met and mastered by Truth, and I was never stronger or healthier than since this demonstration. Master Irving Ewing is a strong, hearty, healthy,

and lovely babe, as befits a little Christian Scientist. I will add that I have had four children born under the care of physicians with all the attention considered essential at such times, and although they were what are termed safe and natural births, they were always accompanied by great fear and pain, the last time chloroform being used to allay the intense fear of the final pains.

Jessie E. Slown, Arlee, Mont.

FIVE years ago I was healed through Christian Science of the claim of astigmatization of the eyes. About three years before that I used to have severe frontal headaches nearly every day.

I consulted a specialist, and against his advice I went to school, wearing glasses, still having much trouble from pain in my head and eyes, but my eyes changed so fast that I needed another pair, so I went back to the specialist. He then told me I would always have to wear glasses. The same day, I went to another oculist who gave me some glasses which fitted better and told me the same thing, that I would need glasses all my life and must wear them constantly.

When my mother was being healed of many claims, some of which she had had for years, I had a few treatments, I think four or five, for my eyes. I took off my glasses as soon as I began taking treatment and have never needed them since. I can use my eyes to do any fine work that I choose, even in the evening, and never think of their pain-ing me; but oftentimes think of the past, which makes me so thankful for the help I have received that I wish all might understand this Truth which heals the sick as well as the sinful, and gives rest and peace to all those who possess it. I am very thankful for being so wonderfully changed, morally as well as physically, and for having a well, strong mother, whereas if we had not tried Christian Science I feel sure I would not have had a mother to go to with all my pleasures. I have very few trials to take to her since I have understood this Truth in some degree, and as I grow to understand it more I shall have less trials and can overcome them easier.

Mary L. Foster, S. Merrimack, N. H.

SUCH a good demonstration took place about a week ago, in my school, that I thought it must be given for the benefit of others.

At the noon interim, one of my older girls, in running, suddenly wrenched her knee. She declared that the bone certainly must be dislocated at the knee, but to me it seemed a severe strain and dislocation of the knee cap. She was helped into the house, made comfortable, and treatment for accident given. In one half hour she was resting quietly, pain and fainting ceased. When the time came for afternoon recess (2.45 P.M.) she was asked how she was. She replied that she could not feel better. She then went out on the playground, limping a good deal, but moving without pain. At the close of school hours she walked home, almost a mile distant.

The next morning she returned to school as usual. For a few days she continued to limp, but that has now disappeared. I was very thankful for the ever-present help. In looking over my school life for the past three years, I see a great change from that of former years. In three years there has been but one half day in which I have not been in my place in the schoolroom. In former years I have spent days in the winter with severe attacks of quinsy and throat trouble. That has all passed. In talking with other teachers and in looking over other school years, I realize how singularly free from children's claims are my pupils, proving that the Impersonal Truth permeates all things.

It is my earnest desire that I may learn continually of this great Truth, and that it may enter into all the minutiae of my every-day experience.

Annette P. Burk, Columbus, O.

ONE night I was awakened by my husband telling me that our little girl, two years old, had the croup. I immediately arose, took her up, and began realizing the Truth for her. My husband, who is not a Scientist, but who can say that he has outgrown many old beliefs, was seized with fear, and said that something must be done for the child right away. I said to him, "Of course something must be done," and that our remedy was at hand, God is a very present help in trouble. I also told him that he must not fear, that "God is Love," and "perfect Love casteth out fear." I requested him to read Science and Health aloud. He replied that his reading it would do no good. I insisted, and he began. After reading two or three paragraphs he said, "Isn't that beautiful!" He

read a little further and said, "That is sublime!" I soon saw that all fear had gone and in a few seconds the child vomited and was relieved. She soon fell asleep and was put back to bed. My husband and I retired, and he soon was fast asleep,—all fear and anxiety gone. Before I could get off to sleep, however, the little one began again the hoarse, peculiar cough. It then flashed over me that I had not given thanks to God for what had been done. I arose again and read my Bible and Science and Health for a while, giving all praise to God. My little one in the mean time fell asleep again, and awoke the next morning bright and happy, the claim having entirely gone. I then asked my husband if he did not think Truth the surest and quickest remedy; he promptly replied yes; and thought it all very beautiful.

Mrs. Mary Lee Findlay, Forsyth, Ga.

DURING the holidays I was visiting with relations in Chicago, and the day before New Year, while on my return from First Church of Christ, Scientist, on Drexel Boulevard, I crossed the street to Forty-first Street and Cottage Grove Avenue, to get the Oakwood Street car, when I was thrown violently forward, striking the sharp edge of the curbstone on the bridge of my nose. When I recovered my consciousness, a gentleman was supporting me and offering to help me. I was seemingly in great agony. I told him I would soon be all right, if he would assist me to the car; he looked very doubtfully at me, as it was evident, even through the blood on my face, that my nose was broken. After I got in the car, I still continued to deny the claim and held the thought that God's child could not be injured, and that "God was All-in-all." By the time I reached Sixty-first Street the blood ceased flowing, the violent pain had left me, and I had no return of it. My relatives were much alarmed at my appearance, but I held to the Truth and *knew* I was right. Upon returning to my home in Springfield the family insisted on my having a doctor examine my nose. He said at once, "Of course you know it was broken?" I replied, "Oh, yes; I knew it, but it is all right." He very indignantly said, "No; it is *not* all right, and unless you have an operation performed your nose will always be crooked." I told him I would take my chances; so the result is that my nose is *perfectly straight*, not even a scar or blemish on it.—*Annie L. Walters, Springfield, Ill.*

ABOUT fifteen years ago I dropped a flatiron on my foot hurting it badly; the doctor who examined it said the nerves were crushed, and that by cutting into the foot and taking off the ends of the nerves it might be helped. This I would not have done, and it has troubled me greatly ever since, sometimes paining way up into the hip.

A year ago last September I was obliged to read *Science and Health* to one who was unable to read it for herself. Any one who has been a life-long Methodist can understand the struggle that followed between the old and the new, but Truth was triumphant. This fall I had treatment from a friend who had been healed of troubles pronounced incurable by the physicians, with the result that my foot was completely healed. One night the pain seemed unusually severe, and felt as though the bones raised up and then settled into place, since which I have had no more trouble with it, and can move it as freely and easily as the other one.

I shall be seventy-three years old next June, and feel I have gained a better understanding of God and His relation to His children in the last year than in all the years of my life before.

If all could be brought to see the good there is in Christian Science, the opposition to it would surely cease. There are quite a number becoming interested in it here, some for the healing and others for the spiritual help.

M. W., Plainview, Neb.

I HAVE longed to give my testimony in regard to Christian Science. I first heard of it through my niece who had a copy of *Science and Health* which I read, and found it true. I went with her to the Sunday service at the Second Church in Baltimore, and found there just what I had been looking for all my life; then the Truth became clearer than ever. Two years ago Christian Science found me with many claims, rheumatism, throat and stomach trouble, dyspepsia, tired limbs, and weak back,—from all of these I am now free. It is my sincere prayer that divine Love may bless our dear Mother, and all the faithful workers who from time to time give us such lovely help in the *Journal* and *Sentinel*.

Mary Schneider, Centreville, Md.

EDITOR'S TABLE.

PHILOSOPHY.

IF we consider Philosophy from the standpoint of the meaning implied in its derivation, being compounded from the Greek words *φίλος*, loving, and *σοφία*, wisdom, it naturally suggests the query, What kind of Wisdom should one love, and, loving, seek to find?

A fair definition of the scope and purpose of Philosophy is embraced in the following formula written by a recognized authority for encyclopedic use:—

“The universal and absolute science, aiming to explain phenomena by ultimate causes; to grasp the nature of real as distinguished from phenomenal existence; to systematize the forces and the laws which prevail in the activities of God, man, and nature; to reduce the universe to a principle of unity; and to exhibit at once the impulse and the goal of destiny.”

If we give to the more emphatic words here used their full meaning, we have an outline of a system of inquiry, or seeking, that stops nowhere; or, more correctly, that ranges everywhere and would explain everything. This certainly is embraced in the terms “universal and absolute science.” That which treats of the universal and the absolute in science—knowledge—is boundless and all-inclusive. Even tested by this comprehensive definition, the inquiries yet recur, What is Philosophy? Where shall we look for it? Where shall we find it? What is the universal-absolute? What will “explain phenomena by ultimate causes”? How shall the “forces and the laws which prevail in the activities of God, man, and nature” be “systematized”? How shall “the universe” be reduced “to a principle of unity”? How shall “the impulse and the goal of destiny” be “exhibited”?

When these questions shall have been answered by actual demonstration, there will be no room for further inquiry or investigation. The ultimate of all things will have been reached and the primary of all things will no longer be wrapped in mystery.

It is probably true that every thinking being has, in

some sense, thought upon the subject embraced within these inquiries, and desired to know their answer. Men have philosophized upon them in all ages. Pythagoras thought of philosophy as a seeking for the knowledge of things divine and human. Plato conceived it to be a meditation on death, and a resembling of the Deity in so far as that is possible to man. Aristotle believed it to be the "science of being," or of that which underlies all other sciences. Bacon supposed it to be "that part of human learning which hath reference to the reason." Descartes apprehended it to be "the science of things, evidently deduced from first principles." Kant speculated from the premise that it was "the science of the relations of all knowledge to the necessary ends of human reason." Fichte that it was "the science of the original form of the Ego, or mental self." Schilling that it was "the science of the absolute, or of the absolute indifference of the ideal and real." Hegel that it was "the science of reason, in so far as the latter is the conscious idea of universal being in its necessary development."

Among the Pagan philosophers, Plato's conception is the nearest approach to philosophical truth, from our point of view. He more fully defined it as "the search for wisdom, or true knowledge," and he distinguished wisdom or true knowledge, "from belief or opinion founded on the evidence of the senses." With him the task of the philosopher was to get at "the reality underlying all sensible forms," and that this grasped "what is immutable and eternal," in which are included alike all truths of mathematics as well as of theology.

Scarcely less near to the mark is this larger definition of Aristotle: "that as all sciences deal with different departments of existence, there must be a science which deals with the reality that underlies them all, or being, as such." Bacon also held that "philosophy's themes were God, nature, and man." The mental and the moral are included, and this means also the spiritual.

The foregoing are, of course, but rough hints at the theories of men who, in different ages, have stood as authority in the philosophical world; but they suffice, we think, the purpose of this article. They fairly indicate the general trend of philosophic thought which found its more strictly religious modern applications in the transcendentalism, so-called, of Channing, Emerson, Parker,

and others, composing what is usually termed the Boston School of advanced thinkers.

It is not within the scope of this article, however, to dwell upon these great characters or the noble stand they took and the invaluable work they accomplished for a larger and freer, and more rationalistic religious philosophy.

Over against these—and others who based their philosophical premises spiritually instead of materially—stands the modern school of materialistic philosophers, or physicists, as represented by Darwin, Huxley, Tyndall, John Stuart Mill, and others, who have so far impregnated the philosophical thought of recent years, that the term philosophy, or science, has come to stand, in a large sense, for their speculations and hypotheses. The modern physicist is apt to be regarded as the modern philosopher or scientist. Yet most of the ancient authorities, as we have shown, regarded philosophy as a science treating of the super-physical or spiritual. If Christianity, therefore, in any proper sense, is related to the spiritual, as a system, it is a spiritual philosophy or science, and thus it becomes a Christian Science. Seek to disguise it as we may, there is no name that so well expresses the philosophical system established by Jesus upon the Law and the Gospel, as that designation.

We have been deeply impressed by a letter, a copy of which was kindly sent us by a fellow Scientist, written by the late Henry James, Sr., to a young man who sought advice as to the study of philosophy. This letter so nearly reflects the feelings of Christian Scientists who have become awakened to the great fact that there is but one true philosophy—viz.: the spiritual—that we feel sure it will be read with interest and profit. Mr. James was a theological writer of note, father of Henry James, Jr., the novelist, and Prof. William James, M.D., of Harvard University. Following is the letter:—

Cambridge, Mass., November 6, 1879.

My Dear Sir:—You ask me to recommend you a short course of philosophic reading, as you wish to devote some time "to the study of the *true* philosophy." Alas, my friend, I am the least capable of men to say where the "true" philosophy is to be found, short of the Gospels *spiritually* interpreted. Philosophy, technically so called, has a very long list of devotees, each successive one in the

list doing little more than quarrel with his predecessors, so that the field of philosophy turns out in practice a field not of agreement among philosophers, but of mutual contention and rivalry.

My discontent with philosophy, in all its forms, grows out of the vicious method it employs in the pursuit of truth. That is to say, it disowns any starting-point in common sense. The common feeling among men, in all ages, is that they are creatures of Divine Power. This feeling is what answers among men to gravitation in the physical sphere. It is what all men have in common, and may be called their common sense, which no man can safely throw off or depart from any more than he can safely violate the law of gravitation, in jumping from the roof of a house in place of coming down to the street by the stairway. Philosophers, at least our most eminent recent ones, throw off this fixed starting-point of the mind, supplied it by men's *common sense*, and think to bring their researches to a favorable issue by proceeding in rigid independence of it. This makes their books, one and all, so much chopped straw to me, and keeps me from recommending any one of them to you, unless you want them for mere mental decoration, in which case I should say you had better procure Schwegler's "Handbook of Philosophy," translated by Stirling, and read his abstracts until you come to a man who interests you enough to make you fasten upon him: and he will lead you possibly to all the rest.

But really I am incapable of interesting myself any longer in the so-called philosophy of the schools. Every day of my life I grow more deeply in love with the truth upon which Christianity is founded,—the truth of God's *incarnation in human nature*, or of His spiritual creation,—and I have no heart for any less positive truth. To love this supreme truth is the only philosophy that deserves its name, for it is the only one that is at all practical, leading us to look for God only in man, and to love and adore every trait in man that witnesses to His footsteps. Believe me,

Yours very truly,

HENRY JAMES.

This is a fair criticism of the current philosophical views. To go from Mr. James' idea of looking for God in man to the teaching of Rev. Mary Baker Eddy in "Science and

Health with Key to the Scriptures," that man is spiritual and not material, is not a long distance. Evidently Mr. James means that man who is the image and likeness of God,—that man who, in the generic sense, reflects the divine character,—when he speaks of loving and adoring "every trait in man that witnesses to His footsteps." He could properly include no other in such a definition.

A close analysis of this view of philosophy leads to but one conclusion, that the only philosophy worthy of the name is that which has for its premise the metaphysical conception of God as Mind,—Spirit,—and every emanation, offspring, or effect of that Mind, in its true essence, as a reflection of God as Spirit. In this view we have the true "Science of Being" hinted at by Aristotle; the "resembling of the Deity" of Plato; the "science of things, evidently deduced from first principles" of Descartes; the "science of the original form of the Ego or mental self" of Fichte; the "science of the absolute" of Schilling, etc.

Whatever may have been their own conceptions, the necessary logic of their deductions leads back to God as Spirit, as the primary Cause, or first Principle. Whatever is evolved by God as first Principle—or, more strictly, the only Principle—cannot be unlike, but, of necessity, must be like, that from whom it is evolved. This is the invincible logic of the Christian Science text-book, and to this logic true philosophy will ultimately be conformed.

On this broad foundation is based the Science of Religion, or Christian Science, which to-day, all over the known world, in greater or less degree, is leavening current thought, and proving by its works of healing from sickness and redeeming from sin, that it is a true and practical philosophy, which touches, at every point, the life of mankind.

Earnest minds are deeply studying the Christian Science text-book from the standpoint of years of investigation and research in the realm of philosophy; meanwhile they are taking careful note of the marvelous evidences of its practical application in healing sickness and sin; many of them, indeed, having learned, in their own experience, how it can be applied; and we can point to scores who, as a result, are in hearty agreement with the deductions of the Rev. Charles D. Reynolds in his able and well-sustained article published in the April *Journal*.

We take the liberty of republishing some extracts there-

from. After treating of the first position occupied by writers on these subjects—that is the atheistic or materialistic writers—he says:—

“The second position is the exact opposite of the first. It takes its stand on the pure monotheism of the first command of the Decalogue. It teaches that God, Spirit, is All-in-all, there is no matter and physical force. Spirit being All, matter cannot have reality nor exist as a cause or power, and must therefore be an illusion,—a belief of something which does not exist in fact, was never created, and cannot have eternity. Matter is therefore no more real than the belief or illusion concerning it makes it. It is that which constitutes the mortal, the finite. In all its so called conditions, an unreality, a belief.

“This second position is the position of Christian Science, it finds its support in the Bible, in history, in our individual experience, in reason, and in the testimony of good works. From Parmenides to Socrates and Plato, all the way down to Immanuel Kant, Berkeley, and Emerson, there have lived sages, philosophers, and saints, in the church and out of it, sometimes men in obscure life, sometimes leaders of thought, who have had glorious glimpses of the truthfulness of this position. Neo-platonism and Gnosticism abound in passages that are suggestive and luminous, hinting broadly at a spiritual monism. But for its first clear perception and statement we must look to Mary Baker G. Eddy, who early learned to walk according to this pure way, and from its heights she wrote ‘Science and Health with Key to the Scriptures’ and is still daily fulfilling her mission in this Kingdom of God and His Christ, in which we are fellow-workers. In the light of this position we plainly see at last what religion is, how it is hindered or promoted, and so the difficulties men have with regard to their own religion or other people’s religion, is cleared away. This way of the Spirit, to the complete denial of matter, is the practical way, it is the living way, it brings power.

“But we are indebted for our present clear apprehension, not so much to philosophy, which tries to reason its way to the light by some hypothesis, as to religion, to the Hebrew people, that race of prophets, psalmists, and law-givers; to Christ Jesus and the Apostolic Christians, who lived in such a manner as to prove to the world that this

position concerning the Omnipotence—the Allness—of God, and the nothingness of the flesh, of evil, and of all so-called mortal material things, is the true teaching, the only basis on which a pure religion can rest."

Mr. Reynolds here makes clear the Biblical foundation of Christian Science, and especially its relation to the teaching and practice of the greatest philosopher of the world, the Nazarene teacher and demonstrator of divine Power.

Mr. Reynolds reiterates the experience of all who have come into a true understanding of the text-book when he says:—

"The first surprise usually, that comes to a beginner in Christian Science, is the number of difficult, and hitherto inexplicable, problems which it solves. To one more advanced in Science, the explanation for this is plain: the text-book, 'Science and Health with Key to the Scriptures,' led him to a view-point from which he could survey in a new light, the entire problem of existence. It is sometimes assumed by the intelligent critics, that Christian Scientists are mere theorists, floating in an atmosphere of revery and imagination, in which all is mysterious and vague, and that they have no positive, clearly defined, intellectual position. But if this were true, how is it that the study of Science and Health, and, in its light, the Bible, leads to the answering of so many hard questions, and is not only our best friend in times of need, but also our best teacher in philosophy and theology?"

Again he truly says:—

"The philosophy of Christian Science does not depart from the deeper prevailing aspirations of our day, in placing the emphasis upon an old point of distinction, the difference between matter and Spirit, Good and evil."

When it is understood that Spirit and matter are differentiated in the text-book precisely as Good and evil are, Mr. Reynolds' views cannot be successfully disputed, for all will admit the wisdom of accepting Good and rejecting evil.

Unbiased, thinking persons, will not gainsay the fair logic of Mr. Reynolds' position upon the inseparable relation existing between the Discoverer and Founder of a system of religious philosophy and the system itself. Who can consistently except to this?

"Moses, for illustration, is a clear historical figure, and even if he did not write all the Pentateuch, we can never think of the Decalogue or of the history of that wonderful people without thinking of Moses, through whom so much came. Mrs. Eddy has perceived the inner Principle which lies back of this long line of history and spiritual teaching; she demonstrated it first for herself and then set out to expound it for others, and it becomes the Science of Religion, or Christian Science, the word Christian here standing for religion, pure spirituality, opposed to materiality; for if there is such a thing as religion there must be a science of religion, or it is a thing of accident and chance. . . . If we judge another selfishly and see in their aims only evil ambition, may it not be that we are simply reflecting the shortsightedness and evil in ourselves? So judged, what would become of the world's philanthropists, patriots, leaders, and saviours? Of Washington, of Moses, of Isaiah, of Jesus? To be guided by another; to be compelled by conviction of heart and mind, observation and experience, to submit and confess another to be right and ourselves wrong, is neither the worship of another, nor is it being dominated by a personality. But let any one renounce the revelator and he has already taken the first step toward getting rid of the revelation itself."

Mr. Reynolds is right. All history corroborates the soundness of his logic, for the experience of mankind is its unimpeachable witness.

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

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**CHRISTIAN SCIENCE:
ITS PROMISES AND THEIR FULFILMENT.**

A LECTURE BY EDWARD A. KIMBALL, APRIL 24, 1900.

IN appearing before an audience like this I am conscious of being in the presence of those who entertain divergent views and opinions concerning nearly every question that engages the attention of man.

It is probable that you, among yourselves, differ concerning politics, religion, and Christianity; concerning philosophy, economics, science, education, cause and effect, ways and means, and even what we call common sense.

I am aware that a lecture on Christian Science attracts unto itself people who widely differ in opinions concerning this subject—what it is, what it means, and what it does.

There are in this presence people whose hearts are overflowing with gratitude because they have been raised from abysmal depths of evil, and who are insistently giving thanks because Christian Science has bettered their lives and turned the currents thereof into channels of peace and health.

Others are emerging from the gloom of what has seemed to be an inevitable fate to peer wistfully towards Christian Science; to hope that it is true and that it may stay the havoc of disease and the dark hand of death.

There are others here who are indifferent; some who may be unfriendly, and others, perchance, in a state of antago-

nism to what they conceive Christian Science to be, but be this as it may, it matters not to me.

I have known what it means to entertain the most withering disdain for what I thought Christian Science was. I have known what it is to emerge from enmity to a state of tolerance. I have felt the fierce sting of agony and sat side by side with black despair. I have known what it means to be revived by the faint hope, yes, the last hope, that in the purport and possibilities of Christian Science there might be some measure of deliverance for me.

I have known what it means to be healed thereby when all else had failed. I know what it means to gain some understanding of this Science; accurately to test and prove its value, and to stand immovably fixed on the basis of achieved results in demonstration of its eternal verity. We Christian Scientists have traversed every inch of experience from violent antagonism on one hand to a satisfying consciousness that it is true, and that its blessings answer the dearest hopes of humanity.

In coming before you, therefore, I am impelled by a loving consideration for every man and woman in this house, regardless of your moods, regardless of what your opinions are or what they may be.

Coming together as we do, somewhat after the fashion of many men of many minds, a discussion of a subject like Christian Science is hampered to some extent by preconceived opinions and the native tendency of men to disagree; nevertheless, we can all of us meet for one moment, at least, on the common ground of universal admission that human existence is unsatisfied and unsatisfying.

This race stands historically as a self-confession of its own unhappiness, and has burdened the ages with its protest against its intolerable vicissitudes and its dreaded doom.

Meeting here as brethren in a kinship of human need, face to face with the miseries and hard conditions of the race, I ask this question: Are the ills of this existence inevitable, or is there a lawful and natural way of universal deliverance?

Is it proper and opportune for us to discuss the possibility of an imminent salvation from evil?

Assuming that you will admit the desirability of such deliverance, we invite you to give heed to some statements concerning the way made known in Christian Science.

I shall not attempt a technical exposition of this vast

theme in one brief hour. The entire subject is fully stated and amplified in our text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy. He who would most wisely answer the sweeping question, What is Christian Science? cannot do better than to refer the inquirer to that book.

I shall, rather, speak somewhat of the promises of Christian Science and of their fulfilment.

That which I shall say will be new to some of you, and in order that I may gain my way to your mental hospitality, I ask you to remember that all revealed truth or scientific discovery comes to us by way of surprise. It revolutionizes, turns and overturns, supplants the old, supplements and substitutes, reforms and transforms. You know yourselves that the world is being called upon incessantly to discard the old and re-adjust itself to new discoveries and a more intelligent grasp of the facts of Being.

Christian Science announces itself as the Science of Being and the Science of God and man, the Science of Mind, the Science of Life, and the Science of healing; and as the Science of healing it promises that when understood it will abolish disease and eliminate it from human history. This statement is a surprise, surely, and is immediately met by old conditions of thought which declare that it is no Science at all. The issue is thus joined, and a contention is precipitated which will continue until the world shall have wrought out for itself a solution of the problem.

From whence proceeds this judgment that Christian Science is not a Science? It comes from the prevalent belief that the drugging system includes the only scientific treatment of sickness.

In submitting to the test, we are willing to have Christian Science judged by the highest standard that the mind can formulate.

One hundred years ago Benjamin Franklin wrote: "The rapid progress true science now makes occasions my regretting sometimes that I was born so soon. It is impossible to imagine the height to which may be carried in a thousand years the power of man over matter. All diseases may by sure means be either prevented or cured, not excepting that of old age, and our lives lengthened at pleasure even beyond the antediluvian standard."

I quote this as one of many utterances by men of science prophetically indicating the discovery of the Science of heal-

ing which would infallibly cope with disease and exterminate it. The inexorable demand of science is that the Science of healing *must* heal. There is no other perfect standard; no other basis from which a righteous judgment can proceed.

The world has witnessed but one exhibition that was in accord with this exacting requirement of Science. Jesus of Nazareth healed the multitudes of all manner of diseases instantaneously. Not one single case baffled him; there was no instance of failure.

There are people who have claimed that the scriptural account of his healing is spurious, and that he never did it. Others claim that he went off into India and studied occultism and mesmerized his patients, and some have declared that it was his excessive bodily vitality that effected the cures, as though the Redeemer of the world were nothing but a magnetic doctor. But Christendom unites in declaring that Jesus voiced the eternal Truth to mankind and all the centuries; that he was the very mouthpiece of infinite Intelligence, and manifested divine Wisdom.

He knew more about God and man, more about law and government, more about the cause and the cure of disease than all other people that have ever lived.

He said that he came to do the will of God and to seek and to save that which was lost. In fulfilment of this mission what did he do? He reformed or healed the sinner and he healed the sick man.

In thus healing the sick did Jesus, who manifested the infinity of Wisdom, choose the best way, the right way, the lawful and therefore the scientific way, or did he choose an inferior way? He knew that drugs had been used for two thousand years; the same drugs which some people have thought God devised for the purpose.

Could Jesus have done God's will had he overlooked or disregarded a divine provision and adopted means that were positively opposite? Has God two ways? One that is perfect and effective, and a poorer and antagonistic way which manifests itself in dismal failure?

An analysis of this subject necessarily involves these questions: Was Jesus wise, and, therefore, scientific? Was his work scientific or lawless? Did he manifest natural law and God's eternal order, or did he contravene all law and present a mere spasm of supernatural interference with the naturalness of Being?

Christian Science answers all these questions, and thereby overturns all the guessing, all the preposterous theories whose only tendency has been to minimize the deep significance of our Lord's mission, and present it as a mere spectacular show.

It shows that Jesus' work was based on infinite Principle; a knowledge of which enabled him to manifest the right way, and therefore the only scientific way in which to heal. It includes, moreover, a complete declaration of the Principle, and an exposition of a faultless rule whereby it may be demonstrated.

Christian Science is forcing these questions upon all Christian people; can there possibly be more than one science of anything? Can there be more than "one Science of healing"? Did Jesus understand and practise it? Was his original Mind-healing Scientific or unlawful? If Jesus' healing was lawful and Scientific, are methods which are extreme opposites also scientific, or are they necessarily inadequate?

If Jesus presented the only right way, is there any other right way?

If Jesus' way was in contravention of law, how can it be a way for us to follow who are commanded to obey God's law? If it is an impenetrable mystery, how can it be of the slightest availability to mankind, who are expected to follow in that way?

Christian Science shows that Jesus was natural, lawful, and law fulfilling; that he was scientific and presented a way of healing which can be clearly understood and demonstrated with scientific accuracy. Thousands of people, once dying, are alive and well to-day in consequence of this Science and the understanding thereof, made available to any and every creature on earth.

Christian Science appears in an age when men and women, ministers and physicians, a revered judiciary and philanthropists of every type are earnestly endeavoring to christianize the race and ameliorate its woe. It is no part of our desire to clip the wings of any righteous effort in this direction; indeed we glory in every good deed, every step of reformation, and every heavenly aspiration and desire; nevertheless, in considering all the endeavors that have been exerted in behalf of the sick, we cannot fail to notice that not one has ever attained to a state of excellence

that satisfied the demands of Science or the practitioners who have ventured forth in its name.

Thousands of eminent men and professors in the different schools of material practice have confessed that, taken at their best, the results of their efforts have been inadequate and unsatisfactory.

After devoting their lives to the study and practice of medicine they have published innumerable opinions to the effect that medicine is not a science but is conjectural in theory and largely experimental or accidental in practice; that there is no theoretical or systematic classification of diseases or therapeutic agents that can be relied upon as a safe guidance in practice; that the primary cause or the essence of disease is practically unknown, and that the use of drugs as a remedy for sickness has destroyed more lives than war, pestilence, and famine combined.

If the drugging system were a manifestation of the Science of healing it would follow as a logical conclusion that Christian Science healing, which is the antipode of *materia medica*, was not scientific, but in view of the fact that it is admitted that the former is neither scientific, exact, satisfactory, nor adequate, and of the admission that there are very many diseases which it does not pretend to cure, it will be seen that it does not constitute a faultless standard that can be used to warrant the impeachment of any other system whatever.

I shall not pretend to prove that Jesus' healing was scientific, for no lecture ever proved anything, but it is proper to say that Christian Science, in explaining the Science of Jesus' ministry, removes it from the realm of the mysterious, miraculous, and unnatural.

He instantaneously healed all manner of disease. Imagination cannot possibly formulate a better way or depict better results.

The discovery of Christian Science reveals the Principle of primitive Christian healing and is re-establishing the efficacy thereof. In Principle it includes no admission that any disease is incurable, and in practice nearly every known disease has been healed thereby, including the entire list of those that have been counted incurable according to *materia medica*.

Christian Science healing of to-day is like the early Christian healing because it effects a moral reform as well as physical. It cancels temptation, destroys sin and its effects

on the body. It touches the real moral and spiritual nature of man.

Through the action and supremacy of divine Intelligence divinely bestowed and directed, as the natural heritage of man, it reforms the sinner, reclaims the drunkard, heals the sick, spiritualizes thought, elevates and regenerates.

I have sat by the bedside of the dying and seen them thus withheld from death. I have seen the tear-stained cheek, the quivering lip, and the inebriate with his delirium: I have known people who were prostrated by grief, sorrow, remorse, and the inveterate anguish of disease, and I have seen all this, yes, more than this, dispelled by the touch of God as made known in Christian Science.

Another promise of deep import to the world is that Christian Science will reveal and establish an enlarged sense of the possibilities of salvation, and in this particular it overturns many old theories which have limited the deliverance of men from evil and prostrated their hopes.

Inasmuch as people have regarded the work of Jesus as miraculous and supernatural, it is no wonder that they have disagreed in their speculations concerning the scope of the salvation which he came to reveal. It seems absolutely amazing, however, that instead of allowing his own works to serve as the best interpreter of his words and his plan of salvation, the world has ignored the object-lesson, or demonstration of truth, and formulated a theoretical salvation which leaves out all possibility of divine deliverance of the sick. According to the Science of Christianity, Jesus manifested the will and law of God in man's behalf. He showed that the only way to "save that which was lost" was to heal it of sin and disease. The prevalent denial of this is a denial of the works of Jesus. It is a denial of the Christ ministry, and therefore a denial of Christ. To discard or reject it as "the way" is to mutilate Christianity and utterly abolish the efficacy of salvation and the operation thereof. Jesus said: "Preach the Gospel;" "Heal the sick." "The works that I do shall he do also."

Jesus indicated his own sense of the scientific nature of salvation when he said: "The truth shall make you free." He indicated that there was nothing supernatural or mysterious about healing the sick and sinful, but that it was to be in consequence of the knowledge of the Truth or Science. His ministry was to overcome evil of every kind, and not to submit to it or urge his followers to sub-

mit. Many of the man-made theories of salvation involve the necessity of getting sick and dying in order to be saved, upon the supposition that when you are thoroughly dead you will be thoroughly happy; but Jesus never invited any man to be sick or to die. On the contrary, he taught them and urged them to gain a righteous mastery over disease.

The world which has been baffled by the mystery of evil has sought to solve the problem by assuming that evil was caused or permitted by God, and particularly that sickness and death were of divine procurement.

This dire mistake has shut out all supposition that salvation through Christ included salvation from disease.

People have speculated about evil and wondered whether they were going to hell or not, as though evil were inevitable and natural and hell a necessity. Their theories have never for a moment admitted the possibility of earthly deliverance and have never been in accord with the words of Jesus: "The kingdom of God is within you." It would seem, that instead of wondering whether they are going to hell or not, people would much better address themselves to the endeavor to get out. Go to humanity and witness its tears, sorrow, and broken hearts; its strife, woe, sin, disease, and death. Listen to its ceaseless wail of anguish and its pitiful appeal for deliverance, and you will find that it is enduring a hell upon earth. Now the question of vital concern to us is, Can we get out?

Nearly all the philosophy and religious systems declare that you cannot get out. They hold that most of the evil is inevitable and irresistible, and that salvation therefrom is impossible. They contend for the immortal continuity of evil and then assume that man can escape that immortality by the supremely evil process called death. Christian Science, which reveals the Science of salvation, declares that you can get out. It shows that evil is an abnormal and unlawful monstrosity which can be overcome, and as soon as people awaken to a perception of this, all the deadly philosophy whose siren's song constantly allures mankind to a dreadful and unnecessary doom will become extinct, and the perfectibility of man will come to light. There is no reason in logic, science, or sound theology for accepting Christ as the way revealed by infinite Wisdom and then assuming it to be the way of sickness and death, in spite of the fact that Jesus' practical example abolished sickness and death because they were unlike God and His law.

Christian Science promises to re-establish the natural, God-ordained dominion of man over evil. The Bible says that God made man in His own image and likeness and gave him dominion over all the earth.

Do you know of any man who manifests such dominion? On the contrary, do you not know that every creature on earth seems to be like a mere bubble, tossed to and fro on the sea of capricious destiny; the prey of disease and the reluctant victim of "outrageous fortune"?

Many of you have heard of the condemned felon who, on the day appointed for his execution, was turned over to some students for the purpose of experimenting with him.

They told him they intended to open an artery and bleed him to death. They bandaged his eyes; pretended to open the artery; allowed some lukewarm water to run over his arm and drop into a pail, and in due time the man, supposing he was bleeding, died. A perfectly healthy dead man! What killed him? Certainly there was no material cause, no violence, no abrasion or wound. Then why did the man die?

Will you permit me to suggest that he died simply because he did not know enough to live? He was too ignorant to live. If he had known enough to live, he might have done so, and that knowledge would have constituted his inherent dominion over his own life.

Some one has said, "What is the use of knowing a whole lot about anything if what you know isn't true?" This man knew a whole lot about himself that was not true, and what he knew that was not true was the cause of his death.

He belonged to a race that has not the slightest idea that it has any dominion over disease, and which, because of knowledge that is not true, is likewise submitting without necessity to a veritable maelstrom of evil. The whole world through ignorance, superstition, sin, and an utterly perverted sense of life and its possibilities, has disinherited and bereaved itself of its birthright of dominion. I do not know of any prevalent philosophy or religious belief other than Christian Science that induces the faintest supposition on the part of man that he has dominion over evil, and especially over disease.

At this point I want to say a word to the business men and all the practical every-day workers in this busy life.

I was for many years a successful manufacturer, accus-

tomed to large affairs. I know that such people cannot do business on the basis of mysticism or blind faith. We find it necessary to keep pretty close to the line of legitimate cause and effect. And yet how often our best plans go amiss! How often our energy is wasted because of unseen influence, or of default on the part of some one we have relied upon. I know that you can look in all directions; you who are merchants, teachers, artisans, clerks, professional men or housewives, and count a multitude of failures, disappointed hopes and trials that you have been unable to control. Was it because these things were inevitable or part of a relentless fate? No! It was because you never understood the mysterious hidden influences that have beset you and your affairs, and have not known how to cope with and master them.

Christian Science reaches every nook and corner of everyday work, duty, and opportunity. The understanding of it enables every man and woman to accomplish greater results in every field of endeavor.

One of the most pernicious influences that prostrates the race is fear. It palsies hope and expectation, limits and dwarfs the capacities, impairs human judgment and reason, and opens the door to many of the failures and ills that harass the world's workers and shatter their hopes. I was what is called a broken-down business man because of over-work, anxiety, and fear, but I know that I would not have broken down if I had had the understanding of Christian Science which casts out fear and cancels its penalties.

Bankers, manufacturers, merchants, and people engaged in all kinds of legitimate business or labor are gaining a dominion over their affairs which to them is more wonderful than the healing of the sick, and which cannot be comprehended by any one who is not to some extent familiar with the limitless possibilities of divinely bestowed intelligence.

In a recent address Bishop Morrison said that although not endorsing Christian Science, he thought that one of the reasons for the rapid growth of our denomination was our insistent recognition of God. In this he was right. Christian Science so reveals the nature of God that we are learning to turn to Him in every hour and circumstance of our need.

I know that if any one had told me fifteen years ago that

I could be healed by the interposition of God, I would have thought it the most far-fetched proposition that could have assailed my ears, but this was because I had been educated to believe that he was a God of wrath who had instituted sickness, and who had perhaps arranged for my own damnation.

Now we are learning that God, who is the intelligent basis, source, origin, and creating cause of all that has actual existence, has ordained for man nothing but health, holiness, perfection, and life.

We are learning that humanity is awry, not because of God and His law, but because it is involved in the violation of law and has entailed upon itself the wretched penalties which it has come to regard as natural.

If Mrs. Eddy's work had done nothing more than to break the pitiful fear of God and of Divine law, that alone would have been an unspeakable boon. Christian Science, however, goes much farther than this, and is establishing the individual consciousness of God as Good, as divine Love and infinite Intelligence, and brings to pass the realization that this ever-present wisdom and power of Good is the healer of disease and is far more available to mankind in business and the different departments of life, than what people have called human judgment or energy.

The Scriptural promises have been ample and far-reaching, but human misconception of God has, to a large extent, shut out a fruition until this day of Christian Science, wherein men are learning that these promises are not a mockery, but are based upon absolute law and power which are available to them in every step and incident of their lives.

Christian Scientists do insistently recognize the fact that there is no other way whereby men can be saved, or ever will be saved, from the prevalent miseries of this existence, except through a knowledge of God and the sufficiency of His grace, and as they come under the government of God they find that the results are adequate and satisfying. History recounts the fact that throughout the ages, men who have lived near to God have been able to accomplish what others could not do, and this history will repeat itself until all men shall have gained dominion through righteousness over all the earth.

Christian Science promises to compose the dreadful religious strife which with appalling industry and continuity

has mangled and murdered mankind throughout the ages, and still mangles it.

If you were appointed to save the race from the evil which besets it, and if you were to look for the causes of its misery, you would find that sectarian strife has been "a murderer from the beginning." You would find that for ages men have been guessing about God, the Bible, and Jesus Christ; that they have formulated all sorts of creeds and established thousands of antagonistic religious sects, which have throughout history assaulted each other with the most demoniacal ferocity. It is probable that more men have been murdered in the name of God, the Bible, and Jesus Christ than have fallen in all the non-sectarian wars waged since the beginning of history.

If you could find the countless millions that have been the victims of religious fanaticism and hatred, and ask each one for an inscription to be placed upon his tomb, he would say, "You may write, This man was torn from a happy home and family; he was wounded and tortured; he was boiled in oil, sawn asunder, and burned at the stake by people who assassinated him because he had a different guess about God, the Bible, and Jesus Christ from theirs."

You may say that this has all ceased now, that religious people are not allowed to kill each other any more. You may refer to the fact that the criminal law has largely suppressed murder in the name of God; but I ask you, "Has the criminal law suppressed the miserable quarrel? Is there not the same sectarian bitterness, the same denunciatory sermon, defamation, and hateful assault?"

If you were the Saviour of the world, would you not stretch forth your hand in deep compassion to these dear people and say, "Ye do greatly err, not understanding God, not understanding the Scriptures or Jesus Christ."

In contemplating this bitter conflict and the long duration of its woes, would you not as of old say to the world, "Ye shall know the truth, and the truth shall make you free"?

Through Christian Science, the world will learn the science of Christianity or the Christ truth which "shall make you free." It declares God aright and furnishes a key to the Scriptures which effaces mystery and makes plain the word of God to man. An exact and true understanding of God will manifest itself in a true or scientific theology, which will tranquilize the strife and establish a

Christian brotherhood, whose chief aim shall be to live in imitation of Christ.

It has been declared, however, by many people that Christian Science is not the Science of Christianity, and, indeed, that it is not Christian at all.

Inasmuch as there are one hundred and forty-two Christian sects, each one different from all others, there can be no standard with which Christian Science can be compared. In the absence of any unity of Christian creed, theory, or practice, I can only state our sense of what Christianity is and leave you to decide for yourselves as to its merits.

Christianity means Christian religion, Christian theology. Christian theology includes the understanding and acknowledgment of one infinite, individual, supreme God, who is, as the Scriptures declare, Life, Truth, and Love; who is Omnipotence, Omniscience, and Omnipresence, the sole creator of the universe, including man. He is the source, origin, cause, and Principle of all that really is. He is infinitely good. He is all-inclusive and self-existent Spirit. He includes all law and government. He hath already done all things well, and there is none beside.

This understanding of God impels man to learn His will and do it. Man thus governed learns that "God healeth all thy diseases," and is an ever-present help in trouble. Christian Scientists are learning to trust this God and rely on His promises. They are proving that God is Life and means life, that He does answer the righteous prayer and lead His own in the way of life and peace.

Christianity includes the recognition of the Bible as including the inspired word of God. Not that man must believe that all the errors of translation and interpolation need be subscribed to, but that one must gain the true spiritual interpretation of the Scriptures and find therein a perfect manual of life and a sure guide to salvation.

Christianity must include the recognition of a rational understanding of the divinity of Christ. It means Christian living rather than mere profession, and it means a literal obedience to the injunction "follow Me," "Go, and do thou likewise," and "Preach the gospel," "Heal the sick."

True Christianity involves the admission of the Christ-way of salvation as the only way that is according to the will of God, including the salvation from disease as demonstrated by Jesus. It includes the necessity of observing

the highest possible standard of morality and of individual and social purity.

It includes prayer without ceasing; the constant desire to live righteously, to love both friend and foe, and to find the life that is void of offence before God and man.

As Christians, we believe in the atonement; the resurrection and ascension; in the spiritual import of baptism and all the essentials of Christianity as taught by Jesus.

We believe that Christianity should reconcile mortals to the abandonment of evil and should satisfy and compensate them with the joys of holiness. Christian Science has not appeared to supplant historical Christianity, but to supplement and re-inforce it, and to add new impulse and larger scope to its efficacy.

There is no need or disposition to desecrate your religious sense by odious comparison, but I ask you for a moment to sit in conscientious judgment and say if you know of any form of religion that is more calculated to reveal to man the one actual God and incline him to a willing and profitable obedience. Do you know of one more calculated to establish for him "the Kingdom of Heaven within;" to heal his diseases; annul his temptations; exalt his motives and aspirations, and make of him a loving, upright friend and citizen, full of the business of doing good?

Mrs. Eddy, in her work, "Science and Health with Key to the Scriptures," declares with much emphasis and amplification that Jesus Christ presented to the world a complete exposition of the way of salvation from all evil, based on a faultless understanding of the Science of Being, or a knowledge of the truth about life and its normal possibilities. She shows that Christendom, instead of understanding the Science of the Messianic mission has been guessing at its meaning for centuries, and has involved itself in one vast maze of doctrinal antipathies, which have engendered a fratricidal Christian strife, instead of Christian living, and has often mangled and slain men instead of saving them.

Infinite Science alone declares itself as the interpreter of the Truth, and until men gain a knowledge of the Science of existence, or the actual truth about Being, they will not be free from the ills that are entailed by ignorance, fear, superstition, and sin.

"Ye shall know the truth, and the truth shall make you free." Free from what? Is this a tangible and available

promise based on Divine law and warranted by the fundamental Principle of being? Or is it merely a sentiment which first excites a transient emotion and then mocks the hope of the bondsman who is to look in vain for a fruition? Is it really true that knowledge of Science or the Truth will make men free from evil? Christian Science answers this question affirmatively. It discloses the Science of Life which delivers. It presents the rule for demonstration, and substantiates both Principle and rule by means of millions of proofs which are in faultless verification thereof.

The ages have hoped and prayed for the same measure of deliverance which Christian Science reveals as possible and natural.

Thousands have prophesied the time when the Truth or God, governing men aright, would abolish death, usher in the millennium and establish the reign of heaven within. Is it possible for this prophesied millennium to occur until after some influence shall have destroyed sickness? Will it be possible until salvation from sin, disease, and death shall have become an accomplished fact, instead of a mere hope? Will it be possible until man shall have regained a lost dominion over all the earth, and until the strife of creeds shall have been composed, and all mankind shall unite in one universal, Christian brotherhood, in the common understanding and worship of our one God?

Objection has been urged to Christian Science because it has been discovered by a woman, as though woman were not fit to know the Truth, and in spite of the fact that all revealed truth has found its way to humanity through the consciousness of some man or woman, and always will.

I do not know that what I have said has impressed you at all, but suppose that we assume for a moment that Christian Science, its message, promise, and fulfilment are true, and that a supreme blessing really waits at your door for adoption.

Through whom or through what kind of a person would you desire this revelation to reach you?

Let me picture a girl born in New England of a pious ancestry, and reared in a home atmosphere of uncompromising rectitude. A girl who with Godly instinct appropriated the surpassing beauties of a deep spiritual culture, and sought prayerfully to lead a life that was without reproach before God and man.

Follow her through a consecrated childhood; through the years of education and the discipline of life's experience. Witness her researches in the depths of science, philosophy, metaphysics, and theology, as well as in the vast possibilities of Mind; her sturdy morality; her honesty; her tender love and ceaseless efforts for humanity,—indeed, sum up an instance of prayerful, God-serving womanhood, wherein are to be found the traits that adorn and dignify the human character, and then answer if you would be willing that such a woman should bear to suffering mortals a message from God that is to dispel the anguish of the ages. The Discoverer of Christian Science is and has been just such a woman, and her absolute fitness for the mission entrusted to her has been manifested by its work of healing and reform unparalleled since the time of primitive Christianity.

I represent just the difference between a live man and a dead man because of the discovery of Christian Science.

I am on this platform to-night instead of lying in a grave in Chicago only because of Mrs. Eddy's enduring faithfulness in making these things possible.

As one among a million of beneficiaries of this endeavor, I would be less than man if I did not blend my voice with the others who are with sensible gratitude acknowledging the ministry of Christian Science.

Coming before you to-day as man comes to his brother man with a message of hope and deliverance, I have nothing whatever to ask of you, not even that you will bestow your approval on Christian Science or believe what I say simply because I say it. I am not here so much to ply you with discussion and entreaty as I am to tell you that we are escaping from dismal depths of woe, and to utter the hope that if ever you are stricken and desolate because of disease; if you are ever frantic with pain, or cast down by the tumult of sin, if hope turns to ashes and despair enthrones itself because of the supposed hopelessness of your lot, you will remember that Christian Science promises in the words of its Discoverer to "cure all thy sorrow and sickness and sin." It promises to bring to pass the prophecy of St. John, "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

CHURCH OPENED.

AT the opening of church edifice of Second Church of Christ, Scientist, in Buffalo, N. Y., April 15, 1900, the following address was delivered by the First Reader, Charlotte Stoneman Williams.

To the dear friends who have come here to rejoice with us on this day which marks the realization of one of God's manifold blessings, we extend a loving welcome. With grateful hearts and glad voices let us give thanks together for all "His wonderful works to the children of men! For He satisfieth the longing soul, and filleth the hungry soul with goodness."

When we took possession of this building six weeks ago and began the remodeling which has transformed it into a home for Christian Science work, the declaration was made that our opening service should be held on Easter Sunday. To one who does not understand how practically to demonstrate the omnipotence of divine Love, by which all things are made to "work together for good to them that love God," this would have seemed an impossible thing to accomplish. The limited time, the inclement weather of the past month, the many unforeseen obstacles which appeared to delay progress, were a trial of our faith, but the goal had been set and all worked toward it with unswerving steadfastness of purpose. To-day, while the air is still pulsing with the glad strains of Easter anthems, before the joyous declaration by unnumbered voices that "Christ is risen," has ceased to sound, calling the whole world to waken from the dream of mortal sense and to rise with him into newness of life, with hearts attuned to this universal song of rejoicing, we come together here with thanksgiving and a song of praise upon our lips. Our Easter service is not the commemoration of a dead past, but the recognition of a living present, not the observance of a special time or season, but the realization of that perpetual *holy day* which should be kept by those who have been released from the dark sepulchre of material sense and are discerning, even though faintly, the glorious presence of the Christ-Truth.

To whom the Christ has been truly revealed as the saving Principle—the Life which is the light of men—by

him the glorious anthem is caught up and the complete answer is returned. From lip to lip, from heart to heart, till the full diapason of its harmony shall echo to remotest bound, the joyful tidings goes forth, Christ is risen indeed, and hath appeared unto me. The dark abyss of centuries is bridged by the shining path of infinite Love. The "one far-off, divine event," is here for *now* is Christ risen.

The history of a church is like the history of its individual members. As with the individual, so with the church, there seem to come times and seasons of rejoicing over a hope, a desire, a purpose realized, certain days in its experience which stand out like the oases of a desert to the traveler, places where he has paused to refresh himself and to gain strength for further journeying; these days may seem to be the indicators of its progress. But not by days, or weeks, or years is the everlasting reckoned. The fulness of time is the realization of good. Every loving word, every act of kindness, every firm aspiration tending heavenward, every sin uncovered and destroyed, making "Joy in heaven," every selfish aim, or thought, or purpose detected and cast out of consciousness, is a white stone marking the times and seasons of spiritual advancement; these are red-letter days in the calendar of one who is taught of God, for in them and through them and by them is the proof given that the Christ is risen to human consciousness and is a living presence.

And so to-day, as we pause a moment in our journeying and look backward through the nine years which is the number of our history as a church, let us count the days thereof as we would a precious rosary, because on each, Love's mark has been engraven. *This* means a prayer for spiritual enlightenment and *this* a sacrifice of self; this other is the realization of the promise, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Here fear was cast out, here doubts were laid to rest—uneasy ghosts which faded away as the day dawned and the sun of righteousness arose, "with healing in his wings." Here strength was given to resist temptation, and here power to destroy evil. This one means obedience to Truth, and this, patience in well-doing. So we count our rosary of blessings, each the reminder of some rich experience and all bound together with the cord of Love. We shall never cease our numbering, for the circle is without

beginning and without end. There is nothing else to count. Nought else is but blessings. To realize this, is to give evidence of our understanding of the risen Christ. To wisely use them, is to express our gratitude to the Giver of all good. Though we have had many and varied experiences in our journey from the bondage of sense,—seasons of cloud and of sunshine, of hopes and doubts, of fears and of rejoicings,—yet divine Love has been our protecting power on the right hand and on the left, our pillar of cloud by day and of fire by night. Wherever we have pitched our tents, there the ark of the covenant has rested. The ever-present help in time of need has never failed us. Sometimes our progress has been so slow that we were not conscious we were moving forward. Even then Love has taught us that "they also serve who only stand and wait." Shall we to-day look backward over the road by which we have come? Yes, if from our failures we have learned the lesson of charity toward our neighbor, if out of our stumbling-blocks we have made stepping-stones to a higher thought of life, if our achievements have served to inspire in us greater faith in the power of Good to supply our every need, if the remembrance of our blessings stirs in us a more fervent desire for Good and a more earnest purpose to do better work in the future.

Our cup of gratitude will not be filled without a message, breathed in thought, to our beloved Leader, Mary Baker Eddy. We know that from her watch-tower, high above the mists of mortal sense, she is constantly turning the clear searchlight of Truth into the dark and hidden corners of mortal thought, disclosing the subtle workings of error and warning us of its treacherous snares. The blessings which flow from her tireless labor of love are shared by us. To her we send a message of love and loyalty. She has asked us to follow her only as she follows Truth. We are willing to follow, because we recognize in her those qualities which mark the Leader whom God appoints, and because we have learned through experience that it is true wisdom to be guided by her loving counsel and to be led by her wise directing. We are willing to be led because we perceive that the way which she points out leads to victory over self and sin, and to a knowledge of the Truth which is Life eternal—the resurrected sense of Life, animated, guided, and sustained by God.

The following history of the church was also read:—

The history of a church should be an account of the several stages of progression through which it has advanced from small and perhaps crude beginnings to more settled methods of work and a broader outlook into fields of useful activity. To-day, Second Church of Christ, Scientist, in Buffalo, has reached a period in its history which is of great significance to itself, the realization of a "hope deferred," which must fill all hearts with gratitude toward that all-power of Good which, through all the trials and struggles of the past has been its shield and buckler. A short recital of its history at this time may not, therefore, be lacking in interest, not only to its members, but to the friends who have gathered here to rejoice with us.

Referring to our records we find that this church was organized April 27, 1891, under the name of Central Church of Christ, Scientist, that in February, 1897, it was legally incorporated as Central Second Church of Christ, Scientist, and that in the following year the word Central was dropped, as it was felt that this was more in accord with the directions given to Christian Science Churches by our Leader, Rev. Mary Baker Eddy. We find, also, that its first home was a hall, with reading room adjoining, on the third floor of 916 Main Street, where Sunday morning service was held, followed by a Sunday School for the study of the Bible Lessons, as was then the custom in all Christian Science Churches. In these rooms many problems were worked out which have been of lasting benefit to the individual members and therefore to the church as a whole. We learned that spiritual barrenness, lukewarmness, indifference to personal obligations, jealousies, envyings, and strife, are not the stones with which the temple of the Most High is builded, but "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance," and if there be any other, they are all included in the commandments, Love God, and thy neighbor as thyself. We began to learn also a lesson which is never finished, but which unfolds more and more into grander and more glorious experiences as the lesson which is learned is put into practice, the lesson of obedience; obedience to divine Love, obedience to Truth, obedience to the teaching of Christian Science as found in "Science and Health with Key to the Scriptures," the message of divine Love to this age and to all future ages, and that loving and

loyal obedience to God's messenger, Mary Baker Eddy, which is best expressed in prompt action when the direction comes to go forward. The well-trained soldier never stops to question or to criticise the orders of a general who has never led him to defeat or danger, his confidence in one who always leads to victory cannot be shaken.

Having learned our lesson, we were ready to take a step forward. On March 1, 1895, we rented the Twentieth Century Club Hall for our Sunday morning service, and on April 1, 1896, moved our reading room to the Mooney and Brisbane Building, gradually increasing in numbers and striving constantly, like Jesus, to increase in wisdom and stature and in favor with God and man. The growing conviction that we should be established in a home of our own, and our confidence that Love would lead us there, has opened to us a wide door, and Love has given us faith and courage to enter in and to possess the land. Six weeks ago, on March 1, we took possession of this property and have repaired and remodeled it in such a manner as to meet all the requirements of a church and reading room, thus gathering all our work under one roof. It is the work of Love made manifest. Thank-offerings have been received from some who have been healed by the word of God. The window in the vestibule, with its emblem of Christian Science practice, is the gift of the children of the Sunday School. Those who have had charge of the work by which this building has been transformed into a church, have manifested a desire to hasten their labors so that all might be ready for us to enter in on the day appointed. To each and all we extend a grateful recognition of their good-will and helpfulness. God has set our feet in a broad place, not a place where we may sit down and fold our hands, but one where we shall have greater opportunity to work for the upbuilding of His Kingdom on earth. May we go forward in that work with meekness and a spirit of consecration to Truth and Love.

YES, Thou art ever present, Power supreme!
Not circumscribed by time, nor fix'd to space,
Confin'd to altars, nor to temples bound.
In wealth, in want, in freedom, or in chains,
In dungeons or on thrones, the faithful find thee!

Hannah More.

HUMILITY.

BY EVELYN SYLVESTER.

Flower of virtue, gem of morn,
Star of evening far and free,
Rarest gift from heaven born,
Gracing all humanity;
Crown of monarch, childhood's dower,
Mortals' loss but manhood's gain,
Groundwork of all lasting power,
High in Truth though low in name,
To every virtue, grace, the key
Is the Christ-humility.

IF there is one virtue more than another which needs cultivation it is humility; and if there is a virtue which the human mind is especially reluctant to accept, it is humility.

To be humble excludes the qualities of pride and ambition, against whose jagged rocks more than one character has been wrecked. No temptation has caused the downfall of so many who have stood "in high places" as pride united with ambition.

Ambition is primarily a self-thought and is founded upon envy, a quality of the human mind utterly groundless. Each one made in the likeness of God, has infinity upon which to draw. The absurdity of envying others when one can go to the open fount and receive all, is apparent.

It may be insisted that ambition is sometimes praiseworthy; but it seems safe to resist it under any guise, lest what at first seems justifiable ambition degenerate into something of no uncertain character. Nordhoff says, "Teach yourself to despise ambition; it is one of the meanest of passions."

When evil in its worst form assailed Jesus, the appeal was made to his ambition. This temptation came in the early part of his career; once firmly resisted and sternly rebuked, it never returned. Jesus' example shows how it should be met.

It is interesting to study the method of our great exemplar in conquering error. When Satan made a final, subtle appeal to ambition; when he promised Christ the possession of a world if he would but acknowledge a power apart from God, Jesus did not stop to argue the point. He made no concessions to the enemy nor did he fear it.

"Get thee hence," was the decisive word, and the devil left him. Had Jesus not denied all power in the material world, he never would have gained dominion over it.

In the simple Bible account it does not seem wonderful that Jesus resisted this bold appeal to personal ambition; but as we examine the lives about us, we catch a glimpse of the magnitude of his self-control. Turning a glance backward we find the same result. What was the ruin of Saul? of Cæsar? of Bonaparte? What has ever caused the downfall of crown and miter? What but ambition running riot—governing where it should be governed, controlling where it should be controlled.

When from the human heart pride and ambition are uprooted, room is found in its disturbed but healthy condition to cultivate that flower of virtue, humility.

Three conditions are necessary, however, to perfect this growth: first, self-abasement—humility desired; second, self-conquest—humility sought; and third, self-forgetfulness—humility attained.

The most important if not the only preparation needed before taking the first step is frequent, *fearless* self-examination. How many of us are willing to open the doors of our inmost hearts, bringing to light our real motives? Are we not, alas! too ready to pry into our neighbors', forgetful that we cannot enter the inner sanctuary of another's experience.

Guildenstern, unable to manipulate a simple pipe, yet trying to play upon a human instrument of which he had even less knowledge, merited Hamlet's rebuke. His is a pertinent example of the daily, ignorant attempt of those who, knowing nothing of our motives and understanding less of our ideals, unhesitatingly judge both.

Jesus declared that when bidden to a feast it would be well to take the lowest seat at the board, lest in taking a higher, the arrival of some more honored guest should put us to the discomfort of a removal. Recall his Sermon on the Mount (Matthew, 5 : 5); his reference to little children (Luke, 18 : 16); his lesson of the lilies, and pre-eminently his service to mankind. When we really desire humility we shall not hesitate to follow his divine example.

What is truly desired is earnestly sought. Hence if we have faithfully taken the first step, the next, self-conquest, is not difficult. It is easy to conquer a self laid low.

Tennyson has said, "We rise on our dead selves," which

is equivalent to Paul's exclamation, "I die daily," corroborated by Mrs. Eddy in the words, "We cannot fill vessels already full. . . . Let us empty ourselves of error" (Science and Health with Key to the Scriptures, p. 97).

This we gladly do when we see error as such. No one wilfully holds to his heart what he deems ugly. It is because the repulsive seems beautiful to perverted mortal sense that we cherish it. As soon as we see and acknowledge this moral deformity our most earnest wish is to be rid of it, and earnest desire begets the ability. There is nothing we honestly wish to attain which will be denied us. Do not accept this on the word of another; let each prove for himself, even as each must walk the upward path alone. Standing at one side, seeing the secure and successful advance of our friends, will not aid us. Their victories over lurking errors will not lessen our defeats; their conquered foes will remain to alarm us until we in turn have annihilated them, for we all know that it is no outward enemy but our inward fear of one that needs to be destroyed.

And how shall we know when we have conquered self?

When we really esteem others better than ourselves (Philippians, 2 : 3); when we are not hurt by the neglect of friends or the persecution of enemies; when we envy not the understanding, character, disposition (to say nothing of the material possessions) of another; when we have no desire to avenge ourselves; when we cheerfully forgive seventy times seven; then we may safely and humbly thank God that we have conquered self.

The final step—the realization of humility—is self-forgetfulness, subjecting the mortal to the spiritual, which is implied in "If a man think himself to be something, when he is nothing, he deceiveth himself" (Galatians, 6 : 3).

We forget self most completely in a life of service to our fellow-men. What was Jesus' teaching on this point? "Whosoever will be chief among you, let him be your servant." This sounds like a paradox and, judging by men's actions, it is accounted such by many. The self-absorbed merchant, the money-absorbed financier, the worldly-minded social leader, the engrossed politician,—all lead one to suppose that greatness in their estimation depends upon something vastly different from serving others.

But distinct from this rises the example of the lowly Nazarene, who gave his life in service, not only to those who

loved, but to those who hated him as well. When, near the close of his ministry, he washed the disciples' feet, he performed the humblest service; yet was there a moment in his previous history when the nobility and grandeur of his regal nature stood more sharply forth? In stooping to the lowest, he was accomplishing the highest—even as that one to-day following closest the teachings of our blessed Saviour reflects most of this heavenly meekness, and is thus entitled to loving reverence by those discriminating persons who recognize humility as the crown of life.

True humility walks with a firm step, fearless but not defiant; with head held high (forgetful of self) but with lowly heart; with one hand ever ready to wield the exterminator of error, while the other reaches untiringly to protect and uplift some weaker brother,—“Seeking his own in another's good” (Science and Health, p. 511). Then the “old man” is put off and God's man, “clothed with humility,” stands revealed.

Thus from the dust of this abased, conquered, and forgotten self rises the perfect flower, humility, blessing all who come within the radius of its perfume and beauty, and crowning our efforts with eternal loveliness. While we thought ourselves serving merely our fellow-men, in reality we have been serving God, fitting ourselves in the only possible way to receive those simple words of commendation,—“Well done, thou good and faithful servant, . . . enter thou into the joy of thy Lord.”

Ask not for life of ease, but ask
 From strength to strength to grow.
 Pray not to measure out your task
 By powers that you may show,
 But ask for powers to meet demands,
 For love that knows no strife,
 For crystal vision, tireless hands,—
 A better self for life.

Lydia Avery Coonley.

FOR Truth with tireless zeal they sought,
 In joyless paths they trod;
 Heedless of praise or blame they wrought,
 And left the rest to God.

Dewart.

THE CHURCH.

BY FLORENCE SWAINE LOUDON.

One holy church of God appears
Through every age and race,
Unwasted by the lapse of years,
Unchanged by changing place.

Christian Science Hymnal.

ON page 223 of "Miscellaneous Writings" we find this statement: "Science proves, beyond cavil, . . . that mind reaches its own ideal, and cannot be separated from it." In the material realm we see how the tallow dip has given place to gas and electricity, the stagecoach to the palace car, hand labor to machinery; progress has been the law all along the line. Each one of these improvements has met in its turn opposition, ridicule, and persecution amounting, in some instances, to riot and bloodshed. Experience, however, has taught their usefulness, and the idea rejected by one generation is accepted by the next, who find, not a new idea struggling for a foothold, but an established condition. As has been pointed out many times, all the privileges we enjoy to-day have always been possible, since the principles upon which they are based have always existed. Is it not then the human sense of limitation that must be outgrown in order to grasp our possibilities.

In the same way, while the church is "unchanged by lapse of years," the human concept of the church changes with the years. Luther reached his ideal of the church, Knox reached his, the Wesleys theirs, Mrs. Eddy hers. (See definition of church on page 574 of "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy.) Just in proportion as each one has stepped forth into a clearer light and pointed a higher Truth, the thought of the world has been lifted into a higher concept of God and His church. Even for those who will not see, the light is there. What is my ideal of the church and what, dear friend, is yours? Is it "after similitude of the pattern" given us by our Leader? Are we overcoming the obstacles in our own path? or are we losing valuable time fretting and grumbling because another is not working out his problem after our method, forgetting that it is his God-given privilege and right to work out his *own* salvation?

It was my privilege not long ago to listen to a very fine brass band. I noted the different instruments, the different attitudes and movements of the players, and the fidelity with which each one followed the gestures of the leader. Fifty-three men, many different instruments, the result a magnificent whole—perfect harmony. The man with the drum and the man with the flute each had his part in that perfect whole; and each was necessary to the perfect result, yet how different the parts they played. May it not be so, nay, is it not so, in the church? St. Paul says we have divers gifts. How do I know what my brother's gift is or what is his part in the grand harmony of Life? How do I know just what mortal beliefs have bound him or the kind of chastening and disciplining that will deliver him? Surely my business is to follow the Leader. When at school the scholar in higher mathematics does not condemn those in the lower grades, nor does he think they will never understand the principle in its higher application, or declare that those who are just beginning are not working according to the principle because they manifest but little understanding of it. They in turn do not envy that elder brother, but work on with better courage because of his success. The more clearly I see that mortal mind's best is but "as sounding brass, or a tinkling cymbal" when compared to the slightest manifestation of Love, the better do I understand the story of the widow's mite and that marvelous chapter—the thirteenth of First Corinthians. Let me not, then, retard my own growth by denying the success of my brother ahead of me, or by stoning the one back of me. We are commanded to "grow in grace," not to feel responsible for another's growth.

That the house we build unto Him is in our own consciousness was proven to me not long ago. I was staying over Sunday in a small village, and, of course, attended the Christian Science service. There were only nine of us present, but the sermon was perfect, the reading and music perfect too, it seemed to me, so much did I enjoy that service. "Thus saith the Lord, The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest? For all those things hath mine hand made, and all those things have been saith the Lord" (Isaiah, 66 : 1, 2). The universe, then, is His kingdom (church) wherein every created thing praises Him through reflection.

"For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire" (1 Corinthians, 3 : 11-15). God grant that in the superstructure we each uprear on this foundation that is laid, we may place no defective pillars of dogma or creed, no bricks without straw, of ambition for place and power, no canker of jealousy, no rust of sloth and neglect. May we rather so keep the searchlight of Truth turned upon motive and deed that when our building is tried it may be found to lie "four square." I believe the secret of successful building lies in persistent work. Not the kind that slights or ignores, but that which removes and destroys the obstacles of material sense. I may say there is no error, no anything, that is unlike God, and that is true, thank God; but unless my life attests it I have proven nothing to myself or others. The great exemplar said, "The works that I do shall he do also," but he also said, "If any man will come after me, let him deny himself, and take up his cross, and follow me." I may open an arithmetic and find there a rule which says, "The square on the hypotenuse of a triangle is equal to the sum of the squares of the other two sides," but if I have not taken the first humble steps that lead up to it I cannot prove it. Does not our Leader point out that faithful work is necessary to reach the spiritual consciousness of Being. (Science and Health, p. 560; Miscellaneous Writings, pp. 8, 214). Until this is done can we expect to reach or realize the universal church spoken of in our text-book? (Science and Health, p. 568; Romans, 14 : 11; Revelation, 22 : 1-10.) Is there any better way of reaching it than this, "All things whatsoever ye do, do all to the glory of God;" and does not that require *work, work, WORK?*

WE live in deeds, not years; in thoughts, not breaths;
In feelings, not in figures on a dial.

Bailey.

SCIENCE AND HEALTH THEIR TEACHER.

BY G.

I N May, 1898, I made the journey from New York to Liverpool in the White Star S.S. Teutonic. After we had cleared the harbor I sought my stateroom to arrange my belongings for the voyage. My cabin companion (then unknown to me) had, I found, been before me and arranged *his* luggage, and it was not until the dinner hour, 7 P.M., that I entered the cabin again. I found a man prostrate on the locker, almost insensible,—indeed he had lost consciousness and was just coming out of it as I entered,—he was very sick, he said, always was so at sea, and was very much afraid he would be a nuisance to me the entire voyage. He advised me, if possible, to arrange for another cabin. I told him I would help him if he would allow me, and as he was quite helpless, got him undressed and ready for bed and put him there. We all like to be made comfortable. I then left him and did not return until about 11 P.M.; he was fast asleep and did not waken until morning; then he was persuaded to get up and dress and has been upright ever since. He told me afterwards that he fell asleep that evening after I left him, wondering what sort of a man he had for a room-mate,—a man who appeared to be a matter-of-fact business man, who said, "We are here to help each other," that there really was nothing the matter with him that could not be relieved by his changing his thoughts about himself, because his sickness was only as real as he made it to himself; that God did not cause it or permit it, and there was no reason or justice in his suffering in the discharge of his duty. "Why," he thought, "the man must be crazy—a fanatic!" It was not until morning that my friend learned what it was that helped him—"The power of Truth over all error." He had never heard of Christian Science before, but when the voyage was ended he had taken in more of the Truth than either he or I was aware of. He was very happy during the entire voyage and listened eagerly. Of course I became very well acquainted with him. He was very pious, a superintendent of a Sunday School that he had established in the town of W—.

England, his native town, and to his highest understanding was doing good work in the old way. However, he had every reason to believe in the practicality of Christian Science,—he, who had been a martyr to seasickness, had made this voyage in freedom. He expressed a desire for "Science and Health with Key to the Scriptures," and I sent him a copy from 55 Bryanston Street, London, together with copy of "Miscellaneous Writings." He has certainly made good use of them and all the other Christian Science publications. Two months later, on my sailing for home, he came to Liverpool to see me off, and I was astonished to see what could be gotten from Science and Health unaided. The man had been spiritually healed, the seed had certainly been planted in good soil. When I entered my stateroom I found a beautiful expression of gratitude in the shape of a basket of fruit for my use during the voyage.

During the year that followed I heard from my friend once or twice,—he was still seeking more Light and was very earnest. The following year, 1899, found me in England again. My friend spent as much time with me as he could, and I had the pleasure of meeting his family. Christian Science was a mystery to his wife; she did not then accept it, but thought it a good thing for her husband, because he had been transformed physically and was very much happier and more contented than formerly.

He had a number of little demonstrations, as he called them, to tell of, and when I sailed for America I left a very happy man in W——, because of the little understanding that he felt he had. I have seldom seen so much gratitude expressed. During the year that followed a few letters passed between us, all showing growth in the Truth, and last February, when I landed in Liverpool, my friend was waiting for me at the landing stage. He met me with the story that his little daughter, then about three months old, was very ill. The mother held to *materia medica*, the father to Christian Science. The little thing was wasting away under the care of doctors. A week passed, every day the father brought the same news—no improvement, worse if anything; then the day came when the doctor pronounced the case hopeless, could do nothing more, and that same day the passage in Science and Health was shown him on page 446, "You should practise well what you know, and you will then advance in proportion to

your honesty and fidelity." He went home with his heart full of those words, and that night his wife brought the child to him, as she believed, dying. She laid it in his arms—emaciated, convulsed, and with every appearance of death. He says that he never had such a feeling of love and peace come over him as then,—all fear vanished and the child was restored to its mother's arms shortly afterwards—healed! From that hour it began to improve and in one month's time it has become round and rosy and healthy as a child should be, expressing beauty and harmony. About this time I had business on the Continent, and on my return my friend met me with a face glowing with the good that had come to him,—his little girl was entirely restored!

Knowing of a lady in this vicinity,—a student of a faithful student of our dear Mother and Leader, Mrs. Eddy,—I brought her and my friend and his friends together. They have gone over the lessons together at his house and had several people in to listen to the new-old story. To-day, April 8, there were fourteen present and the "Doctrine of Atonement" was laid before them—without mystery—the references seeming to make everything clear. The first lesson read in W— was March 25, 1900, at which nine were present, including the baby girl whom the doctor is allowed to consider (for the present) such a marvel; but the mother and father know the Truth. Science and Health has been their only teacher. I hope this testimony will encourage those who are students as my friend is, away from the centres of Christian Science, who are working out their own salvation without any Christian Science acquaintances near them to help them over the seemingly hard places. Also that the faithful workers at headquarters will feel encouraged and rewarded for their labors, when I tell them the *Journal*, *Sentinel*, and *Quarterly* are very important factors in the work wherever I go. They are read eagerly and passed from one to another—a lively channel for Truth.

A SACRED burden is this life ye bear,
Look on it, bear it solemnly,
Stand up and walk beneath it steadfastly.
Fail not for sorrow, falter not for sin,
But onward, upward, till the goal ye win.

Frances Anne Kemble.

A RAILROAD OFFICIAL BENEFITED.

BY EDWARD D. WOLFE.

ABOUT ten years ago I had a severe attack of fever, known as malarial or breakbone fever, which was contracted in Northern Louisiana, while traveling in that section. I never fully recovered from this sickness. My stomach was so affected by the drugs I used that I suffered from indigestion almost constantly. There began to appear at this time the first indications of consumption, a disease which my friends and family had been looking forward to on account of my family history, my father having died of it when I was six years old.

I began to suffer with affections of the eyes, and after some time spent in expensive and painful experiments I was fitted with glasses, which the expert ruled I must wear all the days of my life. For nine years I wore these glasses constantly. I could not do without them and was compelled to have them renewed or altered from time to time, as my eyes seemed to grow weaker.

There also developed symptoms of what came to be known as incurable catarrh, and for more than seven years I fought, with all methods and drugs known, against this disease. Nervousness, loss of appetite, and restless nights were my daily and nightly expectations and experiences.

I have been all along the list of nose, throat, and lung troubles.

I bled severely from the throat and lungs at Manitou, Col., four years ago, and was informed later that the physician had advised the hotel proprietor to send for my relatives, as he was persuaded I could not recover. Later I had severe bleeding attacks in New Orleans, La., at Dallas, Tex., and in January, 1899, while waiting my turn in the office of a specialist in St. Louis, Mo., I had the last attack of this kind.

A physician in San Antonio once certified my case to the effect that I had a hole, or had had a hole, in the top of my right lung. The following year a physician at Dallas, Tex., certified, after careful examination, that I had a hole or had had one, in the bottom of my left lung. One physician stated that he would pass my lungs but he could not certify my case to the insurance company on

account of a defined trace of Bright's disease; at least this was the report given me a year later by the insurance solicitor.

The case seemed about this: I had been told by more than one specialist that I had incurable catarrh, perhaps I had consumption, more than half-a-dozen physicians had seemed to think so, and all admitted that the chances were that I did have, or would develop, a complete case in a short time; I had been cautioned that there was some kidney trouble, and the defective vision I had with me all the time and it constantly reminded me of its presence. I was utterly discouraged. The future was dark and unforbidding, there being nothing to look forward to but pain, suffering, and death.

In February, 1899, I turned to Christian Science. I knew nothing about it. I did not know what it was, what it promised, what it had done, or what it was doing. I had no faith in it. I had no confidence in it. I had no understanding of it. I had heard that it might cure stomach trouble; in fact, the only case I knew of at the time was a case of stomach trouble which had been cured by Christian Science but a short time before, and while I rather secretly expected that the trouble would shortly return, I wanted to give it a trial. Even a temporary relief was worth making some effort to gain.

I dwell on these points because I have frequently heard the questions asked by investigating mankind: "Must I have faith?" "Must I know all about it?" "Must I have full confidence?" And then again I have heard it remarked by other seekers after relief: "Oh, I am not good enough." "I am not religious enough to be helped by Christian Science." "Really I am not Christian enough to understand and get the benefit." To such as may have been troubled by these thoughts I want to appeal very specially and state very decidedly that I had not lived an orthodox life by any means. I had attended no church for twenty years, and during many years active service as a traveling man I had contracted many appetites and habits which were neither necessary nor profitable.

Just here it may be worth while to add that when I turned to Christian Science I determined to give it the same fair trial I had been all my life giving to other methods. I once believed in climate, and I tried the climate from the mountains of Old Mexico, far down in the Torrid

Zone, to the Pike's Peak district of the Rocky Mountain Range. I tried high altitudes and low, damp climate and dry. I gave them all a fair and even trial. I tested drugs in the same way, trying one drug five or six months, strictly following all directions. When I say I intended to give Christian Science the same trial I had given other methods, I do not state the case exactly. I gave to climate a great deal of confidence and expected to be healed; I gave a vast deal of faith and confidence to the drugs I had taken and expected many, many times to be healed. I had been unable to rouse any faith and confidence in behalf of Christian Science; so far, the trial was *not* the same as given the other methods; but I could and did bring a determination to do what was asked of me, to follow all directions and instructions. I did not know what Christian Science would demand, what the directions were, or would be; I did not care. If anything could be done it could only be done one way, if it was a Science, and I proposed to give it a fair test. When I was persuaded that I wanted climate I did not stand around and wonder if it would heal me, or what I would have to surrender, or what my friends would think; I went where the climate was, I did what I was told, and expected good results. When I had a specialist in charge of my case I did not wonder if he could cure, I expected a cure; I did not question his directions and instructions, but followed them, with full faith and confidence. No matter what any one said or thought, no matter what queer things I was told to do, I obeyed cheerfully with many times more faith, confidence, and trust than I brought to Christian Science. To any one seeking the aid of this Science I wish I might make it as clear as it now seems to me, that if such a one will turn with clear, free, and unbiased thought, desiring to learn, determined to give full and fair trial, persevering in following all directions, there is no power which can prevent a richer reward than words can tell or fancy picture.

February 10, 1899, I heard a lecture on Christian Science, and the following week or ten days I had several treatments. I have never worn my glasses since. I have eaten, without discomfort, whatever I relished. The symptoms of catarrh and throat trouble have all disappeared.

Many of the other symptoms were relieved and began to improve at once, but I am very thankful indeed for what, at times, seemed to be a slow recovery. I was led

to stop all treatment and take the subject in hand myself. I seemed to have a desire to do my own work, to get at and make the truths my own, to make the test carefully, and this I did. I began seven or eight months ago trying for more light and understanding. While looking for more of this wisdom and knowledge, and without a thought in that direction, I began to experience more harmony in business dealings.

There came to be a better tone all the way through every-day affairs. I found that success, when it came, did not bring with it senseless and needless inflation, and best of all, that seeming failure did not bring on its heels a load of worry and fretting as had been the case for twenty years past. I found I was better fitted to talk to and deal with my fellow-men, and I have reason to assume that some of my fellow-men were rejoiced at the change, for I had been known to many as having a keen, sharp tongue and a ready and bitter wit at times. Correspondence was handled with less friction. Now and then there came a disagreeable letter to handle, but I discovered that what I mailed out came back to me, directly or indirectly, just as I now see that what I think returns in the same way. When this was made clear to me it is unnecessary to add that the tone of my letters was made something like what I wished to receive in reply, and this was another improvement.

I cannot say that on this date or that I came to know absolutely that I had no consumption or defective lungs, nor can I add that on this particular day or that I came to know that all desire for the old habits and appetites disappeared. I do not know just when or how it came about, but it did come to pass when I was not watching for it, and now it seems strange at times to recall that I once believed those things and manifested ill-health and inharmony.

Christian Science picked me out of a grave, gave me a new lease of life, and for this I am, indeed, grateful. But above and beyond all am I grateful to Christian Science for teaching me how to live that life. What is the good of a few years longer, why should one wish for an extension of the lease of life, if one is not to know how to use it? I have known more comfort, peace, health, and happiness in one year of this new life than I ever knew in thirty odd years of the old. I, therefore, give my

greatest thanks for being shown and taught how to live; for this Science which is an ever-present help,—at home, in the office, and on the road,—and which enables me to make the most of life from day to day.

To those who know nothing of this blessing I but feebly express my convictions when I close by adding that my physical healing is but a very insignificant part of what Christian Science had done for me and will do for each and every member of this race, if they will but turn to it with one tenth of the faith, trust, effort, and determination with which they have served other methods and systems.

THE BIRTHPLACE OF MARY BAKER EDDY.

REPRODUCED BY THE AID OF MRS. EDDY'S
INFORMATION, PHOTOGRAPHS OF SITE,
AND AUTHENTIC DATA.

THIS is the title of a well-executed etching from an original drawing by Rufus H. Baker. It restores on paper the Baker homestead as it appeared in Mrs. Eddy's girlhood. Now the site is but a tithe of the old farm, and only a few fruit-trees remain to suggest the once fine orchards.

This picture has been made possible mainly through Mrs. Eddy's kindly assistance.

The etching is printed in black and sepia to meet a preference in tints, and can be obtained at the following prices:—

Artist's Proof \$7.50

These are the first prints, are on India paper, and limited in number.

India Proofs \$5.00

Later prints on India paper.

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Prints on plain rice paper.

Address, RUFUS H. BAKER, 88 North Main Street,
Concord, N. H.

A DAY WITH THE LORD.

BY HARRIET B. ALLEN.

"**W**HERE there is no vision, the people perish." So we read in Scripture.

God reveals himself to His children in many ways in parables, symbols, types, and visions. Mrs. Eddy says in "Rudimental Divine Science," page 31, "The Discoverer of this Science could tell you of timidity, of self-distrust, of friendlessness, toil, agonies, and victories, under which she needed miraculous vision to sustain her, when taking the first footsteps in this Science."

There seems to be a thought among many that visions smack of modern spiritualism, and so they put them away, and lose the lessons they would teach.

Divine Love has a language all her own, and shall not her children study to interpret it, and learn what is on every guide-board that points the way which we must take in our journey from sense to Soul?

John says: "Believe not every spirit, but try the spirits whether they are of God." I have learned that if something comes to us that we do not understand, it is well to treasure it in our hearts, and at some time its truth, if it contain a truth, will be revealed.

I wish to speak of a beautiful experience that came to me some time ago. Peter says: "One day is with the Lord as a thousand years."

I have had one day with the Lord, and I now understand what it signifies. Every day of my mortal existence could be blotted out, but the day of the Lord would remain forever. I felt that I was a child again; all the changes and vicissitudes of my past life were blotted out of my consciousness. I was so free, so happy! I had nothing but a realizing sense of Good, and it seemed to me that I had always had it. This came to me on one of our national holidays—Decoration Day. But on this day of the Lord, though I was in the world, I saw the graves, the tears, the flowers that wither and die, yet I was not of the world.

Nothing in the outward world seemed to have changed, but all seemed to come from within. I was in an atmosphere so kind, so soothing, so gentle, so pure. Love

brooded over all, for all was divine Love. At first the wonder and beauty of the experience filled me. At length the interpretation came. I began to see that these heaven-bestowed conditions were already mine. Strength and freedom of limb and action, the use of every faculty and function, were mine. Peace, joy, health, comeliness, freshness, and youth, all were mine. I saw that the all-Father had bestowed these gifts of Love upon His children, and is waiting for the day of His appearing in their hearts, when they will see as they are seen.

Then I saw what a mighty work we had to do to claim these gifts and hold them. I saw that if we did not watch, errors and sins of all kinds would slip in and take these treasures from us, one by one. Discord and disease, whose name is legion, will beset us on every hand, and as we go on in years the beliefs of mortal sense will declare their decrees: "You are growing old and feeble, you cannot hear and see as you once did," and at last, as Science and Health tells us, "Our illusions would rob God and slay man" (p. 110).

I need not say that this day stands out in my life as no other day. The beautiful, grand, and glorious lesson it taught me, pointing to that state of childlike consciousness of which Jesus spake when he said we must become as little children to enter the Kingdom of Heaven—this was the type.

But I had to come away from this beautiful place, and now, step by step, with this experience to encourage and speed my way, I must live and demonstrate to myself and the world what it is to enter into "the acceptable year of the Lord."

Hear what Job says after he had risen somewhat out of the beliefs of the flesh, and gained the truer consciousness of himself. "If there be a messenger with him, an interpreter, one among a thousand, to shew unto man his uprightness; then he is gracious unto him, and saith, Deliver him from going down to the pit: I have found a ransom. His flesh shall be fresher than a child's: he shall return to the days of his youth: he shall pray unto God, and he will be favorable unto him: and he shall see his face with joy: for he will render unto man his righteousness."

In "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, p. 142, we read, "But for the error of

measuring and limiting all that is good and beautiful, we should enjoy more than threescore years and ten, and yet maintain our vigor, freshness, and promise. We shall continue to be always beautiful and grand, whenever mortal mind so decrees. Each succeeding year will then make us wiser and better in looks and deeds."

LETTER TO MRS. EDDY.

Motz St. 10, Berlin, September 5, 1897.

My Dear Mother:—God bless you for your precious letter which brought great comfort and help to me.

I have told several of these good people here the decision in regard to the translation of the book, and I want to tell you of one very interesting case which has come to me and is being healed.

A girl about twenty years old with the claim of epilepsy. She is the eldest of a large family and they are in the most humble circumstances, so that naturally enough the condition of this girl added greatly to their already heavy burdens. She could never be left alone and the possibility of her ever recovering had been given up.

Her mother brought her to me, listened to the talk about the Science, of which she had never before heard, and said very simply, "We will try it very faithfully and will be very obedient and not get discouraged."

The girl began to improve immediately, and for more than five weeks has had no attack. She has gained so steadily in all ways that two weeks ago a position in a paper mill was offered her and she took it. She works from seven o'clock in the morning until seven o'clock at night, then comes to me, a journey of an hour in the horse car, to take her treatment, and even the claim of weariness which came at first has quite disappeared.

Now the most touching thing was her attitude, the other evening when I read her your letter and told her that the book could not be translated—so that only those who understand English can read it. She looked up at me after a moment and said, "Then I must learn English," and she went away with the most joyful heart and took her first lesson yesterday.

I cannot begin to tell you of the rejoicing in the whole

family, and the father has begun to take interest in the Science.

So the work will go on here, for there is nothing to impede or resist the progress of the omnipotent hand of God.

These dear people here wish me to express their gratitude to you, dear Mother, and they send you greetings full of love.

With a heart full of grateful love,

Villa Whitney White.

LOVE SEEKING BEAUTY.

BY W. P. MCKENZIE.

LOVE, seeking beauty, finds in every place
 A grace, unseen by sordid eyes, appear;
 Beholds the pageant of the passing year,
 Each marching day with glorious morning face
 And evening smile, when golden clouds enlase
 The peaceful West—whose colors are brought near
 To lowly earth by flowers, in whose dear
 Heart-blessing faces present love we trace.

In time of storm, love knows the storm will pass,
 Her heart at peace finds no storm enter in;
 She hath no fear to cloud the present sight
 Of beauty ever—beauty of the grass
 Refreshed by rain: of humble ones from sin
 New-cleansed, reflecting Heaven's gracious light.

THERE is a plan working in our lives; and if we keep our hearts quiet and our eyes open, it all works together; and if we don't, it all fights together, and goes on fighting till it comes right, somehow, somewhere.—*Keary.*

WE need only obey. There is guidance for each of us, and by lowly listening we shall hear the right word.

Emerson.

OMISSION to do what is necessary
 Seals a commission to a blank of danger.

Shakespeare.

CHURCH BY-LAW.

BY MARY BAKER G. EDDY.

ONLY the Christian Science Board of Directors and the First Reader of the Mother Church, shall be present at meetings for the examination of complaints against Church members. Only the Board of Directors and the First Reader shall confer or vote on cases of complaints and church discipline. A complaint against a member of the Mother Church, *if said member belongs to no other church*, shall be laid before this Board, and within thirty days thereafter, the clerk of the Church shall address a letter of inquiry to the member complained of, as to its validity.

If the previous Christian character of the accused member is good, his reply to the clerk contradicting the accusations, or his confession thereof and compliance with our Church Rules, shall be sufficient on behalf of said member for the Board to dismiss the subject, and the clerk of the Church shall immediately so inform him. Also, the complainant shall cease to speak ill of him, or be subject to discipline and dismissal from this Church. No cards shall be removed from our periodicals except by a majority vote of the Christian Science Board of Directors and First Reader, at a meeting of the Mother Church held for this purpose, or for the examination of complaints. No Church discipline shall ensue until the requirements, according to the Scripture in Article XXVI., Section 6, of our Manual, have been strictly obeyed.

A member of the Mother Church, and a member or the Reader of a Branch Church of Christ, Scientist, shall not send to the Mother Church a complaint against another member of a Branch Church. Each Church shall separately and independently discipline its own members,—if this sad necessity ever occurs.

THE BOARD OF LECTURESHIP.

THE By-laws relating to the Board of Lectureship have been amended by striking out of section 1, Article XXXIV., the words "consisting of not less than three, nor more than twelve members." So that the number of lecturers is now unlimited.

NOTES FROM THE FIELD.

A NUMBER of years ago, when about the age of eleven months, our little daughter fell from the porch upon her right shoulder and arm. We could find not so much as a bruise, and so thought no more about it that evening, but when dressing her in the morning I noticed that if her arm were moved it seemed to cause her great pain. This led us to believe that something was wrong and immediately we took her to a physician. He examined the arm and shoulder, but said he could find nothing out of the way. Feeling then that all was well I went home much relieved, but the little one rapidly grew worse. I again took her to the same physician and he made a second examination but said he could find no broken bones, and thought it must be a bruise or strain of the muscles. He bandaged the arm and gave me some liniment to apply. The directions were carefully followed but the suffering continued. I was advised to go to a physician who was very successful in surgery, and, about three weeks after the fall I did so. He made an examination and said there had been a bone broken; also that the little one would have to go through the painful operation of re-setting it, as it had begun by this time to grow together. The work was done and the little arm bandaged to the side to remain at least six weeks. I occasionally took her to have the bandages adjusted. At the end of this time they were removed, the doctor telling me he was sure everything would be all right and she would use the arm as the shoulder gained strength. So hopeful, yet fearful, I waited until the days went into months, but no use of the arm. I would go to the doctor to be assured each time that it would soon be all right. About four months passed in this way when one morning I discovered a lump under the arm, perhaps the size of a walnut. I took her to the physician and he pronounced it an abscess, saying it would have to be lanced when it reached a proper condition. In a few days it was operated upon, the discharge being very great. The doctor told me to come in occasionally, as it would have to be kept open so that the discharge would all come away, and so the time went by in this way for about two months more, when a second abscess appeared below the first one;

this was treated in the same way. We, of course, were filled with fear and anxiety as we saw each day bring a more despairing look to the little face, the light fading from the eyes that had been so happy, and the playthings one by one ceasing to give any pleasure. Bottle after bottle of medicine was given, until the little one seemed to look upon it as part of her existence, taking it without any resistance. Much of it was so strong that many times I would hold it in my hands and wish I might not have to give it. A year had passed; the face had become without a tint of flesh color, the doctor saying the blood had all turned to water. We consulted another physician. He thought a change would be good, so we decided to go to San Francisco. On arriving there I was advised to see a physician who at that time stood very high in the ranks of his profession. He examined the child but seemed puzzled; said I should watch closely in washing and dressing the abscess,—which I did several times a day,—and perhaps there might a piece of bone work out. This, however, never occurred, to my knowledge. Medicines were changed, also food, of which she ate very little, and all this time she made no use of the arm. Shortly after I came to San Francisco the arm began to swell from the elbow to the shoulder, each day changing in color, showing it was gathering underneath. It became so swollen that the little dress sleeves could not be drawn over it and we could see the flesh would not long hold together. It broke on the top of the arm and the suffering was very great. There seemed to be no rest night or day. In the year and a half we did not know what it was to have one night's rest. As things seemed to be growing worse instead of better, I became very anxious to be at home with my husband, who was in Riverside. Before going I talked with the doctor and I at once saw what was in his mind—that in order to save the life the arm would have to be sacrificed, and even then with very little hope. When I reached home and my husband saw the constant suffering of the little one, his fear, as well as my own, was very great. While in doubt as to the course we should pursue, some one said to my husband, "Why don't you try Christian Science?" She said, "I don't know much about it, but I understand they don't give any medicine." But my husband said, "O, I could not have any faith in anything of that kind! No medicine! why what good could be done?" not realizing

that we had then been using medicine of every kind for a year and a half and the trouble growing worse every day. However, the thought took some root. When my husband came home he told me of the conversation he had had with his friend. But I, too, doubted that anything could be accomplished where no material means were employed, so the question was dropped and nothing further said that day, but the following day we again talked it over and decided to try it, thinking it could do no harm if it did no good, and I must say the thought of giving no medicine even for a day seemed a relief. Without further delay I called upon the healer, Mrs. D. Of course I had my story to tell, which was quite a lengthy one, at the same time starting to remove the little dress and bandages, which I, of course, thought necessary. I recollect my surprise and disappointment when the healer said to me, "I do not care to look at the baby's arm," and how I tried to persuade her to do so, telling her I was sure she could do so much more for her; but she remained firm, explaining in a Christian Science way why she did not want to see it, satisfying me in this way, and giving me such beautiful assurance that the baby would be well; and also when I told her that we had not slept in months, she said, "You will sleep to-night, I know." I remember my surprise on hearing her say she *knew* the baby would be better and we would rest.

The physician would say, "I hope you will rest to-night," but no one had said, "I *know* you will." She spoke with such authority that we could not help but be encouraged and strengthened. How much happier I went home, telling my husband all that had been said, for it was all quite new to us. We did rest—such rest as had not been ours for many weary months. Afterwards we were led to see it was the rest promised by the Master when he said, "Come unto me, all ye that labor and are heavy laden, and I *will* give you rest."

Slowly but surely the color began to come to the little, sad face, and the eyes to brighten; in a word, we were all being changed, although we realized but little the cause. The healing, though it might be called slow, was perfect. I think it was about seven months before we could say, "She is well."

We now see no difference in the two arms. One has grown just the same as the other; one is just as strong as

the other, and she makes the same use of one as of the other. All that is left to remind us of the terrible dream is the scar, and I have been glad many times it is there. In talking once to one who was not a Scientist, telling of the condition and also of the healing, I saw there was a doubt as to the truth of what I was saying, and I asked the lady if she would like to see the arm; she said she would, and I removed the sleeve from the arm and showed her the scars. She no longer doubted.

As I write the wisdom of the Master comes to me: Thomas said, "Except I shall see in his hands the print of the nails . . . I will not believe." We find mortal mind has not changed—it must have the material sign. No doubt the reader of this article is saying within himself, "Of course you were strong Christian Scientists from that time forth." I regret to say we were not. Our idol had been restored to us, and we cared for nothing more. We were only seeking the loaves and fishes. We had to have a few more stripes before we were willing to turn to our Father-Mother, God, and ask for that which is more than all else to us now, the spiritual understanding, and through the study of the Bible and our text-book, "Science and Health with Key to the Scriptures" by our dear Mother, we are daily trying to overcome error and prove ourselves worthy of the name Christian Scientists. We owe endless gratitude to our dear healer for the patience and love she has expressed to us, and to our dear Mother for pointing the way, whereby we are being not only physically healed but—the greatest of all blessings—we are being spiritually healed.—*Mrs. W. L. Scott, Riverside, Cal.*

SEVERAL times people have said to me that they thought Christian Science a benefit to people in some instances, but Scientists were wrong in undertaking serious cases. I feel that I must tell what I have seen Christian Science do. My little son was taken alarmingly ill with what proved to be typhoid fever. A healer was sent for and the battle against error began, and a battle it proved to be. The claim from the first was of a malignant type, accompanied with fever delirium and all attending symptoms. No action of the bowels for thirteen days. In all these seeming terrors Christian Science alone was our stay and support. A day came when to mortal sense there was no hope, and as I

looked at the little unconscious form upon the bed these words came to me, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me."

I then realized that I could walk through the valley and shadow of death with my child and come into the fulness of life here and now. With this realization I was enabled to leave the child with his father and go to the healer's house and tell her of the change. Owing to her understanding the claim of death was destroyed, and from that time improvement was marvelously rapid. Then was the table prepared before us in what had been the wilderness. Our heads were anointed with the oil of joy, and our cup of thankfulness ran over. I at times had thought it strange that the demonstration could not have been made in the first stages. I soon learned where I was benefited by the experience and demonstration, and was enabled to help in another great demonstration.

My sister, who was not a Scientist, lived in a distant city. After confinement, blood poisoning set in. For three weeks the physician tried to benefit her, but she grew steadily worse. A consultation was held, and the physicians said there was no help or hope of her recovery. Then a dispatch was sent for me to come at once. I could not consent that my sister should die and leave a young babe and another child little more than two years old, our aged parents, and loving ones. I sent for the same healer who had made the demonstration for our son, and asked her if she could not take the case, as the physicians had given her up to die. She consented and gave a treatment at once, this being about two o'clock in the afternoon, and continued with her work.

The next evening at six o'clock I reached my sister's home and found that at midnight there had been a little change for the better. With this knowledge came the strength of understanding, and I then knew that the perfect demonstration would be made. Two nurses had charge of the mother and children. When I saw my sister she seemed as one lying on the edge of an open grave.

The physician soon came and was surprised, as he afterwards told me, to find there was no worse condition than at his visit in the morning. I saw in this case it would be necessary to be as wise as a serpent and harmless as a dove. I used both telegraph and mail to report to the

healer, and was soon able to see a marked improvement. In one week I allowed both nurses to go and took entire charge, day and night. Although the physician called several times after my arrival he made no suggestions and in one week dismissed himself, as the patient was rapidly recovering. He told me that he was greatly surprised at the improvement, as he had given no medicine since the day of consultation. He also told me that when he received the telephone message that my sister had been taken with a chill, he knew it to be a fatal symptom, and while he rejoiced at the improvement, he said her recovery was something he did not understand. At the end of five weeks my sister had so far recovered as to look after her household and attend to her two children. Before I left she bought "Science and Health with Key to the Scriptures," and has been a faithful student of its pages, making a just acknowledgment of her healing, and has since been through a class. I also wish to say that my sister's health has never been so good as since her healing, over three years ago. These two cases in my own family prove that Christian Science does heal serious diseases. For ten years no drop of medicine has been given to either of my two children.—*Mrs. Amelia Upton, Peoria, Ill.*

CHRISTIAN SCIENCE has done so much for me that I feel that the least I can do is to make some acknowledgment of the facts.

From childhood I was brought up to believe that I was delicate. Very early I had become subject to sick headaches; these grew more frequent and severe as the years went by. I was constantly depressed by fear and suffering. The pain at times was so great that I seemed to live in a dazed and only half-conscious condition. I took no interest in anything. Although I have lived in this most beautiful region of the White Mountains, before Christian Science came to me and opened the inner meaning of these white "sentinels of God," I saw little beauty in hills, valleys, rivers, or forests. My life was a weary burden and all hope seemed to die within me. However, I used all the will-power I could summon to keep up and hide my real condition from others.

Physicians had treated me, and the last and only hope of relief extended from that source was to administer morphine whenever the claims appeared.

I was prejudiced, but when Christian Science was fairly presented to me, teaching me that God is All-in-all, that He governs the body as well as the universe, and that Mind, not matter, is Substance, I at once saw everything very differently. I am now trying to destroy every claim that matter tries to make me believe in as real, and as fast as I can realize the power of divine Mind, that God is the only power and that error is no power, I succeed in freeing myself of error.

When I think of the blessings that have in one short year come to me from the study of Mrs. Eddy's works, it is very easy to accept her as God's chosen one, and hold loyally and gratefully to the Truth she has been called to reveal. It is the gospel of healing Love to this age. "Science and Health with Key to the Scriptures" is my constant, unfailing companion; it teaches me to realize Life, and Truth, and Good—God. This book teaches me to live, not standing in fear of sickness, sin, or death, but abiding in Him who is Life. It is error that separates us from Him who knows no evil; error is only a mistake, an untrue statement, a belief that has no Truth to support it; stop believing in what is untrue, and when the belief goes, there is nothing left; all vanishes, for it had no foundation in Truth. Only what God creates is true, is real, exists. To learn how to live in Life, Truth, Love, is our lesson, our safety.

Besides headaches I have been healed of several claims: dyspepsia, neuralgia, boils, kidney and nervous trouble, and the morphine appetite. Is not that good which lifts us out of disease? Is it not of God? Neither matter nor the human mind has wrought this change; it is the divine Mind, a new *understanding* that has brought God near and made him a present help as the Bible says he is. Never could I doubt that Christian Science is the way out of darkness into light. Could a wrong and evil teaching lead to so much good?

I shall never forget that day after my first treatment. I was free from pain, I forgot I had a body, I felt so light and free, it seemed that I was lifted into another world; I sat up all the evening, went to bed and slept soundly and quietly all night; something I had not been able to do for many months.

Now I know that error of every kind is untrue—nought—and there is nothing to fear, nothing to be anxious about.

My gratitude for this Truth can never be put into words; there is only one source, hence there is no other place to go to to receive good.

Let harmony, peace, forbearance, justice, goodness, love, and truth prevail in our thoughts; they put us into communion with God, and sin, sickness, suffering, and death will diminish until they finally disappear.

Mrs. Warren C. Merrill, Lancaster, N. H.

I HAD been in delicate health for twenty-five years. I traveled west to improve my health. I was very sick in Denver, and under the doctors' care. I enquired of them what they thought of my case; they did not like to tell me but said if I took very good care of myself I might live four years. I had been salivated until I could not open my mouth for three weeks. I could not eat anything but very thin gruel put in between my teeth.

The doctors claimed that my whole system was poisoned.

I tried hot springs, hygiene, and medicine of all kinds. Sometimes I was better, but never entirely well. I drugged not only myself but my whole family.

I studied the Bible and I thought it helped to keep me alive. I was daily praying to God to spare me and give me wisdom and understanding. All this was leading me to Christian Science.

One day I went to Chadron to see some friends. I knew the woman to have been a great sufferer. She said she never had been well. To my great surprise I found her looking young and healthy. She said, "You seem surprised." I was, as I had never seen anything like it before. She said she was healed in Christian Science. I had heard of Christian Science before, but misrepresentations had kept me from finding out what it was. She told me she thought the Scientists could help me, and begged me to see them before I went home. I decided that I would not rest until I found out what had healed her.

My daughter, thirteen years old, and I went to a practitioner. I did not expect physical healing at this time my desire was to find out if there were not a greater step for me to take to come nearer to God.

I said to her, "I come to you as Nicodemus came to Jesus by night and want to know if these things be so; is Christian Science based on the Bible?" She said, "It is. We take the Bible for our guide." We had a con-

versation of over an hour. My daughter was healed of a great infirmity while listening. Some time before I had to take her out of school because she was unable to study. She is now going to school and doing well.

I bought Science and Health and have made it a daily practice to study it, with the Bible. I am trying to live it and demonstrate the Principle. I found that neither heart, lungs, nor any other material sense is the life of man. God is our life. As the rays of light appear darkness disappears.

We have had many good demonstrations in our family of nine, among our friends, and with our stock. We cannot express our thanks to God nor the love we feel to our dear Mother, sisters, and brothers in Israel.

We live thirty-five miles from Chadron. We often go to the service there, but we hold Sunday School in our own family every Sunday. Visitors are coming from all over the country, many take an interest, some are coming into Science. We distribute the Sentinels and Journals to all who wish to know the Truth. Friends tell me that my wife and I are growing younger and brighter every day. The whole family is perfectly well and healthy.

Now all is harmony where before we had reverses. This makes people think there is something in Christian Science.

A. C. Iverson, Dunlap, Neb.

It is now about thirteen years since my mother was healed by Christian Science, although, up to within a few weeks of her healing, we had never heard of it. She had been told by a painter that white lead was a sure cure for chilblains, and having been bothered with very sore feet for several winters, she put on a large quantity, thinking that if a little would do good, more would be better. And the consequences were she walked on crutches for many a long day, wearing number ten men's shoes. She was healed of this trouble, and also of heart disease, after the doctors had given her up.

About six years ago my sister and I were out riding when the horse became frightened and ran away, throwing us both out of the buggy very forcibly. My sister escaped with only a few bruises while I was badly hurt, and all who saw me said I could not possibly live. I knew nothing when picked up, and when reason returned began vomiting terribly. I had no use of my lower limbs, and my face

was so cut as to be hardly recognizable. The accident occurred about five miles from home, but I insisted upon being taken home.

My mother was sent for and took up the case at once, and I was removed with very little pain, considering my condition. The next morning when the neighbors came in to see if I were dead, they found me up and dressed; and, although not fully recovered, at least out of danger. My face healed in a short time, leaving only a slight scar over the right eye.

I have had several good demonstrations with animals; having healed horses of strained kidneys and colic several times where they were in intense pain. I also healed a horse when the muscles of both the hind and front legs were laid open, and it was thought he would never be of any more use. The cuts were caused by barbed wire and were very severe.

Last, but not least, I received a letter from my step-father a few days ago, saying he had been instantaneously healed of heart disease. He has seen all the demonstrations before mentioned, but refused through it all to give up medicine. Dropsy set in, however, and the doctors gave him up, and as a last resource, he turned to Christian Science.

My own father was a doctor, but passed away when I was only four years old. We were always taking medicine up to the time of my mother's healing, but since then have taken none. I write this in hopes some one else may be benefited by it, as I receive much help from "Notes from the Field." I have only mentioned a few of the demonstrations our family has had.—*May A. Wallace, Jefferson, Col.*

In February, 1892, I was taken down with nervous prostration and malarial fever. A consultation of physicians was called, and their verdict was that I could not live a week. However, I drifted along for about four weeks, suffering all it was possible, seemingly, to suffer and live. I was in the mean time taking opiates with but little result. At the end of four weeks I seemed to get a little better, and was able to sit up a portion of the time; but when I attempted to walk the seeming nervous condition and severe suffering would appear. I suffered a relapse, for a while, getting better, then worse, until mid-summer, when I rallied sufficiently to ride out, but was not able to walk

any distance. On the 22nd of August I had a severe relapse, and for four years I did not stand upon my feet and a greater portion of the time I could not turn in bed without assistance.

In April, 1893, I had severe hemorrhages of the lungs, lasting for nine days. In March, 1896, my eyesight gave out, my room had to be darkened and eyes heavily bandaged. I took treatment from an eminent physician for six months, when the doctor finally gave my case up as hopeless. In November, 1896, we first heard of Christian Science, through the kindness of a neighboring family who had a relative, a Scientist, living at a distance.

My relatives asked me if I would like to try Christian Science treatment. I said it could do me no harm if it did me no good, but if it could benefit me I wanted it as soon as possible, as my suffering seemed all that I could bear. So my sister went to Springfield, thirty miles away, to the nearest healer we could find. November 11 arrangements were made with the healer to give me absent treatment.

I commenced to improve from the first day of treatment. On the third day I stood upon my feet; on the twenty-fourth day I opened my eyes to the light and could see and walk a few steps. It was the happiest day of my life. I gradually improved, slowly but surely gaining day by day. For one year I was able to do the lighter work on the farm, and for the last year have made a full hand without missing a day. The return of sight material was joyous, but not to be compared to the joys received in the spiritual sight and divine understanding received from Christian Science, whereby we discern our birthright and God-given dominion over all things. I am glad to acknowledge my deep sense of gratitude to Mrs. Eddy for the life-giving words in Science and Health, which is my daily study.—*W. W. Glisson, Washington C. H., Ohio.*

It is nine years since Science and Health came into our home. I was at that time a great sufferer, and had been, for a number of years. We had tried different physicians, who were very kind and did all they could to relieve me, but I did not seem to get any permanent relief. I had at that time among other medicines, a box of morphine tablets, left by the physicians, with strict orders not to allow the acute attacks of suffering to which I was sub-

ject to go on; but immediately to begin taking the morphine until relieved. With the first uplifting thought I saw that Christian Science was absolute, and at once destroyed all medicine, although I was not healed until after four or five years of study and application, and at times suffered as much as I ever had under *materia medica*. It never once occurred to me that I could return to medicine and get any relief. Before I understood prayer as we understand prayer in Christian Science, many times I have kneeled and asked God to give me the healing if it were His will, if not to take me, for I could no longer endure the suffering. I remember once on rising, as I passed the dresser I glanced into the mirror. There was not a particle of color in my face, and great drops of perspiration stood out on my forehead. Then these thoughts came like an angel of light: "Lo, I am with you alway, even unto the end." Christ is with me *now*. Others have had the healing, I will have the healing. I held to that thought, and as I gained more knowledge of God as *All-in-all*, and my relation to Him, the suffering grew less, and the attacks farther apart, until I could say, "Through the healing love of Truth, as revealed to this age through 'Science and Health with Key to the Scriptures,' I am healed." While I did not get the physical healing as quickly as some, as I look back I am not sorry for my experience, for I can see now that Truth was meeting errors of disposition and character which I was not conscious of at the time, but which must be destroyed in order to establish a solid foundation for a Christian Scientist. My prayer is that infinite Wisdom, Love, and Truth, will guide my steps up to the throne of grace, and make me worthy to be called a Christian Scientist. It is often unkindly said of Christian Science, that it is a money-making scheme. I would like to say, that we have been saved financially at least one thousand dollars, and when I think of the peace and assurance that has come to our home, I am ashamed to say how little Christian Science has cost us.

Mae Boone, Portland, Ore.

LAST June there came an urgent call for a Scientist to go fourteen miles into the country. The woman requiring help was in a great belief of suffering and was considered to be past all medical help. Nine doctors had pronounced her case incurable. The claim, according to the doctors'

diagnosis, was cancer of the stomach. She had been in bed since January, at which time she had the grip in addition to her other trouble. When help was asked from Christian Science she was unable to retain anything on her stomach; since January had not been able to eat anything solid, for three weeks had taken nothing but water, and was not able to retain much of that. At this point two Scientists took the case; one stayed two weeks with the patient, who required attention night and day, the other worked at home. Perhaps it should be said here that one day's treatment had been given by a student who could not remain. At the end of two weeks the dreadful sense of nausea was met. The patient was unable to turn herself in bed, could sit up only a little while at a time, and was as helpless as a baby.

The Scientists alternated in going out to this place, and for five weeks kept close watch of the case. At the end of the sixth week the patient sat up in a carriage and rode eleven miles to her daughter's home, experiencing no bad effects from it. She gained rapidly from that time.

This change was necessary, as malicious thought was busy in the neighborhood. The little village was up in arms, and the host of relatives were bitter against Christian Science and its representatives, although great care had been taken not to antagonize mortal mind unnecessarily. All the malice and hatred was powerless to harm the two who claimed and received the protection of divine Love. It was impossible to keep the patient from seeing a few of her friends, and then error was voiced on both sides. The demonstration was slow, for there seemed for a long time no spiritual awakening on the part of the patient, but that came in time. Until she went to her daughter's home she had no appetite, and thought nothing ever would taste good again. But at once her appetite returned and she ate three hearty meals a day with lunch between, and in a short time returned home and did her own work. To-day she is plump and fair, quite unlike the emaciated, suffering invalid of the past. Best of all, she finds her Science and Health indispensable and reads it eagerly, having gotten the true healing.—*Abbie H. Skinner, Lansing, Mich.*

It has been over two years since I first realized the Truth as taught in Christian Science, and in that time I have had the joy of seeing many false claims disappear.

With the help of a dear sister I was enabled to go to the dentist and have twenty-one teeth extracted, walk home alone, a distance of three blocks, and attended to baking and all the regular work for a family of eight, besides having callers and extra company for supper.

The dentist remarked to my husband and a lady that I had more grit than any one he had ever had in the chair. My husband told him that I had a different religion. The same lady was in the room for quite a while before she knew that the doctor was pulling teeth, as she heard no noise. This I deem a good demonstration, as under the old thought I had seemed to suffer greatly and thought chloroform necessary.

We have two little girls five and seven years old who think the articles in the *Journal* about other children, and Bible stories, or rather Bible truths, away ahead of the usual stories for children. And these two little girls are slowly but surely leading their father to see the true *Way*.

Not long since a claim of neuralgia and headache was banished in a few moments after he asked them for treatment. They are doing good work for themselves, overcoming the bumps, bruises, toothache, and the numerous little things which must daily be met and conquered; but not least is the effort of these girls, and a little brother of three, to be peacemakers. It costs quite an effort sometimes, when asked, Who will be the peacemaker? to give up the coveted prize and raise a little hand on the side of right, that Love may gain the victory.

Christian Science has been a great blessing to me in every way, but the one thing I am most thankful for was the victory over a quick temper and a disagreeable disposition, which is much improved. I hope some day to be worthy to call Mrs. Eddy Mother, for surely she is a true mother to all who are obedient. And as I look back and see how lovingly, tenderly, and patiently she has tried to lead poor sin-sick and suffering humanity into a higher line of living, where health, joy, and peace abound, my heart goes out to her and I feel impelled to thank God again that the beautiful truth which Jesus taught has been really given to us to-day to live and demonstrate.

S. I. E., Stanton, Neb.

I HAD been sick seven months under the care of a physi-

cian of over twenty years' practice and considered one of the best in the county. Part of the time I was able to walk around the house and a little out of doors, but was not able to do any work whatever. Rheumatism of the heart and catarrh of the stomach were my worst troubles. My left lung was also affected; in fact, my whole left side was so sore and lame that I was scarce ever without pain either lying down or sitting up, and had little use of my left arm.

Thus I dragged through five weary months, sometimes better and sometimes worse. I was only one week during this time without medicine. I was then taken with severe choking and sinking spells with my heart. My appetite failed me, and I became so weak I had to lie in bed and could not be dressed. Raw egg or beef-tea and milk, in small quantities, was all my stomach would bear; the doctor told me my troubles were incurable. I had given up all hope of ever getting well. At this time a dear sister (God bless her) who had been healed by Christian Science some five years ago, came to see me. I asked her if there were any hope for me. Her reply was this: "There is no disease that flesh is heir to but has been healed by Christian Science." This gave me a ray of hope, and I reached out for Science as a drowning man would to a rope. My dear sister sent me Science and Health and procured me the services of a healer, who began treatment the ninth day of August. Through her untiring and faithful effort, by God's great love and power, I was able to do all kinds of light housework, and go all around to the neighbors in December. I have a good appetite and very little pain. Although not wholly rid of these beliefs, I feel that the same power that has led me thus far will still lead me on to perfect health and happiness, my rightful inheritance from God. I often say to myself, "What shall I render unto the Lord for all his benefits unto me." Science and Health is my daily companion; it is the Book of Books next to the Bible; one demands the other. How much we all owe Mrs. Eddy and all the good Christian Science publications! Let us all be faithful to sow the good seed of Truth wherever we have opportunity.

Mrs. Jennie Simons, Dorset, O.

ABOUT three years ago I was attacked by a disease which

was surely doing its dreadful work. It was a disease which has always baffled the skill of medical practitioners. Of course, I resorted to *materia medica*, and was finally forced to give up my position on account of my condition. My mother, who had been studying Christian Science for a few years, had on many occasions suggested Christian Science to me, but I had no faith, and thought that in my case it would be suicide to let go of my medicines and do what I then considered nothing. One day I received a letter from my mother in which she said she felt very sorry for me, but that she had advised me to try Christian Science, and that until I did try it she supposed I would have to suffer. This letter set me to thinking somewhat, and I decided that I would try Science just to please her, but had no faith in its results. Several days after I concluded to take Science treatment. I was so afraid some of my friends would see me, I actually sneaked up to the rooms of a healer. I remember when I got off the elevator, I walked past the healer's office so as to deceive the elevator boy, I did not even want him to see where I was going. I took treatment, I should think a month, and studied "Science and Health with Key to the Scriptures" almost night and day in the mean time. After a month's treatment I was so improved that I concluded I could treat myself, and since then have had no assistance. In my case that common expression, "I think he would have recovered anyway," could not possibly be applied. Without the wonderful, yet natural, help of Christian Science, nothing in the world would have saved my life. At the time I considered it wonderful, and while words cannot express my thankfulness for benefits received, I ponder over the demonstrations of the future, and realize that to know the possibilities of Christian Science we must first know the greatness of God.

The teachings of Christian Science will never be lost. Each succeeding generation will advance in the demonstration of its Principle. It is not mortal but immortal, and will need no shaft of marble or granite to perpetuate its memory, for it will exist as long as Truth prevails, or as freedom shall dwell in the mind of God.

Elbert C. Elson, Kansas City, Mo.

For four years I was a hopeless sufferer, constantly under the care of physicians, and after a consultation it

was decided that my life could be spared only by an operation, to which I submitted, and remained in the hospital seven weeks at great expense. An accident during the operation left me with a rupture, and for three years afterward I suffered more than ever.

A little over two years ago Christian Science was brought to my attention by a lady who was not a Scientist, but who had heard of the wonderful cures effected through it. She asked me to try it, as she felt it would not hurt me even if it did me no good, and directed me to a Christian Science healer. I went to see her, and finally took treatment in Christian Science.

My healing was very slow, and for this I am thankful, as it brought to me a blessing which might not have come had I been healed at once. I was healed of severe headaches, stomach trouble, and nervousness; also of anger and fault-finding. The rupture has nearly disappeared, and I can walk as much as I like without difficulty, and do my housework.

I never knew what love was until Christian Science showed me. I had never read the Bible, but now the Bible and "Science and Health with Key to the Scriptures" are my daily companions. They are my physician and my medicine for all ills. I am most thankful that through suffering I was brought into Christian Science, not only for the physical healing but for the moral and spiritual uplifting, and to know that I can help others toward this wonderful Truth. Words are inadequate to express my gratitude to our beloved Leader for the book Science and Health.

I have had class instruction from one of her loyal students; am a member of the First Church of Christ, Scientist, here, and also a member of the Mother Church in Boston. It is my earnest desire to show my gratitude by my works, and to walk in the way of our Leader's appointing.—*Mrs. C. O. Garrison, Detroit, Mich.*

PERSONALLY I have been called to meet many conditions, some seemingly very difficult, which enter a busy life, up to the time when mortal mind declares the middle line is reached, and thoughts of love and gratitude far beyond words, come many times each day for all the good which Christian Science has brought to me. Lifted

from sickness and pain more than twelve years ago, experiencing thus, through its healing, the beneficence of God, who healeth all our diseases, I have since been able to prove its truths, coming nearer, through demonstration, to an abiding sense that God is an ever-present help in every time of need. I have seen all manner of ills of the flesh yield to the healing of Christian Science as taught in our text-book. I knew of a woman with a broken hip, whom the doctors had said would be obliged to depend upon crutches the remainder of her days; within three months under the treatment of Christian Science she was able to assist with her housework without crutch or cane. The healing has been demonstrated in acute conditions such as appendicitis, croup, grip, and contagious conditions. Its efficacy as a healer of moral ills is exemplified in the life of a woman who for many years suffered from fear of a brutal husband. Her children had learned to believe that evil was the only power, and their lives were overshadowed with dread. The study of the Bible and Science and Health, enabled the mother and her three boys to declare "Peace, be still," whenever the storms of mortal mind threatened. Gradually the fury abated, the Christ-Truth became to them the bread of life, its benign influence extending to the father. It is many months since a profane word has been uttered in the home, and anger is fast becoming a thing of the past.

Carolyn L. McArthur, St. Louis, Mo.

It is now three years and a half since I was healed of jaundice and gall-stone, with severe itching of my entire body, especially my feet. After being under the care of three physicians, the last one I employed pronounced my case to be very critical, and told me I had a tumor growing to my liver, and that I would have to submit to a surgical operation and have it removed. While under the care of *materia medica* I lost fifty pounds of flesh, and my entire appearance was materially changed, even my eyeballs and scalp having the color of a pumpkin. In my extremity I turned to God and He led me to Christian Science.

The demonstration was perfectly painless, although the gall-stone was the size of an average hickory nut, and is now in the possession of a physician who has exhibited it to the students of one of our medical universities, on account of its unusual size.

Since I was healed I have united with the Christian Science Church and find much comfort and peace therein.

All things to us are given
Health, hope, and joys of heaven,
All things to us are given,
Gifts of thy love.

S. A. H., Kansas City, Mo.

SEPTEMBER 24, 1899, on Sunday afternoon, some other boys and I were playing on the street jumping from the stoop on to the window-sill. As I was jumping back I fell into the area and was unconscious for a while; then I tried to get up and walk but I could not; one leg was all out of shape, and it could easily be seen that it was broken, so that the boys had to carry me home. The other people in the house said that we should send for a doctor, but fortunately we had heard of Christian Science. Then my mother asked me what I wanted, Science treatment or a doctor. I decided to have a healer, and sent for Mr. B., a friend of our family. He treated me, and in a few days the swelling and pain had left me.

No surgeon was called to set the leg. Truth realized through the healer did the work alone. In three weeks I was able to walk, and the fourth week I went to school.

I am fourteen years of age and attending Sunday School with great interest; I have learned that God is Love and to know God is more to me than anything in the world. God bless all who teach me Christian Science.

William Coursen, New York, N. Y.

CHRISTIAN SCIENCE was brought to my notice in 1897 the week before Thanksgiving. The law had been made that I should never work or walk again because of curvature and weakness of the spine. The whole right side was fully one third larger than the left. Thanks to God and "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, and the practitioner, who was very patient in pointing the way, I am free from those beliefs. I also had nervous prostration. I could not read one minute.

The practitioner came to me one morning at ten, gave me a treatment and left Science and Health for me to read. She said I might eat anything I wished and do anything I liked. When alone I picked up the book and read

until noon, that same afternoon I walked across three rooms and read until dark. I kept on improving until I could do any kind of work and I walk wherever I wish.

My healing has not come swiftly, so I say to any one whose healing seems slow, "Be not discouraged; if you are in earnest it will surely come."

I find, the more I seek to glorify God,—Good,—and the less I look at effects, the more freedom and peace I realize.

H. A. Gray, Saratoga Springs, N. Y.

I AM so grateful, that I feel I must send my demonstration, as I know that all little children love to read them, and they are helpful to us.

To sense I had a very bad cold yesterday, coughing continually, so that it made me quite sick and sore, and I could not attend school. It was all overcome in one day, with a little help from mamma. I went to bed the same evening realizing the Scientific Statement of Being as given in Science and Health, and my little prayer, and all error had vanished away this morning, for which I feel very thankful to Mrs. Eddy for giving us this Truth which sets us free indeed. I am eleven years old and attend Sunday School every Sunday with papa and mamma and three brothers.—*Edna Mayne, St. Louis, Mo.*

I AM a little boy nearly seven years old. I wish to tell of a little demonstration I had. One day I was putting the cover on the sugar tin, when I suddenly gave my finger a cut. My nana (nurse) said to declare the Truth for it, and it would be all right. So I did, and in the next hour it was all away and no one could tell which finger it was. Another night I had some heat spots, and when I was scratching them, my nana told me not to scratch them, because it would not do any good, so I didn't, but said Love would put them away, and I believed the Truth for them; the next morning they were quite gone.

I like to hear the demonstrations of the little children and look for them every time the Journals and Sentinels come.

I am telling my demonstrations that it may help any other children to do their own work, as I did.

Pelham Cochrane, Edinburgh, Scotland.

EDITOR'S TABLE.

THE MIRACULOUS.

THE miraculous—what is it? Some say it is the wonderful or extraordinary. Some say it is the super-natural or extra-natural. Some say it is a special Providence. Some say it is a temporary suspension of the laws of nature by God to accomplish a specific purpose. These, indeed, are yet among the standard lexicographical definitions of the word Miracle.

There are many who yet associate the miraculous with curing sickness by extraordinary or extra-natural means. To heal disease without drugs or the use of some material agency is, by some, said to be working a miracle. We yet hear people say, "I don't believe in miracles; the day of miracles is past; therefore I don't believe the sick can be cured by other than natural or material agencies."

Is this a correct conception of the miraculous? Again we ask, What is the miraculous?

We look out from the view-point of physical sense and see all about us that which is wonderful and extraordinary, that which is marvelous to us because we cannot understand it.

From this view-point, every blade of grass is miraculous. There is no known process by which it can be truly analyzed; no means by which it can be traced to its original life-source. From this view-point, every flower is miraculous, for its true analysis transcends our ken. We cannot tell what it really is. We know not the cause of its wondrous beauty of formation, its delicacy of construction, nor the processes of its growth from tiny bud-hood to full-grown flower-hood. The physical eye can behold somewhat of its beauty; the olfactories can scent its sweet perfume; the fingers can touch it; but here the physical senses stop. They go no farther. Whence its beauty, whence its delicious aroma, whence *the first flower?* Sprang it from a primary seedling? Then whence that seedling? It is wonderful; it is extraordinary; it is a miracle; it transcends the natural, for it cannot be traced to any natural source.

What is true of the grass and the flower is true of every-

thing in the so-called vegetable kingdom. The grain of Indian corn is a miracle. We can trace it to another grain of corn, and so on; but we cannot find the first grain of corn, nor can we tell who or what it was that determined that corn should be a thing of itself, separate from all other vegetable things, nor can we tell when this determination was made.

Then what a miracle is this grain of corn's seeming reproduction of itself! Under the intelligent care of the husbandman this grain springs forth into a stalwart stalk, with exquisite beauty of structure, grace of poise, and waving tassel; then the diminutive ear, superbly beautiful in its every contour, with its silken styles of rarest delicacy and fineness; and finally the ripened ear with its wealth of golden kernels. This little seedling has not in fact reproduced itself, but has multiplied itself an hundred fold. How well it has performed its mission, and how humane that mission! It furnishes sustenance for its fellows of the animal kingdom; unselfishly, ungrudgingly, abundantly furnishes it, according to its capabilities.

Yes, the grain of corn is a miracle; the blade and stalk and ear which spring from it is each a miracle to material sense, for material sense can tell us nothing of how it does its wondrous and beneficent work. So all around the circle of this so-called vegetable kingdom—all is miraculous.

Think of the infinite varieties of fruit infinitely multiplying themselves, many of them in their wild estate away from the care and nurture of the husbandman.

If we trust to what the material senses tell us, we must believe that the grass, the flower, the corn, and the fruit literally reproduce themselves, or, at all events, act for themselves, and of their own intelligence. Do the material senses correctly inform us in this respect? Can we trust them?

If we look into the so-called mineral kingdom shall we fare any better? Can the physical senses give us a true analysis of any mineral substance, or trace it to its first cause? Can they tell us of its creation? Is it not miraculous?

If we look into the so-called animal kingdom what do we find? Can we analyze a single animal or satisfactorily account for its existence? Not one component part of its physical make-up can we truly explain; neither can we

trace its physical organization, in whole or in part, to its starting-point; but more miraculous, to the physical senses, than all else, is that part of the animal which we call its mind or intelligence. It defies human analysis. It cannot be weighed or measured by any known system of weights or measures. It is wholly mysterious and inexplicable. It is beyond our power satisfactorily to speculate upon. What would we not sometimes give if we could know what animals are thinking of, and how they think? Whence comes this mysterious thinking capacity?

Take the horse. It sprang from an atom almost measureless and weightless into all the weight and size and conformation of beauty, grace, activity, and strength which we see in this animal, coupled with its intelligence or thinking capacity. The material senses would have us believe this animal to have a propagative force within its kind, and that the intelligence manifested by it springs from its physical organization, or from something within it. Is it so? Do the material senses tell us correctly of this? Nay, to these senses the horse is a miracle, for they can tell us nothing of its origin or how or when its species was determined.

Then if we consider the human animal. What shall we do with it? What greater miracle than this? Physical man is not more wonderful than the physical horse; but when we consider man's thinking capabilities, the mental achievements that have been his, and how illimitably those capabilities are expanding year by year, we may well say, "Here we find the miracle of miracles;" and yet we cannot define this miracle. We cannot trace it to its origin. We cannot ascertain who was the first man, nor locate the original atom whence he sprang. This animal passes our material comprehension.

Sprang this animal from the monkey, from the ape, the baboon, or any quadrumanous animal? If we were to admit the Darwinian theory of man's origin, we should not take man out of the category of the miraculous, for whence the monkey as a species, and above all, whence the first monkey? We cannot go to Darwin for light, for he admits that upon this point he has none to give. We cannot go to any material philosopher or speculator, for they frankly tell us that here their speculations cease.

Then where shall we go to find out about man and clear up the miracle—the mystery—surrounding him?

If we turn to the so-called material universe—the planetary system—shall we get out of the miraculous? If we look out upon space shall we find nothing miraculous? Space illimitable! Countless worlds and systems! Numberless, limitless! Many of them millions of times *larger* and *heavier* than our little earth, which *only weighs*—according to the best estimates—six thousand trillions of tons; and all these hanging out in space unsupported by anything the physical eye can see or the hand touch. And yet people talk about miracles, and declare that in such a universe as this the day of miracles has passed.

We affirm that to the material senses everything is a miracle, for they can account for nothing that exists, they can explain nothing that is.

Where, then, is their knowledge; where their *Science*?

Is there any true philosophy except that which declares the physical senses to be unreliable and deceptive? We answer in the negative.

To know the source or origin of the blade of grass, the flower, the grain of corn, the mineral, the animal, and the planetary system, we must rise above the evidence of the physical senses.

Never shall we get out of the realm of the miraculous until we are able to declare the phenomena of the senses to be intangible and delusive.

To that religious and philosophical teaching, transcendental and ideal though it seem, which takes us away from the material starting-point, must we turn ere we can account for the origin of things, or reach the plane of thought whereon we shall be able to say the days of miracles are passed.

Is there such teaching? Of our own experience we can truthfully say there is. We have found it. For many years we had thought much upon the questions we have above roughly outlined. We searched for the solution of them far and wide. We intensely desired a satisfactory answer. Wherever we looked we found but a labyrinth of speculation, and the result was always a turning away in weariness and despair, until we began to read with some measure of understanding that book which has truly proved to us to be a key to the mysterious and the miraculous. Here we found an anchorage from our troubled voyage. Here, as the result of years of study and, we trust not altogether unsuccessful, demonstration, we have found a

permanent abiding-place in the realm wherein that which before had been miraculous, ceased to be such, for we now can say, "We know whence came the grass, the flower, the grain of corn, the mineral, the animal, the planets. We know with an assurance equal to that of our knowledge of our present existence. We are as sure of this knowledge as we are sure that we can see with our physical eyes, hear with our physical ears, or feel with our physical touch. Nay, more so, for we now know that the physical faculties are temporal, whereas the spiritual faculty is eternal."

Reader, would you know of this teaching? Do you desire to get out of the realm of the speculative and the miraculous? Then turn whither we turned, procure a copy of that wonderful treatise on the true religious philosophy, "Science and Health with Key to the Scriptures," and read it earnestly, conscientiously, and with a prayerful desire to understand it. If you thus read it, we can assure you an abiding-place in a realm above the physical, such as you have not deemed possible in this life.

In saying this, we know that we but echo the feelings of the many thousands whose experience has been similar to our own.

Read the Christian Science text-book, ponder it, and then you will be sure to read the Bible in the new light which has come to you from such reading; then you will find it to be indeed a new book, the new understanding whereof will lead you to exclaim, "Now truly, for the first time, I see that the days of miracles are passed, for that which before seemed to me miraculous is so no longer."

Read also the works by the author of this text-book—the Rev. Mary Baker G. Eddy—which are complementary thereto, and, behold, a new heaven and a new earth will dawn into your consciousness; a new and wondrous creation will be revealed to you; old things will have passed away, and all things have become new. The miraculous will have disappeared, and the supernatural will have become the divinely natural.

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

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**COMMUNION SERVICE AT THE MOTHER
CHURCH.**

THE annual Communion service of the Mother Church was observed on Sunday, June 3, 1900. With the exception of the Mother's visits, this service was the most important event since the dedication of the Mother Church, January 6, 1895, and was the occasion of the assembling of the largest number of Christian Scientists that ever visited Boston at one time. The day was one long to be remembered both by the visiting Scientists and those who reside in Boston and vicinity. The visiting Scientists were numbered by thousands. They came from all parts of the United States, Canada, and foreign lands. Hundreds of these visitors had for many years been looking forward to the time when they might enjoy the blessed privilege of worshipping in the Mother Church, and their cup of joy was full to overflowing. Many of them had been healed by Christian Science after all material means had failed, and no sacrifice of time or money was considered too great for them that they might know from experience what it means to attend the annual Communion service in the Mother Church.

It had been announced that services would be held at 9 and 11 A.M. and 2 and 4 P.M., but it was early seen that these would not be sufficient to accommodate all who desired to attend, so arrangements were made to have an additional service at 7.30 P.M. At this last service, as

well as the four former services, the auditorium was completely filled, and many were content to find standing room.

The most important feature of the service was the message of the Rev. Mary Baker G. Eddy. The Scientists came expecting a message, as on former occasions, and they were not disappointed. They went away feeling that the Mother's letter to her children had so completely covered the ground and answered all their questions that nothing remained to be said.

At the four o'clock service it was suggested that some expression of gratitude should be extended to our Leader for the most helpful and inspiring message received on this occasion, and the congregation rose *en masse* in passing a vote of thanks. A message was then sent to Mrs. Eddy at her home in Concord, making mention of this pleasing event. With this exception the five services were identical.

The organ voluntary was followed by hymn 166 of the Hymnal, "Here, O my Lord, I'd see Thee face to face." A Scripture selection was then read, consisting of Psalm 91 : 1-7, and Revelation, 22 : 3-5, 16, 17, which read consecutively as follows:—

"He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust. Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee."

"And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: and they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign forever and ever. . . . I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. And the Spirit and the bride say, Come.

And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

After the Lord's Prayer, our Leader's hymn, 163, "O'er Waiting Harpstrings of the Mind," was sung by the congregation, and in its order the message of our Leader was effectively read by John W. Reeder, C.S.B., First Reader of the Roxbury branch.

The musical programme is given in full in the article from the *Boston Herald* which we herewith republish.

The following Boston papers published good accounts of the meetings: the *Herald*, *Transcript*, *Globe*, *Post*, *Journal*, and *Advertiser*. The *Herald* published the message in full, and most of the other papers published extracts from it. Space will not permit us to republish the accounts given by all these papers. The following is from the account given in the *Boston Herald*:—

The annual Communion of The First Church of Christ, Scientist, the Mother Church of Christian Science, was celebrated yesterday in the edifice at the corner of Norway and Falmouth Streets.

Five times was the spacious auditorium occupied by an overflowing congregation, the service being repeated until all who wished had been afforded an opportunity to worship at this shrine of their faith, and enjoy religious fellowship with its widely scattered membership.

This Mother Church membership is unique in its character. The congregation was the first gathered in the name of Christian Science. Its Founder and first pastor was the Rev. Mary Baker G. Eddy. The ground upon which this edifice stands was her gift to the congregation, and the structure was erected as a loving testimonial to her from her followers.

Out from this first church went the influence of the Leader of the movement which now claims to have reached one million men and women in all parts of the world. All other churches of the denomination are its offspring. In order that the sacred relationship between this cradle of the faith and the distant dwelling followers of Christian Science may have the more significance, it has been ordained that any Christian Scientist, living no matter where, may hold membership in the Mother Church.

These members dwelling in far-off places worship

ordinarily in the temples near their homes; but once a year as many of them as can, journey to Boston to commune in the Mother Church. The service is a simple one, with little ceremony and no ecclesiastical pomp whatever. The distinctive mission of Christian Science is to oppose materialism, and even in its communion service it emphasizes the spiritual by the absence of the bread and wine.

At these annual gatherings the service is almost the same as an ordinary Sunday service in one of the churches. The communion consists of a few moments of solemn silence, devoted to introspective thought and prayer to God, followed by the audible repetition of the Lord's Prayer. The only other deviation from the ordinary routine is the substitution of the annual message of Mrs. Eddy for the usual lesson.

Despite the absence of spectacularism and stirring incident at these annual gatherings, the throng which comes from distant states and lands grows greater every year. Yesterday's communion drew the largest host of Christian Scientists that ever assembled in Boston. It was the first time that five services were needed to accommodate those who came to worship. It is estimated that at least six thousand persons were present at one or the other of the services. Many of them came from the Pacific coast, many more from the West and South, large numbers from the British provinces, and a few from more distant foreign lands.

The day was ushered in with the ringing of the church chimes. As early as 7 A.M. the streets in the vicinity of the church were thronged with would-be worshippers. The Christian Scientists residing in Boston had been requested to remain away from the earlier services, in order that those from a distance might be provided with places.

By 8.30 A.M. the large auditorium, seating eleven hundred persons, was completely occupied, and hundreds were glad to obtain standing room. The beautiful church presented an attractive appearance. The pulpit platform was nearly hidden beneath palms and ferns and hydrangeas and other bright-hued flowers, and in other portions of the edifice the floral display was profuse and tasteful.

At 9 A.M. the service began. Other services were held at 11 A.M. and at 2, 4, and 7.30 P.M. At each of these services every pew in the church was filled. Judge Septimus J. Hanna, First Reader of the Mother Church,

conducted the services, assisted by Mrs. Eldora O. Gragg, the Second Reader.

The music was simple. Congregational singing is a feature of the Christian Science service. The organ was presided over by Mr. Albert Conant, with Miss S. Marcia Craft as first soprano and Mr. J. Melville Horner as tenor. After the offertory, Miss Craft sang with exquisite sweetness and expression the communion hymn, "Saw Ye My Saviour?" written by Mrs. Eddy. The music of this hymn was composed by William Lyman Johnson, a member of the church, and son of one of the Christian Science Board of Directors.

The order of exercises at each of the services was as follows:—

Organ voluntary, fantasie, op. 154, Rheinberger; hymn, No. 166, Christian Science Hymnal; Scripture reading from the ninety-first Psalm and the last chapter of Revelation; silent prayer followed by the audible repetition of the Lord's Prayer with spiritual interpretation; hymn, "O'er Waiting Harpstrings of the Mind," written by Mrs. Eddy, notices; reading Church Tenets; offertory, "Vox Angelica et Adoratio," Dubois; soprano solo, Miss Craft, Communion Hymn, written by Mrs. Eddy; reading of Mrs. Eddy's message; silent communion; singing, Doxology; Scientific Statement of Being; benediction; organ postlude, "Hallelujah Chorus," Handel.

It was announced during the service that upwards of twenty-three hundred new members had been added to the congregation of the Mother Church at this annual communion, a number equal to more than twice the seating capacity of the church. The membership is now 18,131.

We have the pleasure to announce that our Leader's message will soon be issued in pamphlet form.

THOU art, O God, the life and light
Of all this wondrous world we see;
Its glow by day, its smile by night,
Are but reflections caught from Thee:
Where'er we turn, Thy glories shine,
And all things fair and bright are Thine.

Moore

ANNUAL CHURCH MEETING.

THE Annual Meeting of the Mother Church, The First Church of Christ, Scientist, in Boston, Mass., was held in Mechanics Hall on Huntington Avenue, June 5, 1900, and was the largest in the history of the church, upwards of thirty-one hundred members being present. The meeting was most interesting and encouraging and will long be remembered by all present, especially by those who for the first time had the great pleasure of attending the annual Communion in the Mother Church and remained in Boston to attend this meeting.

The meeting was called to order by the president, William P. McKenzie. The hymn, "Shepherd, show me how to go" by Rev. Mary Baker G. Eddy, was sung. The sixty-fifth chapter of Isaiah was then read. This was followed by a selection from the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, pp. 564 and 565.

Then came the usual silent prayer followed by the Lord's Prayer.

The president then suggested that as the meeting was open for business it would seem appropriate that the first thing to be done would be the sending of a message of love to our beloved Teacher, Leader, and Mother in Israel, and asked the pleasure of the meeting.

It was moved that "a committee be appointed to prepare an appropriate response to our beloved Leader and Teacher and Mother for her God-inspired annual message to which we listened last Sunday."

The president then appointed the following committee: Captain Linscott of Washington, D. C.; Mrs. Mims of Atlanta, Ga.; Mr. Buswell of Beatrice, Neb.; Dr. Fluno of Oakland, Cal.; Judge Ewing of Chicago; Mrs. Stetson of New York City; Dr. Tomkins of Camden, N. J., and Mr. Bates of Boston.

The committee retired at once and soon returned and submitted the following message as their report, which was unanimously adopted and was transmitted at once to Mrs. Eddy at her home in Concord.

To Rev. Mary Baker Eddy, Pastor Emeritus of The First Church of Christ, Scientist, in Boston, Mass.

Beloved Teacher, Leader, and Mother:—Your annual message of love and guidance to your Church, and through your Church to the whole world, has inspired the gratitude of all your children; and this moves us to renewed efforts and holier consecration to the work you have given us to do for all mankind.

We recognize in your message a demand upon us to "press toward the mark for the prize of the high calling of God in Christ Jesus."

We are grateful that our spiritual senses discern more clearly the spiritual idea in its final manifestation, which fulfils the Scripture and the vision of true prophets and seers in all ages, and we rejoice that we understand how to yield intelligent obedience to the Way-shower and the law of Spirit revealed by her. The benefits that have come to us all, through your consecrated labors, include healing of disease, cure of sin, and the opening out to consciousness of spiritual joy and peace unspeakable.

Never before have the workers in Christian Science been so completely one in love, because their conflict with error during the past year has shown its vanity and powerlessness, and also because they are looking for and seeing the reflection of the Father-Mother God in the faces of their brethren.

Your loving children, the members of The First Church of Christ, Scientist, assembled at the Annual Meeting in Boston, June 5, 1900.

It was announced that the following persons had been elected to fill the offices of the Church for the ensuing year. Edward P. Bates, C.S.D., President; Stephen A. Chase, C.S.B., Treasurer; William B. Johnson, C.S.B., Clerk; S. J. Hanna, C.S.D., First Reader; Mrs. Eldora O. Gragg, C.S.B., Second Reader.

The retiring president, Rev. William P. McKenzie, then introduced Edward P. Bates, president-elect, as follows:—

The order which is next upon the programme is the introduction of your incoming president. The old rhetoricians decided that introductions were intended to conciliate audiences. I must say that this is the most conciliated audience I ever stood before, and therefore there is no necessity for my doing that. I think, however, that

this condition of reconciliation and love is due to the fact that Christian Scientists are understanding that the true history of man is not local, not connected with the methods of church operations, but is in spiritual development; and difficulties which seemed irreconcilable are being harmoniously settled simply by growth in grace.

The gentleman whom I have to introduce to you does not need an introduction as if he were not known to you, for his good work has been celebrated by our Leader in that book which you all have studied, "Pulpit and Press," and further record of his endeavors to upbuild the cause and establish the Church which we all had the pleasure of dwelling in last Sunday, are also spoken about in that interesting and well-arranged story of the building of that Church, "The Mother Church," by Joseph Armstrong.

I will only say that it gives me great pleasure to introduce to you as your next president, my friend, Mr. Edward P. Bates of Boston.

Mr. Bates addressed the meeting as follows:—

Mr. Chairman, Brothers, and Sisters:—In accepting this position I trust that the only motive which actuates me is the desire to serve you and our Cause. Jesus taught us that the greater honor was in serving the brethren.

I thank our Board of Directors for again electing me to this office, and I will try to be a faithful servant to our beloved Church.

I do not find in our order of exercises any place appointed for the president to make an address, and as this order is complete it is not in my province to vary it. However, if you will allow me a moment or two, I will speak of what comes to me at this hour.

As my eye rests on this vast concourse, the thought presents itself to me with force: What is the motive or incentive for this great gathering at our Annual Meeting? What do we gain by this mutual assembling together? One member comes from Melbourne, Australia, another from Christiana, Norway, others from the British Isles and the continent of Europe. The Pacific coast sends a liberal delegation. I think every state and territory is freely represented. New York with its seven churches taxes the capacity of the railroads and steamboat lines, and finally makes a grand closure by chartering special trains. Chicago comes to us with a special train of eleven Pullman

cars solidly filled with our members, and all the regular trains on the trunk lines are crowded with students hurrying to the Mother Church in Boston. What is the advantage to be gained? Much, in every way. Each for himself knows that the spiritual communion in the Mother Church is well worth taking a trip from any part of our globe were it necessary. Christian Science is developed in us by constant, gradual growth, and it is sufficient for the average student to know that our dear Mother instituted the communion season and the Annual Meeting for the benefit of her children, and we her children receive this benefit in proportion as we avail ourselves of it. As those present are of one body, the church, may I ask you what about the fruitage of this great vine to which we belong? Paul tells us that Jesus became "the first-fruits of them that slept." Also that there should be other fruit, in another age. It is unnecessary to call your attention to the wide difference in value of unripe and mature fruit, and yet can we say that we are mature in the true Scientific sense?

Our Mother has been laboring for thirty-four years to bring out this spiritual maturity in us; shall we not work with her, and thus honor her that we, the eighteen thousand members of her church, may rapidly develop into ripe fruit, and that we may become an offering pure, holy, and acceptable to the Father.

After the president's address, "Hear, O Israel" was sung by Miss S. Marcia Craft, the solo singer of the Mother Church.

The following report was read by the Clerk of the Church:—

Members of The First Church of Christ, Scientist,

Dear Brothers and Sisters:—The Love that God has given to us through our beloved Teacher, that has raised our bended hopes, opened our eyes to a spiritual light of un-failing promise, has brought us once more together from all parts of this broad country to bow with her before one Supreme, Infinite God. Although our Leader and Teacher notified us several weeks ago through the columns of our weekly paper that she would not be with us in person, yet this large number of Christian Scientists has come here in love and loyalty to her teachings and to our Cause.

To-day there are many who meet with us for the first

time, and whose presence here as new members gladdens our hearts.

Since our meeting of a year ago nearly thirty-six hundred members have been admitted to the Mother Church, which make the total membership to-day 18,131. Of this number a large percentage were formerly communicants and faithful workers in Evangelical churches and also in other faiths.

The growth of Christian Science in this country, in Canada, and in Europe, Africa, and Australia has been steady; and the prospect for very rapid advancement is larger to-day than ever.

The Mother Church has now 416 branches. Of this number 38 have been established during the past year. Reports from 415 show that the membership at the time of their organization was 7,390, which at this time has increased to 21,040. Many of these churches have either erected or purchased costly and elegant church edifices. Toward some of these our beloved Teacher has liberally contributed. Many of those who have united with these churches as well as with the Mother Church have brought kind recommendations from pastors and from churches of other denominations to which they had formerly belonged.

Not only in these churches are services held every Sunday, but also 125 associations convene, and in hundreds of families on or about the same hour each Sabbath the same sermon from the *Christian Science Quarterly* is read.

Does not this meeting of many thousands at the same hour, having the same Mind, and listening to the same sermon from the Bible and our Christian Science textbook, "Science and Health with Key to the Scriptures," point to the beginning of the fulfilment of Jesus' prophecy, "There shall be one fold and one shepherd"?

By request of our Leader, Rev. Mrs. Eddy, the Christian Science Churches have established Christian Science Reading Rooms. There are 212 of these where the Bible and all the works of our Teacher and all genuine Christian Science literature can be read. Besides these, others have been opened and supported by individual effort. The patronage and the appreciation that the public has shown toward these rooms prove her foresight and her wisdom in providing them. In these pleasant places,—these harbors of rest,—in the midst of the rush of the business districts,—the merchant and the shop-hand can escape from the whirl of daily life and find a resting-place where on

a work-day they can think about God, and return to their tasks with sweeter thoughts, strengthened courage, and regenerated hopes.

An hour and a half was then spent in listening to the most encouraging and helpful reports of the progress of the work in different parts of the Field. A message of greeting was read from First Church of Christ, Scientist, Edinburgh, Scotland, and also from First Church of Christ, Scientist, St. Joseph, Mo.

The reports from the workers in the Field showed growth and progress in every department of the great work of Christian Science.

One of the significant signs of the times was the work that has been and is being accomplished to provide permanent church homes for the local organizations. Since the last Annual Meeting many handsome and costly church edifices have been erected and dedicated to the cause of Christian Science. Many others are in process of erection and will soon be dedicated free of debt.

In many places suitable buildings have been purchased and remodeled to suit the needs of the local church. Many others have secured desirable building sites upon which modern churches will be erected in the near future. Still others have taken the first steps toward providing a church home by establishing a building fund to which willing offerings are constantly made.

There was a general report of increase in membership and attendance upon all the church services, and, best of all, there is an encouraging growth in unity and brotherly love.

The work of the Sunday School is most satisfactory. The attendance is good and the interest manifest on the part of the children is very encouraging.

There has been a general compliance with the request of our Leader to establish reading rooms where the public can have access to genuine Christian Science literature. One church organized in 1895 with twelve members, reported that the sale of literature during the past year amounted to over two thousand dollars, and the sale of Science and Health averaged one copy each day.

The good work that is being accomplished by the lectures in correcting false impressions and preparing the public for Christian Science, was generally recognized.

The work of the Publication Committees is also doing much good in correcting the errors made ignorantly or intentionally, and there is generally noticed a satisfactory change in the attitude of the press.

The above are some of the more important facts brought out in the reports that were received from the following churches:—

Chicago, Ill., First Church; Minneapolis, Minn., First Church; Toronto, Can., First Church; New York, N. Y., First Church; New York, N. Y., Second Church; Ottawa, Ont.; St. Louis, Mo.; Denver, Col.; San Diego, Cal.; Buffalo, N. Y., First Church; Kansas City, Mo., First Church; Toledo, O.; Brooklyn, N. Y., First Church; Baltimore, Md., First Church; St. John, N. B.; Brooklyn, N. Y., Second Church; Des Moines, Ia.; Omaha, Neb.; Atlanta, Ga.; Washington, D. C., First Church; London, Ont.; Cedar Rapids, Ia.; Pittsburg, Penn.; Hartford, Conn.; Rock Island, Ill.; Salt Lake City, Utah, First Church; West Side Church, New York, N. Y.; Atchison, Kan.; Philadelphia, Penn., Third Church; Memphis, Tenn., Second Church; Montreal, Can.; Concord, N. H.

Many others were anxious to make reports of the work in their church, but the time was insufficient to hear from all. The meeting lasted nearly three hours and closed by singing the doxology, "Praise God from whom all blessings flow."

The members of the Mother Church felt greatly strengthened and encouraged by the attendance at the Communion service and the Annual Meeting. They separated to go to their respective fields of labor there more faithfully to work for humanity in living, teaching, and demonstrating Christian Science.

Written reports have since been received from the following churches: Washington, D. C., Second Church; Tacoma, Wash.; Manchester, Ia.; Rochester, N. Y.; First Church; Canton, O.; Monmouth, Ill.; Salem, Ore.; Meriden, Conn.; Pasadena, Cal.; Oshkosh, Wis.; Grand Rapids, Mich.; Poughkeepsie, N. Y.; Worcester Mass,

Good, the more
Communicated, the more abundant grows.
Milton.

FAIRMOUNT CHURCH DEDICATED.

AT the dedication of First Church of Christ, Scientist, of Fairmount, Minnesota, Phebe L. Haines, First Reader, spoke in part as follows:—

Beloved Brethren and Friends:—Greetings of love and a glad welcome do we extend to all; for we know it was Love that drew you here from all parts of the Field, even that Love wherewith the Master hath loved us, and bade us to "love one another." This is the only badge of true discipleship. Nothing less than divine Love can draw all men to be of one accord in one place, and to have but one Mind.

To the visiting brethren who have traveled so far to bless us with their presence and to unite with us in grateful joy and thanksgiving to God for the riches of His blessings that has enabled us to build this church wherein to "worship Him in Spirit and in Truth," we bid a glad welcome. We thank you for the love you bring and for the rich offerings you have given to aid us in our building. May He who giveth man all good things, increase and bless you, even as you have blessed us. We thank you for the courage and strength you inspire as co-workers in our blessed Cause so dear to the hearts of us all. And as our hands clasp yours in true brotherly love, so may our hearts and lives be more sincerely united in the eternal bond of Christ-love as laborers with him for all mankind, till his redemptive work of full salvation from all sin, sickness, disease, and death be accomplished, and the knowledge of divine Truth and Love cover the earth "as the waters cover the sea."

To our home brethren, meeting with us for the first time to-day, we greet you in the same brotherly love. Though differing in some points of thought on this one Christian basis we stand shoulder to shoulder and heart to heart; we all recognize one Creator, one Supreme God, as the Father of us all, one Lord and Saviour, Jesus Christ. And we all unite in one common prayer daily: "Our Father, Thy kingdom come on earth as it is in Heaven." We assure you that our doors will ever swing wide and free to welcome you.

It was in April of 1889 that the first little seed of Christian Science was planted in our midst. It seemed then

like the least of all seeds, but it took root, sprang up, and brought forth a living branch that abides in, and draws all its substance from, the one "Tree of Life," whose leaves we read "were for the healing of the nations."

This church was organized and its charter obtained October 1, 1891, with twelve charter members; twenty-five constituting our membership for the first quarter. Like the "handful of corn in the earth upon the top of the mountains," God has caused His seed to grow and multiply; and we pray that it may yet fill the whole valley and plain about us with blessings infinite. At no time has our home membership reached one hundred enrolled members; many have been dismissed by letter at different times to unite in organizing other local churches, six of these having grown from the first sowing of the seed here in Fairmount, making us seven in all. All are members of the Mother Church at Boston,—this being the type of the true vine" of which our Father is the Husbandman, we the branches. "As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me." These are Christ's own words, and his perpetual promises we find remain the same to-day as nineteen hundred years ago: "These signs shall follow," and "Lo, I am with you alway."

Our beloved Leader, the Discoverer and Founder of Christian Science, has in deed and in Truth made her steadfast abode in this Christ Vine, as her fruits do show; with signs following, establishing the fact that the Master's promises are fulfilled to-day and are as available as when he said "Ye shall know the Truth, and the Truth shall make you free." Jesus' theology and healing power were one and the same; even the Mind which was in Christ, that all his followers are commanded to possess; and Christian Science is the same healing and saving Gospel that was preached, lived, and practised by him who walked and worked among the hills and plains of Palestine, and on the shores of Galilee.

For Faith hath yet her Olivet
And Love her Galilee.

Over a million Christian Scientists are living witnesses to the truth of these statements and can be found in every state, city, town, and hamlet all over our beloved country, in nearly all parts of Europe and Australia, reaching even to far-off Afric's shores. This impersonal Christ-healing

Principle has lifted up its eternal Standard of Truth and Love, and will never stay its God-mission, until every sin-sick, suffering one, the world over, is gathered and folded beneath the outspread healing wings of divine Love. "He sent His Word, and Healed them." "All shall know me, from the least to the greatest."

Each human consciousness must become filled with this divine Love, for "His kingdom is an everlasting kingdom," and of "His government and peace there shall be no end."

In this reign of Righteousness all evil, error, hatred, yea, all the wickedness, is to be overcome, proving itself impotent, nothingness, dust returned to dust. Paul boldly affirms this to be true when he speaks of "Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

And this house we dedicate to-day is but the outward type and symbol of this inner Temple or spiritualized consciousness; even that "house not made with hands, eternal in the Heavens," that our Master has prepared and given to all who will "Let this Mind be in you, which was also in Christ Jesus:" having no other Mind, Life, Substance, or Being but the one God,—Infinite Good. This to us is the deep spiritual meaning of the Church of Christ, Scientist. To the true Christian Scientist the church has a far deeper meaning than any creed, ritual, or outward form and ceremony, architectural skill and beauty can convey; these are but type and shadow of what the true Church really is. Mary Baker G. Eddy, the author of our textbook, "Science and Health with Key to the Scriptures," defines its meaning on page 574: "CHURCH. The structure of Truth and Love; whatever rests upon and proceeds from divine Principle. The Church is that institution which affords proof of its utility, and is found elevating the race, rousing the dormant understanding from material beliefs, to the apprehension of spiritual ideas and the demonstration of divine Science, thereby casting out devils, or error, and healing the sick." Whatsoever is founded on this spiritual Rock, or Christ, must forever stand a perpetual type of that Church which Jesus came to establish and said should be built, "and the gates of hell shall not prevail against it." Spiritual growth comes only through obedience to the Master's commandment, "Be ye

therefore perfect, even as your Father which is in Heaven is perfect." But this growth is not accomplished at a single bound, by any sudden conversion or transformation of the physical body. It begins in moments of forgetting self, reaching out for purer, holier love for God and for our fellow-men; these moments must grow into hours of good deeds, not words; living only to make others better and happier, not to our own self-gratification or self-exaltation; till we reach through good works that eternal day of God's creating, where no night is, then have we awakened from the deep sleep of Adam into the understanding of God's Word, as taught us in "Science and Health with Key to the Scriptures."

We thank God our Father for our Leader who made this demonstration possible for us this day. May we ever obediently follow in her footsteps as she has followed in Jesus'. We thank God also for the faithful teaching imparted to us so patiently by her loyal student for these fourteen years. We owe a great debt of gratitude and love to our faithful directors and building committee; to every member of the class and church; also to the precious children of our Sunday School. These dear little ones were the first to donate of their riches, gathered as "Busy Bee" workers, to start the building fund; and this pure tributary of divine Love continued to flow freely till the last farthing of the nine thousand dollars was paid.

To the faithful builders who toiled so patiently and well through all the burden and the heat of the day, words can never express our thanks for your loving services rendered. No sacrifice have you counted too great, no labor too hard to be accomplished. When error's clouds looked dark and threatening about us, how divine Love forced us to cling to the Light until all darkness disappeared. Surely he alone who rewards according to motives, not according to speech can truly recompense your labors, with blessings, infinite; for such treasures as yours are truly "laid up in Heaven."

To our Father-Mother God, do we dedicate this house, and consecrate ourselves anew to God in divine Science; to worship, adore, love, and obey Him in Spirit and in Truth, now and forever.

After reading a lesson prepared for the occasion the Second Reader spoke in part as follows:—

In the early spring of 1889, the seed of Truth, as taught in Christian Science, was first sown in Fairmount, Minnesota, and many chronic diseases were healed. Several classes were taught, "Science and Health with Key to the Scriptures" being the text-book. Meetings were held at private residences until June, 1891, when a Christian Science Dispensary was organized and rooms rented at the Occidental Block, which were kept open daily, and was the means of bringing Christian Science in closer touch with the general public by way of visiting, and distributing Christian Science literature. Free consultation and conversation on the subject has been offered to all, and good seed has been sown. What will the harvest be? The dispensary having fulfilled its mission, was disorganized March 6, 1900.

September, 1897, the church purchased the present site, and in the spring of 1898 the building was commenced and practically finished during the year. In Psalm 91 : 11, 12, we read, "For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone." In the excavating work, there were some marvelous demonstrations brought out by those near the three-score and ten mark. Sense testimony would say, You are too old to do such labor; but by claiming their birthright, they were able to do more each day until it was finished.

In speaking of our corner-stone, it has a history. It came from Concord, New Hampshire. The box placed therein contains the Bible, "Science and Health with Key to the Scriptures," in fact all the works of the author, Mary Baker G. Eddy, with a letter from her; a *Journal* and a *Quarterly*; the names of the directors and building committee, and a copy of the address of that date.

As the time drew near for placing the stone in its final resting-place, the rain, which had been steadily coming down all the morning, hindering, even stopping all work on the building, ceased; the sun came out in all its brightness, making the faces of all present light up with a new radiance as they listened with interest to the short but impressive ceremony.

We have occupied the lower rooms in the church for services and reading rooms since December 15, 1898. The first service in the Auditorium was held on Communion Sunday, in June, 1899.

We all have great cause for rejoicing over the many and varied blessings we have received through the teaching and practice of Christian Science, not only in the healing of disease, but in the prevention of it, and the overcoming of every kind of error and sin; but the Scientists are not the only ones who have been blessed by this demonstration. A better and more kindly feeling is manifested in the community, more of a willingness to do as we would be done by.

In the Wednesday evening meetings, evidence is given of the power of Truth over error, and all kinds of evil and disease are being met by the Scientists in their work and business, showing it to be a practical religion, to be used in every-day life as a very present help in time of trouble.

We cannot feel too grateful to the Discoverer and Founder of Christian Science, Mary Baker G. Eddy, who has given us our text-book, "Science and Health with Key to the Scriptures," which with the Bible we are finding to be our safe guide to health, holiness, and eternal Life. It has been a wonderful manifestation of divine Love that has enabled His little band to bring out this beautiful edifice, free from debt, and now dedicated to the service of Truth and Love, wherein all, without distinction of person, sect, race, or color, can freely meet and testify to the practical and unchanging goodness of our God; a God not afar off, but ever-present and all Power, all Intelligence, and All-in-all. Every one is invited to share with us in these manifold blessings so bountifully supplied to us by the Giver of every good and perfect gift, and in Whom is no evil and Who knows no evil.

Charles W. Cornell, Second Reader.

TO OUR CONTRIBUTORS.

Will our contributors, in sending in articles, be careful to send with their article, their full name and address. If they have a street number be sure to give it. Please do this regardless of the number of times you write. It saves much time here, and costs you no time.

Please remember we wish the name of each contributor even though only initials appear in connection with the article. It has always been the rule that articles are not published unless we know the name of the author.

IS CHRISTIAN SCIENCE NARROW?

BY GILBERT D. ROBERTSON.

ONE of the most frequent objections of the opponents of Christian Science is, that Christian Scientists are narrow because they are trying to live according to a definite rule; but is it narrow to follow a principle in any given work, avoiding all such things as must necessarily conflict with that principle?

In working out a problem in mathematics one must follow rules which are as inflexible as the laws of the Medes and Persians, but no one seems to object to this.

The navigator of a vessel follows the indications of his compass absolutely if he be an honest man and truly desirous of bringing his charge safely to her destination. He knows that delay must, and disaster may, result from the slightest deviation from the right course, yet the whole wide ocean lies before him, and he can if he chooses go thousands of miles out of his way and be "free."

The railroad train is confined to a track only a few feet wide and the least deviation from that narrow way means destruction and probably death, yet would any one call the engineer narrow because he so closely and anxiously strives to keep his train exactly on that track? Does any sane man call the mathematician narrow because he will not vary the minutest fraction from the correct figure, or the navigator narrow because he follows his compass so faithfully?

It is hardly supposable that the Science of Being, of Life itself, is any less exact than that of numbers or navigation. It does not seem reasonable to think that a man must follow an absolutely inflexible rule in working out some simple example which perhaps has no practical value whatever, and yet that the same man, when it comes to a question of working out his life problem, on the proper solution of which depends everything that makes life worth living at all, can follow any course which whim or fancy may dictate, and still bring out a correct result. The Christian Scientist is at least beginning to learn this, hence his desire to find and keep the straight and narrow way that leads to life eternal.

Many object to the idea of becoming Christian Scientists

because they fear it will deprive them of their freedom of thought and action, but is this apprehension well founded? If one thinks it is harder to work for Good, than to work for mortal mind, to use the Christian Science phraseology, could one ask for a better proof to the contrary than the following verse from Romans? "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

Is there a greater contrast possible, or can anything show more clearly the difference between the bondage of sin and the freedom of goodness? What class of people receive wages? Do the children or the servants of a man receive wages?

Evil pays wages, but God gives gifts. He does not say, Work for me for a stipulated wage, but, Be my children and take freely, for "all that I have is thine." In the parable of the prodigal son what do we find? The son who chafed under what seemed to him the monotony of his father's house, literally became the slave of a stranger, doing the most menial work a man could do, serving the lowest of the animals. He was scarcely given enough to eat, while the son who remained at home had, or might have had, everything that his heart could desire, for his father told him that *all* that he had was his. In this connection we may observe that the prodigal son, "when he came to himself," rose up and returned to his father's house. Should we not be equally wise?

How long will mortals go on serving evil, serving a belief of life in matter, and getting therefor the wages of sin, sickness, and death when they might be free, happy, and well, receiving the gift of eternal life, which surely includes all good things, for the life which God imparts must be infinite in variety and beauty.

The trouble is we think that in serving mortal mind, that is, in living in the belief that mortal man has a mind of his own, entirely independent of any guiding or restraining power, we are free, but that in serving, or living in accord with, a definite principle we would not be free; but do the facts, even those cognized by the human senses, bear out any such assumption? Does the mortal live who, when he starts any given enterprise, knows how far he will be able to carry it? No matter how clever he may be, how much master of his subject, or how carefully he may have laid his plans, apparently foreseeing, and providing

for every possible exigency, does he know what one of a thousand contingencies may occur to block him?

Sickness may step in, the loss of some faculty believed to be material, and yet necessary in order to enable *mind* to work, may occur without a moment's warning. From his standpoint any one of hundreds of possible accidents may deprive him of health or intelligence, so-called, and so make all his plans of no avail; or possibly, and this the most humiliating of all, some other mortal, with a little more will power or a few more dollars, may appear and walk off with the prize before his very eyes and he be absolutely helpless to prevent it. Is this, then, freedom?

Now how about the man who loves good, and instead of going out into the world to be "free" remains in his father's house to enjoy all that is there? Is it likely that the gift of eternal life includes sickness, sin, and death? Is it bondage to serve an immutable Principle, no matter how imperative it may seem to be, when to understand, and work in accord with, that Principle means absolute harmony, and success in every right undertaking?

Solomon is, perhaps, for our purpose, the most signal example of a man moved by Principle, for by this adherence he received all that any one could wish, even from the worldly standpoint. Surely there was nothing intangible or unsatisfactory in the honors and wealth which were heaped upon him from every direction. He did not ask his Father for his share of the inheritance, or for freedom to go out and enjoy it, but he simply asked for wisdom, and with that necessarily followed not only the freedom, but the capacity to enjoy that freedom, and instead of a part of the inheritance, he had all. All that his Father had was his. Working from the standpoint of understanding nothing could hinder him, for the very good reason that there is nothing real to oppose itself to understanding, all that is real being included in "wisdom" as we find iterated and reiterated in the Book of Proverbs.

While Solomon lived in his Father's house, loving and obeying that Father, not as a servant but as a son, there was no limit to his freedom, but when he allowed himself to be tempted by a false sense of freedom into following after "strange gods," he began to be in bondage.

Can a man who is working understandingly according to an immutable principle make a mistake? In the very nature of things this would be impossible. Can a mathe-

matician who understands a rule and *follows* it fail to bring out the right answer?

Obstacles which look as big as mountains to the man who is working in a haphazard way, do not even seem to exist to the one who is working from a definite rule. When Solomon ceased to obey Principle, or God, and began to be led by his own carnal desires to be free, as mortals call it, what was the result? He gradually lost that dominion over his surroundings which he had previously enjoyed. In which part of his life was he most free and happy? When he followed the demands of wisdom, and yet had every good thing that even the human heart could wish for, or when he followed after strange gods and began to reap the fruits of his disobedience?

"He shall rule them with a rod of iron," but surely a rod of iron is a better support than a wisp of straw.

Who is the freest man to-day? The one who believes that a piece of bread can give him dyspepsia and cause him hours of anguish; that the bite of a spider, which he could easily crush between his thumb and finger, can produce blood-poisoning, resulting in paralysis or death, and yet who thinks he is "free" to follow out any sensual or carnal desire he may happen to have; or the man who knows that a piece of bread must serve him, that the bite of a spider has absolutely no power over him, and yet who also knows that he is not free to do many things which the other man thinks are manly and desirable? Which of these two men will have the longest life and the most real happiness and freedom?

In the history of Joseph we find this thought of the absolute freedom and dominion of man (that is, man governed by Principle) brought out, for, as Pharaoh recognizes how much honesty and intelligence Joseph manifests, he makes him ruler over all, with this single exception, "only in the throne will I be greater than thou." The spiritual significance of this is very plainly expressed in our textbook, page 511, speaking of man, that, "His birthright is dominion, not subjection, . . . himself subordinate alone to his Maker." Can such teaching as this be truthfully characterized as narrow? Could anything be broader than Infinite Mind? Surely no man could ask for more perfect freedom than to reflect in every thought and action the wisdom of the "one God," and this is the teaching of Christian Science.

LIFE AND ITS PERFECTNESS.

BY C. A. Q. NORTON, M.D., C.S.

THROUGH a better understanding of the inspired teachings of our revered Leader we are gaining a clearer realization of the sublime reality of Life. No work published since the first translation of the New Testament has done so much to enlighten mankind as has "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy. Because of the better understanding of the Bible gained through the writings of our devoted Teacher, we are no longer willing to accept the meaning of Life as less than eternal. The world had regarded Life, which is but the realization of the "Creator reflected in His creations" (Science and Health, p. 226), as conditioned by the narrow limits of mistaken beliefs and ancient dogmas. Life cannot be spanned by a mortal birth and a silent grave.

Are we, as children of God, created in His image and likeness and reflecting His attributes, less than the earth we tread, inferior to the air we breathe, or subordinate to the elements in which we move? Are we to barter away our realization of Life, with its unlimited possibilities, for a belief so unnatural that its acceptance would reduce existence to a troubled dream, and the future to an unfathomable mystery? We stand now face to face with the realities of things and conditions. Understanding in a measure the deep, sublime meaning of Life we can no longer reasonably submit to imposed limitations. If we have seemed to accept that which is now known to be untrue we must reject it if we would realize Life and its Perfectness.

If the early Greek sculptors had represented their figures leaning on canes, or bound up in bandages, or in attitudes indicating beliefs in sickness, we should have lamented their lack of realization of the real, and deplored their belief in the unreal. But with a conception of the truth as lofty as it was sublime, they wrought their ideals into forms expressing their highest conception of perfectness. The lifeless marble, under their skilful hands, was transformed into figures representing strong men and beautiful women, expressing in every feature their highest realization of perfection. In all ages man's unfettered thought of the real

man has been a perfect being, without limitations imposed by the confines of the physical. Can it be that man's idea of perfectness is impossible of realization? Are our high thoughts of the real but false, vain hopes? Has man conceived of something grander, more perfect, more beautiful than the Creator has created? There can be but one reply if we are to answer those seeking the truth intelligently. It must be that the loftiest ideal is the real, and the highest conception of grandeur the nearest true.

We are now aware that the real man is not a victim of divine wrath, a slave to sin, in bondage to sickness, and doomed to death. And we now understand that it is mortal man, not the real man who is conceived in sin, brought forth in iniquity, and destined to annihilation.

Except one has a fancy for the curious, there would be very little that would be profitable in studying the history and growth of these strange and unnatural beliefs. In whatever age they were born, whether grown in the darkness of a forgotten night of myth, or nursed in the bewildering maze of blind superstition, they are so out of harmony with reason and so contrary to the best instincts of humanity that the world at large rejects them as unnatural.

Why should all the world desire to escape that which is called death if it is a God-appointed change? If death is a part of the order of the universe, there would be a law governing it. There is an exact law of the realization of life. Birth follows conception in conformity to a natural sequence. In death there is the entire absence of law or even order. Under the mistaken and false beliefs of the race beings are forced off the stage of action at any time. The sweet, rosy-cheeked babe, and the strong man alike fall victims to a belief as unnatural as it is cruel. The blind, delusive fate strikes like a furious giant in the dark, and so ruthless is its blighting breath believed to be that the world in its mistaken fear has crowned the seeming despot master of life. So universal has the fear of death become, and so melancholy and depressing are the circumstances attending the passing on of a loved one that, were it not for the hope in a future existence, the race would be in despair or hopeless degeneracy.

Humanity shudders at the thought of endless sleep; intuition revolts at the suggestion of annihilation, and reason rejects the theory that Life, which is God, can be imprisoned

in the grave or marshalled by Gabriel's trumpet call. Every instinct of our natures, every impulse of our being, craves and demands Life. Not life that "Begins with a cry and ends with a sigh," or that can be gained by a belief in a creed or lost by a mistake; but endless, eternal, perfect Life. The hour is coming when man will fully realize his true Life, and refuse even to seem to surrender his realization of it to blind beliefs or merciless fear. "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."

It is not an ordinance of the loving Father that this beautiful world is to be a charnel-house, and His trusting children perpetual mourners. This world is a world every way fitted for a better realization of real, true Life. God's majestic thought did not call into expression all the beauty and loveliness we behold about us as a reflection of His glorious idea, and then people it with a sinful, suffering, dying race, whose hopes betray their trust, and whose dreams of perfectness fade because the dreamers are better than their God. Well might the gentle Whittier exclaim,—

But still my human hands are weak
To hold your iron creeds:
Against the word ye bid me speak
My heart within me pleads.

Who fathoms the Eternal Thought?
Who talks of scheme and plan?
The Lord is God! He needeth not
The poor device of man.

Jesus taught and proved that Life is unending, and that Life here and now is to be complete in its realization. "Be ye therefore perfect, even as your Father which is in heaven is perfect." "Ye shall know the truth, and the truth shall make you free." Free from the blighting errors of the mistaken past. Free in the realization of the eternal reality of perfect life. "And there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

As soon as a man is at one with God, he will not beg.
He will then see prayer in all action. *Emerson.*

As you learn, teach; as you get, give; as you receive, distribute.—*C. H. Spurgeon.*

A PSALM OF LIFE.

BY CHARLES H. GLIDDEN.

IF thou in Truth abide thou art secure;
His Love thy footsteps guide, making them sure.
Love is thy fortress strong,
Thy refuge from all harm;
Thy God with outstretched arm, waiting to save.

Love shall deliver thee from every snare;
The pestilence shall flee far from thy prayer.
Lo! Love shall cover thee;
His wings shall shelter thee;
Truth shall thy buckler be, a sword and shield.

Love shall destroy thy fear, error shall flee;
When thousands perish near, hate harms not thee.
Within His secret Place
Thou shalt behold God's face,
The perfect Model's grace: Life, Truth, and Love.

Love's thoughts shall keep thee strong o'er stony ways;
And they shall be thy song through all thy days.
Passion and self shall be
Crushed under foot by thee;
And thou shalt victor be, through Christ's own word.

Truth answers to our call, and is with men;
Love is our All-in-all, Christ come again.
His Truth shall save mankind,
Heal lame, and halt, and blind;
God is the only Mind, and thou art free.

A GRATEFUL THOUGHT.

BY MARY ALICE DAYTON.

ON a dark, chilly morning when the frost was painting cold window panes, wheels went creaking over the rough roads, and newsboys shivered in unfriendly breezes with caps closely drawn over their faces, there came over me a wave of thankfulness for the warmth and cheer within the home. This thought began to unfold in a very natural way, from the human sense of harmony, when a message from above called it higher. What is seen is but type and symbol of the universe of Mind. Humanly speaking, man may seem to be dependent on material surroundings for comfort; but, scientifically, man's harmony depends on the love of God which he reflects. Having this consciousness, he has joy in himself—a "beauty and bounty, hidden from the world" (Science and Health with Key to the Scriptures, p. 321). Having this warmth in his home-thought, one can view from a standpoint of superiority the dismal, cheerless presentations before the senses; indeed, may see them only as something to be replaced by a brighter reflection. Happiness is not affected by an unfriendly atmosphere, mental or material, outside, for Light and Love are a present reality, a substantial possession, a constant treasure, to spiritual consciousness. Did not Jesus say "the kingdom of God is within"? A pertinent question here demands attention. Is this possible in experience, or only a beautiful theory, like so many of its philosophical predecessors? Has another false hope risen to tantalize weary searchers after abiding peace? May an individual attain this conscious good? Ah! there is the practical point, and it may not be evaded. Happiness, comfort, joy, peace—the words are as old as language, but in experience how incomplete. The broken arc, rather than the perfect circle would be the fit symbol of human existence. How can harmony, just within reach yet so illusive, be grasped, made permanent, and forever enrich our lives?

The unilluminated human thought may not answer these questions, but those taught in Christian Science are ready with an affirmative. They have been shown by precept and worthy example such a life and love. By practice they

have learned that selfless love enriches the nature and gives conscious abiding peace, because it approaches the Infinite and eternal. Its promise cannot be a cheat. Surely it is born of God, and has in itself the proof of permanence. "We know in part, and we prophesy in part," says St. Paul. We accept the whole, Science declares, because a part is proven. Further than this, those taught from "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, know that the only way to love unselfishly is to keep the First Commandment. There is but one Mind, and the highest human privilege is to acknowledge this, and to destroy all that is unlike this Mind. In so far as this unworldly but Scriptural method of mental effort has been applied, it is the practical, demonstrated answer to the question, Can happiness be permanent? Even at this early stage of Christian Science history, observers outside the ranks are attracted by the cheerful faces of its followers. A closer acquaintance reveals this as the exponent of a happy consciousness within. This home-thought of Christian Scientists is radiant with warmth and comfort, while, without this understanding, the chill of error reigns.

I well remember my first impression on coming among the students. Because of my turning to Science, chilly looks, cold words, and neglect seemed to appear. Those formerly reckoned good—my best friends—had no room in the inn of their mortal thoughts for the "young child" of Truth. Yet, knowing Truth was re-appearing, I clung to Christian Science alone, till I found my real brethren, and the way into the family of God. Then the true cordiality was met in reflection of one Principle, Good, and I began to realize what God's kingdom on earth might be. All are brethren who own one Father, Mother, God. There is something substantial beyond human ken in the mental atmosphere of loyal Christian Scientists. Something not to be found elsewhere on earth; a quality of faith in Good that is Substance. One may mark the difference on coming, even from the highest human sense of kindness, into the presence of a little circle of faithful students. The love of God is shed abroad in their thoughts. They have somewhat overcome mortal beliefs and partly entered into the liberty of the sons of God. Having this spiritualized thought, what would this present world be to them without the warmth and comfort of divine Science?

Even what it was before this living Truth dawned upon the mental darkness, and brought sweet hope. It has given the "oil of joy for mourning, the garment of praise for the spirit of heaviness." Can the world offer anything to compare with this joy,—the joy of conscious oneness with God? To know man's ability to reflect God's thought is daily inspiration. Having this pure motive, walking in this attitude, brings the advent of a new sense of Life, and with it comes a divine call so to reflect this life, that all who see it shall come into this better understanding of Good.

The simple sense of thankfulness for material blessings has expanded and led into more spiritual latitudes, even to a deep and reverent gratitude to God for the blessings of Christian Science and to its Discoverer and Founder, who accepted the mission of unfolding it to mortals. And how shall words express a just appreciation of our faithful messengers, the *Christian Science Journal* and *Sentinel*? They are two vital sources of comfort and cheer in every Science home, and rays of Divine Light to the world. Aware of the healthful atmosphere they radiate, we could not do without them if we would, and would not if we could. They stand unique in literature—truthful witnesses of the integrity and purity of the divine Mind. Fixed stars of the first magnitude, their brightness attends upon the eternal dawn.

LOVE, THE ONLY LIFE.

BY IRA W. PACKARD.

As we progress in Christian Science, all of us find out the truth of the words in our text-book, "Science and Health with Key to the Scriptures," that "the vital part, the heart and soul of Christian Science is Love."

When I was a youth I joined the Presbyterian Church, and tried to lead a Christian life. I read the Bible through a number of times, and memorized the whole of the New Testament; but the prominence given to love never attracted my attention. It was hardly noticed by me. I can now look back and see that it never impressed me. It was fine talk and sounded well; but the vital necessity of love was totally unappreciated. The command to observe the Sabbath seemed of far more importance.

Until Christian Science awakened me out of this lethargy and ignorance, I never saw that love was the key-note of the teaching of Jesus and of his disciples. But now, in reading the New Testament, I find love everywhere. The command to love is repeated time and time again. Now why this repeated demand, or command, to love? It is not merely an order from God for us to do something that will please Him. This is the human or theological conception; its real significance is of vastly more importance than this.

Love is commanded because it is the fact of existence, the reality of Being. It is Life, the only Life; therefore if we want Life, eternal Life, we must love; for hate, malice, and resentment are negations, the absence of Love, the absence of Life. "He that loveth not his brother abideth in death." We learn that Love is an eternally divine fact, as well as a command. It is as eternal and imperative as the command always to call three times three, nine. We can never call three times three anything else than nine, and get harmony, a correct answer. If we do call it anything else, we shall never work out our problem; inharmony and failure will be the result. Now we can spend our whole lifetime in tears and prayers to God for a correct answer, for harmony, but we shall never get it until we go back and correct our mistake, and obey God's immutable law. So it is with Love; its demands are just as exacting and obligatory. If we cherish hate, resentment, or even ill-will towards any one, we cannot get our petition for health, harmony, life, answered. We must first correct the mistake. "First be reconciled to thy brother, and *then* come and offer thy gift." We cannot break the changeless law of Love and obtain harmony, any more than we can break the law of mathematics and obtain a correct answer. All our petitions and prayers are unavailing till our error is corrected, destroyed.

We read on page 552 of our text-book, "Science and Health with Key to the Scriptures," "The great miracle, to human sense, is divine Love. One of the grand necessities of existence is to gain the true idea of what constitutes the Kingdom of Heaven in the affections of man. This can never be reached while we hate our brother." Hence Jesus' command to love our enemies. He said this that we might be saved; we cannot hate and be saved, for hate is the absence of the real, it is darkness, death. "He

that loveth not his brother abideth in death." Love is the real, it is Life. "God is Love; and he that dwelleth in love dwelleth in God, and God in him." Now change the word "God" in the foregoing for its synonym "Life," and read: Life is love; and he that dwelleth in love dwelleth in Life, and Life in him.

There is no life or existence outside of Love; so if we want life, we must love; there is no other way. We are never excused or pardoned for breaking this law of Love, any more than we are for breaking the law of mathematics. No wrong done us, no matter how great, is the least excuse. No one ever had more cause for bitter feeling towards those who wronged him, than did Jesus; yet he loved all, to the end. If he had given place to the least sense of resentment, he would have lost that realization of Love's omnipresence and omnipotence which enabled him to demonstrate the fact that Life is deathless.

"He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes." If we hate, we are in the unreal, in darkness; and this darkness will be fear, and fear will people this darkness with ghosts, "evil spirits," "devils," beliefs of disease. We shall be consumed by our terrors. But, "There is no fear in love; but perfect love casteth out fear: because fear hath torment."

Christian Science teaches us how to displace hate, the unreal, with Love that is real. It shows us that the seeming power of hate is the belief that there is pleasure or satisfaction in hating. It uncovers this lie of personal sense, and we cast out or destroy this false belief of pleasure in sin, as we do a belief of pain in matter, through denial of its verity. God never made either. Love is natural, joy-giving, because it is real. Hate is unnatural, discordant, abhorrent. When sin becomes loathsome to us, we cease to indulge in it.

"What shall a man give in exchange for his soul?" We must give up all malice and evil thinking for Love if we would live, have Life.

It is recorded that a certain man asked Jesus what he should do that he might inherit eternal life. The answer was, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. . . . This do, and thou shalt live."

LOVE, AND HOW TO USE IT.

BY EMMA H. JAMISON.

DID you ever find yourself in the position that you thought it was your duty to love one because he was your Father's child, and with whom you were thrown constantly, and yet who seemed to treat you very unjustly, and, try as hard as you might, you could not force yourself to love this individual? I doubt not but you have analyzed the whole thing out many and many a time, and thought that if he were not so selfish you might get along better with him, but it does seem an awful hard thing to have to love one who is selfish, unkind, and unjust.

I had been fighting with these thoughts for months and months, and seemed to make no progress whatsoever, until one day as I was very despondently thinking over the matter a still small voice said to me, "Why don't you draw on the Bank of Love; you have a deposit there, and why not use it?"

The idea was a new one and I sat seriously thinking over the matter for a while and replied, "I will, I *know* I have this love, and I am going to use it," and the suggestion brought me peace, but for a while I was puzzled how I was to go to work, until the problem seemed to be made clear.

Suppose you had deposited in some national bank \$100,000 in your own name and some one should come along and say, "Why, I don't believe you have that money in bank, for you are always attired in such mean garments, you don't live well, and I never see that you spend anything like the interest that would accrue from this amount of money."

"Well, I have," you reply very indignantly, "and if you will go with me I will demonstrate the fact to you by drawing out a very large amount to pay some indebtedness, and I will also show you my bank book. I will give you proof of the fact."

Then I thought, just so there is another bank, and it is called the Bank of Love, and in it we all have a deposit large enough to accrue us an interest upon which we could live and live well. We are all children of a very rich Father and heirs to an immense fortune, and as children of one father we all inherit an equal proportion of his es-

tate. He gives not more to one than to another; his heritage is equally divided, all sharing alike.

Now why don't we use the interest on this fortune that is deposited to our credit in the Bank of Love? What good is it going to do us unless we draw it out and give it to others who are in need? You will find perhaps to your surprise that you will never grow any the poorer by drawing on your account and using your interest, for you know that to him that gives it shall be given. Some of God's children do not know of the wealth of their Father and of their inheritance, for from their early years they have been wandering far away from home in a strange country and do not even know their own brothers and sisters, and why not pity them in their ignorance, and give them a check on the Bank of Love, and when they come to a knowledge of their own wealth they will pay back the indebtedness.

Know that you have deposited in that bank a fortune in your own name, and that you are not poor, that you have this love to give if you only will. Draw up your checks, endorse them with kind thoughts and feelings and sympathy, and hand them out. It is not a difficult thing to do when you realize that you are a "man of means." The reason you have not done so before is perhaps because you thought you could not afford it; you were afraid you would be poorer by the gift, but as you hand out your checks, you will find that you get back others in their place, and so you see your book will be balanced.

Give not only to God's children but to His other creations; to the birds, to the dogs, to the horses, to the cats. Stop and take time to draw up a check for each one of them, and give it to them yourself. They appreciate a kindness, and they will never forget you.

To His plants and flowers, to His landscape and scenery, hand out love. Thus as we draw on our accounts and hand to others checks of love on the Bank of Love, we fill the universe with Love and happiness, and we reap what we sow, for we find ourselves possessors of a large amount of Love.

"To him that hath it shall be given," and also remember him who said, "Give and it shall be given you," and you will always get good measure, "pressed down and running over."

CHURCH BY-LAWS.

THE following amendments to the Church By-laws have been made:—

ARTICLE XXX.

Officers.—Section 1. There shall be a Board of Education under the auspices of the Massachusetts Metaphysical College, consisting of four members,—a president, a vice-president, a teacher of Christian Science, and a teacher of obstetrics.

Auspices.—Sect. 3. The Board of Education shall act under the auspices of the President of the Massachusetts Metaphysical College, who shall also be president of the Board.

Vice-Presidency of College.—Sect. 4. The word “vice-president” is inserted for the word “president” in line 4, page 68 of the sixteenth edition of the Church Manual.

The officers of the Board consist of Mary Baker G. Eddy, President; Septimus J. Hanna, Vice-President; Edward A. Kimball, Teacher of Christian Science, and Alfred E. Baker, Teacher of Obstetrics.

Section 1 of Article XXXII. is hereby amended as follows:—

Strike out the last clause of said section beginning with the word “One” and ending with the word “examination,” and insert in lieu thereof the following:—

There shall be but one teacher during each College term, and no member of the Board shall be present but this one teacher.

A CORRECTION.

We were mistaken in saying that Section 1 of Article XXXII. of the Church Manual had been repealed. We should have said that the clause thereof requiring this By-law to be read at the Communion services was repealed.

READING ROOM.

The First Church of Christ, Scientist, in Boston, Mass., has established a Reading Room at 194 Boylston Street to which the public is cordially invited.

A REQUEST.

BY MARY BAKER EDDY.

Beloved Christian Scientists.—I have a favor to ask, namely: Will the Christian Scientists throughout our land subscribe one year for the *Granite Monthly*, issued monthly at \$1.50 per annum in advance, by the Rumford Printing Co., in Concord, New Hampshire? It is an old, well-known, worthy characteristic magazine, from which, it is alleged, support has been withdrawn, because it prints Christian Science literature.

"AMONG THE CHRISTIAN SCIENCE CHURCHES."

THE May number of the *Granite Monthly*, published at Concord, N. H., contains a finely illustrated article entitled, "Among the Christian Science Churches" by Henrietta H. Williams. The article is well written and contains much of an historical nature that will be of interest to Christian Scientists as well as the public in general.

The illustrations are twenty in number and are half-tone reproductions of exterior and interior views of the Mother Church, and various other churches in different parts of the United States, Ontario, and London, Eng.

The first number in the magazine is the poem "Easter Morn" by our Leader, Mary Baker G. Eddy.

It will be remembered that Mrs. Williams was the author of the delightful article entitled, "The Founder of Christian Science," which appeared in the *New England Magazine* for November, 1899.

This number of the *Granite Monthly* will be valuable for distribution, and The Publishing Society will receive orders and send postpaid any number of copies at twenty cents each.

General Grant said, "Let us have peace," and his enemies loved him.

NOTES FROM THE FIELD.

HAVING received many benefits through Christian Science, I feel it my duty to write of my experience and some of the good derived therefrom.

About nine years ago a friend who had been under the care of physicians for several months, and was not benefited by them, decided to try Christian Science. He was healed in one week. It was a surprise to many, including myself, as I was very anxious about his recovery. This sudden change caused me to think somewhat of my past life, how I had gradually drifted away from the thought of God, not having attended a church service in fifteen years. After many little talks about what Christian Science could do and could not do, I decided to attend one of their meetings. It was a dark one to me. I did not catch anything, but seemed to be thrown into a state of darkness and doubt; I saw later on where the trouble was. Notwithstanding this I was prompted to go again and again, and finally decided to take treatment for a throat difficulty which had been a distress and annoyance for many years. I called upon a practitioner in Detroit, and was healed in a very short time. I always had a fear of taking cold, which disappeared in three or four treatments, also the desire for taking any material remedies. I can assure you that in my former days I never experienced such a change in thought.

My healer always pointed to God—Good—as the source of all that is worth living for or having. I soon purchased "Science and Health with Key to the Scriptures," and in its reading, together with the Bible, I began to learn Life anew, especially after class instruction, which unfolded many things concerning God and man. I was taken very sick one evening while thinking of man as Son or Temple of God and then defiling that temple, filling it with all kinds of evil and wicked thoughts. I felt as though I were intoxicated. It was a severe lesson wherein I gained a view of man (as a mortal) when governed by evil.

In this struggle I was healed of an error that I entertained for some time, namely, the silent condemnation of those I disliked. No one who has not tasted of the heal-

ing power of Truth can appreciate what it means to be rid of an error like this, and the peace and comfort which follow. I was also healed of the claims of rupture and constipation, both of which my parents told me I was born with. What a blessing it is to be free from such errors and to know that God's mercy endureth forever. I have often lifted many heavy things about the house and never experienced any pain or sensation in the place where the rupture was, neither do I follow the instructions given in former days, how to stand when lifting anything heavy, and the many other things which always brought on fear. All these were dispelled, and in place thereof a consciousness of the presence and power of God to sustain and protect man, when doing his duty. In the healing of these claims I learned a little of the law of God—Good—Mind; a little of cause and effect; how God's mercy is shown to men if we obey His commandments, even the removal of the beliefs of inheritance, for these two claims were very marked ones in that respect. How little the world knows of what it means to be healed by Truth. I am reminded of the statement of the Master when he told the Pharisees to go and learn what it means to be made whole (Matthew, 9 : 12, 13), and all may learn what it means when thoroughly healed in Christian Science. For the blessings my family and I have received I feel grateful, and rejoice in having gained some knowledge of the Principle which our Master taught, which is again being illustrated and demonstrated through "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy.

William Speck, Detroit, Mich.

IN the summer of 1897, when my babe was twelve days old, I was taken with a very severe pain in my left side, which grew worse until I could not be moved without almost unbearable agony. Every effort was put forth to relieve it, but the next morning I was raising blood, and this continued for two weeks. Our family physician was at once telegraphed for, and when he came he pronounced it pleuro-pneumonia, which finally developed into what he called quick consumption.

He treated me until he said he could do no more for me as one lung was entirely filled and there was no medicine that could possibly open it, and when the other filled I would pass away. Then he said to my husband, "You

are at liberty to have any other doctor or try anything else. It is only a matter of time, and she may not be alive on my next visit." My sight left me at this time, as I remember very distinctly that I heard the doctor's voice, but did not see him, on his last visit to our house.

Well might we say right here, that "Man's extremity is God's opportunity." What was to be done? Worldly possessions had taken flight just a short time before, now it seemed death was coming to add to our trouble. But Christian Science was mentioned, a brother-in-law having been healed in that way of a belief in a limb that doctors said he must lose. A healer was telegraphed for at once. She began treatment as soon as she received the telegram and came on the first train. By the time she arrived I could see her. They said I rested all night after receiving treatment, and that was something unusual for me, as I lay and groaned constantly. It was only a few days after treatment that they saw a great change. The hectic flush left my cheeks and I could soon turn myself in bed; they had turned me on sheets for a long time. I had not eaten or drank anything, except a little lemonade, and that was sipped through a straw, as I was not able to lift a spoon to my mouth. There had been no action of the bowels for fifteen days, and a longer time had elapsed since there had been any natural action, but Science soon destroyed that belief.

Before long my appetite came, and I could eat everything and any quantity that I desired. It was just in the season for all kinds of vegetables, which I ate freely of without the least bad effect. It was not long before I could sit up in bed and dress myself.

My healer stayed with me a little over three weeks, and then felt that she must go home, saying she could then treat me absently, which she did, and the next evening after she left I rode a distance of four and one half miles to stay with my sister-in-law, who was also a Scientist, and I can truly say I was not tired, nor did I ever lie down to rest all the six weeks I was there. I kept on gaining, and at the end of the six weeks the swelling had left my feet. They had been swollen badly and my ankles shone like glass; the cords under the knees were drawn so that I could not walk without limping. But the swelling disappeared and I returned to my home, feeling like a bird ready to leave its nest. One trouble after another seemed

to come up to be destroyed, such as night sweats, dizziness, discouragement, and many others of years' standing; they have all been destroyed, and have never returned. But what I prize the most, and what seems dearer to me than my own life, is that my husband was cured of the liquor habit at the same time I was being treated.

Is it any wonder that every day is a day of thanksgiving in my heart, that my heart overflows with love and gratitude to God, and that the name of Mrs. Mary Baker G. Eddy will never be forgotten for bringing this glad tidings of great joy to this sinful home? Now we are well and happy, and my health is better than it ever was before coming into Science.—*Mrs. Ida M. Neal, Thornton, Ia.*

CHRISTIAN SCIENCE came to me when I was in great need of it both mentally and physically. My healing was what we call impersonal healing, never having had treatment.

For several months I was very closely associated with a Christian Scientist. Shortly before meeting her I was told by my physician that I should never be well of two troubles which were very painful, one being an internal injury, for which I had undergone an operation, yet not been at all benefited, and which kept me under the doctor's care for temporary relief. I of course often told the Scientist of my ailments; her reply always was, "I wish you would try Christian Science;" or, "God is your health and strength," or some other words of Truth, and in her quiet, loving way asked me to read the *Journal*, which she kindly loaned me. I did so, but seemingly I was so dense it made very little impression on me at first, but the more I talked on the subject the better I felt.

One day it came to me like a burst of sunlight, that I was perfectly free from pain, and had not visited my physician in nearly three months, something unheard of for me, as I had previously visited him two or three times a month.

For years I had been a great sufferer from headache, night and day, and was a dyspeptic from childhood. These claims vanished with the rest of the falsities. It is four years since I consulted a physician, and I have been confined to my bed only one day during that time; thus proving that divine Love is omnipotent and omnipresent. I am very grateful for the physical healing, although it sinks into insignificance when compared with the spiritual up-

lifting and the overcoming of prejudice which I now realize was malice and hate.

I was born and reared in a former slave state, my father and nearly all my relatives having been slave holders and Confederates. This being the case, the natural result was, I was taught that our family were victims of great injustice. When I grew to womanhood and found myself mingling with the northern people, I realized that I was wholly unprepared to discuss the subject of slavery without growing very angry and fairly hating those who did not agree with my views, which I must confess were very uncharitable and extremely narrow.

I had hardly thought of this subject since coming into Science, until I attended Judge Ewing's lecture at the Metropolitan Opera House, New York, December 10, 1899. Parts of his lecture caused me to introspect and retrospect. I am happy to say I found that prejudice and hate had been removed, and love had installed itself.

I united with the Baptist Church when fourteen years of age. I have a half-brother, two uncles, and three cousins who are Baptist ministers. Surely I did not lack religious training in the old way. However, it was impossible for me to understand the Bible. It meant absolutely nothing to me. It is now, with Science and Health, my daily food. Words are inadequate to express my love and gratitude for our dear Mother and Leader, and surely an unprejudiced person who makes a study of her writings can readily see that she is being guided by divine Wisdom. My daily prayer is that I may gain more understanding, and so live that I may be worthy of that grand name "Christian Scientist."—*Ellen N. Van Ostrand, Brooklyn, N. Y.*

AFTER having a great desire to write and tell what Christian Science has been doing for me, I thought I could not possibly put it off any longer. I have been receiving such a help from the *Sentinel* that I began to think I was willing to get all I could, but would not put forth any effort to give anything. Christian Science (Truth) has brought me out of seeming bondage, which I know nothing else could have done. About three years ago I first heard of Christian Science, and did not seem to think very much of it, but listened, and the seed was sown.

I would like to tell of a demonstration I had shortly after coming into Christian Science. I had been having

my teeth filled, as they seemed to be decaying very rapidly. The dentist said I had very poor teeth and it would not be long before I should not have any of my own left, and to mortal sense they were going very fast. I kept getting them filled as they decayed but the last time I went he (the dentist) refused to fill them for me, saying they would not hold the filling, that they were too far gone. There were three he advised me to have extracted, but being afraid of suffering I refused. "Well," he said, "they will only ache and you had better have them out before they do; but I insisted on keeping them for a while longer anyway.

Not long after I heard of Christian Science, and what it could do. I looked into it, but seeming trials coming up I let go of what I had got, but it did not let go of me. In about three months I began to think of it very seriously, and the first opportunity I got I went to see the Scientist who had first presented it to us. She explained it to me again, and from that time on I knew Christian Science was what I had been looking for. I had ceased to think of teeth all this time, but one day the thought of teeth came to me again, and I thought I would look in the mirror, expecting to see nothing but decayed roots; but, to my utter astonishment, found no decayed teeth but perfect soundness. I could not believe my eyes; so went and got another person to look, and she also said I had no decayed teeth, they were all filled up, and remarked how nice my teeth were. Well, I can say I was more than pleased to think I had not to go back again for a while at least. Two years passed before it occurred to me what had filled my teeth, till one day, while studying the lesson on "Substance," the thought came to me of my teeth, and I knew then the secret of it all: the laws that were laid down for my teeth were all destroyed, and to-day I have as good and sound teeth as any one could have. Luke, 12 : 22, 23, surely explains it all; while thinking of the spiritual I forgot the physical, and on looking back to it, I found it healed. Surely being obedient brings all things to us.—*Gertrude E. McGinnis, Detroit, Mich.*

Two years ago I was hauling and selling my apple crop in the Cripple Creek market, and of course I was making a great many new acquaintances and meeting old friends of twenty-five years' standing. In order to be social, manv

times through the day and evening the word was, "Let us go and smoke," and the result was smoke, smoke, smoke all the time, and often a pocketful of cigars to smoke on the road home.

One morning after my wagon was all loaded with apples for the Creek, one of my boys shouted, "Papa, your team is all ready." I started for the wagon. After leaving the house a few steps I happened to think, I had left a cigar in my bedroom on the dresser. I returned, got the cigar, lit it, mounted the wagon, wrapped myself up comfortably, and started on my journey. I had a distance of thirty miles to travel before I reached Cripple Creek.

It has been my custom for a number of years past, the first thing in the morning as I start on my day's work is to be thankful for the blessings I have received in the past, and, to my best understanding of Christian Science, to realize the allness of God, and place myself in His care and protection for the day. I always wind up this treatment with the little prayer by our Leader, given in the Church Manual: "Thy Kingdom come; let the reign of Truth and Love be established in me, rule me, and rule out of me all sin [here I was condemned]; and may Thy Word, in Christian Science, enrich the affections of all mankind, and govern them!" After I felt condemned, the first thought came to me, "What would our dear Mother say or think if she knew I was repeating those sacred words and puffing away on an old cigar." I took the remaining stub from my mouth and dropped it to the ground with a promise to try to be obedient to this prayer hereafter. Now, my dear friends, I know this demonstration is complete and perfect, for I have had many temptations but have always been able to refuse. Two weeks ago last Tuesday night the I. O. O. F. lodge of this city invited the "Degree Team of Florence Lodge, I. O. O. F." to come up and give us some new floor work. When the work was finished we ordered lunch brought in. After it was served the *cigars were brought in by the box* and passed around, and I feel safe in saying, if there were one hundred men in the room, there were ninety-seven of them smoking. With all this, it was no temptation. The desire for smoking was gone. It is a perfect demonstration, although I was a veteran smoker of twenty-eight years' standing.

My family consists of myself, wife, and eight children.

The four oldest children, my wife, and myself belong to the Mother Church. Six of us have had class instruction from a loyal student of our Leader.

George W. Jackson, Canon City, Col.

IN gratitude for a remarkable cure through Christian Science, and in the hope that others afflicted may be induced to adopt this beautiful religion that heals the sick as well as the sinner, I desire to give this testimony.

In the year 1895, I was healed of astigmatism of several years' standing. I had consulted three prominent oculists, each of whom stated that the trouble was of a permanent character and that I should always be obliged to wear glasses. Having no encouragement from the doctors, and having a sister who had been healed of several severe claims of many years' standing, I was induced to try Christian Science. I readily responded to treatment and have not worn glasses since, as my eyesight is perfectly natural.

After my eyes were healed I was afflicted with what appeared to be a disease of the skin, and with my limited knowledge tried to overcome the trouble with Christian Science treatment.

The disease gradually became worse until July, 1899, when I was obliged to remain in bed and a practitioner was called. Throughout the five months of treatment he saw me only once, my sister writing him daily of my condition. Perhaps the disease did not respond to treatment readily from the fact that I had a strong belief in hereditary disease of a scrofulous character, having lost near relatives with this disease. My belief, however, that Christian Science would heal if anything could, prevailed, and I would not consent to any other treatment. My hair came out, my finger-nails came off, and for a long time I was unable to help myself.

After I began to gain strength so that I could be moved, which was done by lifting me on a sheet, the discovery was made that my spine was badly curved outward and to one side, and my limbs were all drawn up out of shape. My condition gradually improved under the treatment until December 6, 1899, when I walked first without assistance. Since that time my recovery has been rapid, and on January 13, 1900, I was able to go to Syracuse on the cars, a distance of sixteen miles, and after visiting friends

for a few days returned and am now doing my own house-work; a new woman, so to speak. My back and limbs are in their natural condition, my skin is smooth and without scar or blemish, and my health is in every way good. I am thankful to God for this revelation of His Truth as set forth in Science and Health by Mary Baker G. Eddy, and sincerely hope and trust that this statement may be the means of encouraging some afflicted mortal to take hope and learn to know God, whom to know aright is life eternal.—*Mrs. Mina Meaker, P. O. Jack's Reef, N. Y.*

It would be a long letter which would begin to tell the benefits received through Christian Science; so I will give details of the overcoming of but one phase of error.

Among my earliest childhood recollections are those of having the eyes treated and protected from the light by shades.

I think it was in the year 1872 that a noted specialist of Boston was consulted. He said there were ulcers on the eyeballs which, unless cured, would injure the sight.

He prescribed a medicine which seemed to overcome the trouble so that it did not appear for weeks or for a few months at a time, but then the ulcers would return.

This was but one form of the error which, to mortal sense, gave indescribable suffering. Many physicians were sought, among them three specialists—counted among the best—noble philanthropists, but they had not the secret of healing; so conditions remained much the same, sometimes confining me to a dark room, limiting educational privileges, and narrowing prospects in all ways.

In August of 1893, tired of semi-invalidism and the fruitless efforts of doctors to heal, I began to ask, What is Christian Science? Is it right? for in thought I had confounded it with mesmerism, spiritualism, or some other ism which I counted as evil, judging from their fruits. When assured that the power was all of God, I felt that it was what had been prayerfully sought but not found in faith or any other so-called healing; and, with but little deliberation, I began taking treatment. Of course all material remedies had to be discarded. They were not many; but a few gods seemed rather precious, among them calomel for the eyes. Error suggested that I might be blind in consequence, but Truth conquered, and the result is that almost never does the slightest inflammation appear.

Sometimes when using the eyes in the evening, error

will suggest that they are suffering in consequence, but Truth replies that I cannot suffer for doing right—it is only a mortal mind belief which says that I do, and this mortal law is powerless. With this realization sight clears, inflammation disappears, and work goes on undisturbed.

Spectacles, which had been depended upon to some extent for more than twenty-five years, and which I was fast coming to feel were needed constantly, were laid aside over a year ago, with something of a struggle, but it is well repaid in returning sight.

Surely words fail to express that debt of gratitude which we owe to our consecrated Leader.

I. M. N., Burlington, Vt.

ONE day a Scientist and myself were out in the country on our wheels riding along the cinder path, going down a steep grade. I was a few rods ahead of my companion, when I suddenly ran into a rut where the rain had washed out the path. The instant I saw what was before me I let go my wheel and was thrown more than a rod against a wire fence and post, my face rubbing along the fence, then my head struck the post. My first thought was death, but I at once changed my thought, and knew God was my Life. The Scientist was at once at my side, giving me audible treatment, for the blood was flowing from my mouth and I was gasping for breath, and as different people came along offering their aid, he sent them on their way, saying there was nothing serious; I was all right. In less than five minutes the bleeding stopped.

We were close to a country home, where the lady kindly gave me the opportunity to wash myself. After that the Scientist read a few pages from "Science and Health with Key to the Scriptures," and I was ready to start for my destination with just a slight swelling on my face and not marked enough to speak of.

A little more than three years ago I came into Truth for the healing, after operations and medical aid failed. I have met many conditions and claims since. The struggles at times would almost overwhelm me, but Truth has been mighty and powerful enough to meet and conquer error at all times. Often the Mother's thought would come to me in "Science and Health with Key to the Scriptures," page 327: "Work out your own salvation is the demand

of Life and Love;" further on, "Love means that we shall be tried and purified."

I am trusting Love to lead me into the understanding of the final deliverance from all beliefs in error, and to know that its nothingness will be swallowed up in the allness of Good.—*Mrs. E. Uiegler, Rochester, N. Y.*

ABOUT eight or nine years ago, and strangely enough at Dansville Sanatorium, N. Y., I first learned a little of what Christian Science is. I must have gained intuitively, if not understandingly, enough of the Principle to realize it was Truth, for I felt I should some day have to be a Christian Scientist if I were true to myself, for the pure religion appealed to me; but, like the Bible character of old, I wished to wait for a more convenient season, and I still had faith in *materia medica* and hygiene. But the time came a few years after, when I was taught by sad suffering and experience that these were utterly inadequate to meet the woes and sickness of mankind. After three operations and years of untold suffering, I turned in despair to Christian Science. O why had I waited so long? The healing was not instantaneous. I think the treatment lasted about six weeks; at the end of which time I was not perfectly healed, but so much improved I knew it must be the Truth, so persevered in reading Science and Health; and my troubles left me one by one, as I learned my lessons in Truth. To my great delight, I found my eyes (which so long had refused to do any close work, such as reading or sewing; ten minutes' application, being sufficient to cause sometimes days of suffering), were permitting me to read Science and Health. For a long time that was all I could read, but it was enough for me, and in time I was able to do anything I needed to, and all day if necessary.

Thus has this blessed light not only lifted the cloud of physical suffering but also that of mental, and enabled me to rise above many trials, which without it would have been hard indeed to meet. We have had many beautiful demonstrations in our home. My children rely upon God as their healer, and my little boy has sometimes met beliefs of sickness for others where older ones have failed, proving that the trusting child-thought is purer at times than our own.—*Mary Adams Lembeck, Cleveland, O.*

I HAVE just received the April *Journal* and I find so many

helpful demonstrations given that I feel like contributing my share toward "feeding the multitude."

I was raised with Christian influence (i.e., to the best understanding of my parents at that time), but at the age of fifteen I found more pleasure in materiality than in spiritual things.

I was a constant sufferer from catarrh, weak eyes, and dyspepsia, and for several years had at no time felt perfectly well.

In 1894, after a bicycle trip of nearly four hundred miles, my eyes were so affected that for two to three hours at a time I would be unable to see at all. I tried all material remedies I could hear of, only to find that my eyes were no better after the experiment.

I spent two winters in the south. At first the climate seemed to help the catarrh, but I came back in much worse condition than before.

Christian Science had been presented to me several times, but being an agnostic, and finding much pleasure in the world, I could see nothing short of insanity in such ideas.

The climax was reached in July, 1897, when I was about to pass on with quick consumption and Bright's disease, I decided to try Christian Science. Although I had no faith in the treatment, I was entirely healed in five weeks.

To my great delight the desire to swear left me and I have never been tempted to swear since. Previously I had used all the will power I could command, but would swear four or five times before I would notice it.

The contentment and pleasure I derive from the study and practice of Christian Science is worth far more than the amount of money I have expended for treatment and books.

I also find it very helpful in business. With my understanding of Christian Science I am enabled to demonstrate harmony among employees and customers alike.

Our *Sentinel* and *Journal* are always at hand, and the opportunity is often presented to send them out as missionaries.—Otis O. Oldfather, Monticello, Ind.

Milwaukee, Wis., March 3, 1900.

I WISH to give readers of the *Journal* an account of a severe bicycle accident last fall which was handled by Science with very satisfactory results. While riding home to dinner one day the front fork of my wheel broke short off without a moment's warning and I was hurled

to the ground, striking on my head. I was carried unconscious into the nearest house, and there it was found that my right ear was nearly severed from my head, while my face was cut and bruised. The people who lived in the house immediately telephoned for doctors, and engaged three to attend to my wounds. The doctors sewed up my ear and dressed my head, and I was taken home in a carriage about five o'clock. When I fully recovered consciousness it was nearly midnight and I was at home and in bed. I asked my wife what was the matter and she told me how I had been hurt. This was the first knowledge I had of the accident, but one thing I remember, before I was taken home a Scientist came to the lounge on which I was lying and said, earnestly and impressively, "God is your life." I remember saying it over to myself two or three times and then I sank back into oblivion again. My wife immediately engaged Christian Science treatment, and on the second day I was up and around the house. After a day or two I went out riding and then took ten days off from work and went out into the country. On the 1st of November I again went to work, but still had my head bandaged up. When the bandages were removed my ear was looking so much like the other that no one could tell which had been hurt.

To Christian Science I give all the credit, and can honestly say that I did not experience any pain at all after the ear was sewed on, unless I happened to lie on it at night, and this trouble, too, was soon removed.

C. A. C., Milwaukee, Wis.

I AM a student of Mrs. Eddy's works, and with a strong desire to keep the command, "Love thy neighbor as thyself," I send these few lines that some one may read and be led to Christian Science.

For almost twenty years I was a great sufferer from gall-stone, and it is the old story of failure of all material medicines. We moved South, hoping the climate would help me, but it was a vain hope.

Diseases seemed to multiply. Rheumatism so bound me for seven years that I could not walk a step without pain. I had catarrh and dropsy. A claim of heredity in the form of cancer, made me a slave, indeed, to pain and fear. This was my condition when a friend told me Christian Science healed the sick, and gave me some tracts to read. I

said, It is a beautiful name, but it cannot heal me; and with the thought that it might help me to be a better Christian, I began to read the tracts. I could not understand at first, but read some every day, and in three weeks I was healed of all my diseases but cancer. Later I bought "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, and by studying it with the Bible, I was soon healed of the cancer. What a change it made in me! I was so happy I wanted to "cry aloud and shout," "Truly God is ever-present and all-powerful;" but to my surprise few seemed to believe me. That was five years ago, and the heaven is at work here. Our band of loyal workers here is small, but we trust in God, the strong deliverer.

Words but faintly express my gratitude to God and our dear Mother for what Christian Science has done for me.

Maggie Holmes Brooks, McKinney, Tex.

My oldest child when about eight years old made this demonstration for me. I had had a severe claim of sick-headache all day and seemed unable to meet it myself. At dinner-time I excused myself and said I should have to go up-stairs. My little boy followed me up, and I could not persuade him to go down to his dinner, so I asked him to treat me. He repeated the Scientific Statement of Being aloud two or three times, and when he had finished I was well. It was an instantaneous demonstration. I went down-stairs before the others had finished dinner, ate my dinner, and stayed up all the evening.

One day last summer my little girl had three or four other children spending the afternoon with her. They were playing with their dolls and other playthings, when they found some Christian Science Journals. My little girl sat down with the others around her and read to them for some little time. The other children knew nothing of Science and it seemed beautiful to me to see little children stop in the midst of their play to listen to Truth.

A little one, still younger, has asked me several times to write to the *Journal* and tell of a demonstration which he made last summer. He fell down a flight of stairs (about eighteen or twenty steps in all). He said he thought as he was falling, "God is with me." He thought at first his arm was broken, and said he could not straighten it out.

He asked me to read Science and Health to him. I did

so, and in a very short time he was holding it above his head and saying "God is all—God is all." I cannot be thankful enough that they have this Truth in their childhood, it will save them so much; nor can I be thankful enough to the one through whom it came.

N. M. G., Berwyn, Ill.

I FIRST heard of Christian Science in March, 1893. At that time I was afflicted with various ailments, some of which were of many years' standing. The most severe, however, was a claim of sciatic rheumatism and hip-disease, which resulted in a dislocated hip. I was under the best of medical care for nearly a year, and tried many kinds of material remedies, but my intense suffering would not cease, day or night. At last a consultation was held, and a surgical operation was pronounced inevitable. It was during this dark hour, when all material hope had fled, that Christian Science was presented to me and gladly accepted.

I first sought the aid of a practitioner, and remained under her treatment for several weeks, during which time I was gradually improving, both mentally and physically. Although my healing seemed rather slow, I never got discouraged. I felt so imbued with the teachings of Science and Health, the physical healing seemed of less consequence. In less than three months, I had the opportunity to receive class instruction from a loyal teacher, who ably unfolded the Principle of Christian Science to her class. This additional help, together with my daily study of the Bible and "Science and Health with Key to the Scriptures" enabled me in one year to overcome all my physical ailments. My dislocated hip, which was the last to yield, was replaced unobserved.

Since then it has been my blessed privilege to help to carry this Truth to others.

Mrs. Carrie M. Varey, Vancouver, B. C.

ABOUT three years and a half ago we became interested in Christian Science. Our little four-year-old boy had the inflammatory rheumatism, and we called on a Christian Science healer to treat him in the evening, and he could walk next morning. I knew that there was something in it, and I began to study it more and more. This was a short time before the birth of my twin babies. I became so interested that I did not care to call on a doctor. I had

the lady healer with me. She and my husband were all that were with me at that time. I got along all right, and was up in a week.

We bought "Science and Health with Key to the Scriptures" and began the study of it. We made it and the Bible our special study. We have had a great many demonstrations in our family and for others. We have our Bible Lessons every Sunday, and are benefited thereby. There was no Science here when we came, a little over a year ago. We began to talk it, some would read the literature, and some would say it would do for some simple thing, but it would not do for fever and chills or any kind of malaria, but it was proven to them that the claim of chills and fever was overcome by Christian Science.

I could write a great deal more about what God has done for me and mine. I feel that He is ever-present with me, and I am gaining each day a knowledge of the Truth which has been revealed to us by our dear Mother.

Mary C. Grubb, Wagoner, Ind. Ter.

CHRISTIAN SCIENCE found me about a year ago, a total wreck, mentally and physically. It has done so much for me that I find the English language inadequate to express fully my gratitude; for where once I was weak, now I am strong. God surely has been to me a very present help in time of trouble. He has held my right hand.

I left my home for Chicago for proper treatment, having been told by two experienced doctors that I should have to undergo an operation if I wanted to live. After arriving in Chicago I at once sought a loyal student of Mrs. Eddy, and took three weeks' treatment. My trouble was rectal tumors, and I had suffered with them for fifteen or twenty years. My full recovery was very slow, but I have pressed onward, with help from the Bible, our Mother's works, and those of our Publishing Society.

I am so thankful I can say that I am perfectly cured, clothed and in my right mind, thanks be to God who giveth us the victory.

My husband, as an old United States surgeon, will willingly testify as to the facts represented and my recovery.

I will gladly correspond with any one who wishes to know more of my case, as I deem it a pleasure to testify for Christian Science, or in any way promote the cause.

Mary Richmond Riddler, Sweet Springs, Mo.

FOR five months I was very sick with bilious intermittent fever, congestive chills and fever, and gall-stones. I kept doctoring until my family physician informed me that the only hope there was for me, was to have an operation performed, so I was taken to the Toledo Hospital for that purpose, but was informed by the surgeons there that I would never live through an operation, so I came home fully believing that my death was only a matter of a very short time. By the advice of a friend I was induced to try Christian Science, and I can cheerfully and truthfully say that from the beginning I saw a decided improvement, and in two weeks time I was able to perform my ordinary housework.

If this should meet the eye of any person suffering from sickness who does not believe in Christian Science, I sincerely hope and pray that they will throw away their prejudice, as I have done, and come into the fold of Life, Truth, and Love.

Mrs. Millie T. Classen, Sylvania, O.

ONE should be able to keep off diseases altogether, but if they do come, it is a good thing to avoid protracted confinement. Just before Christmas I had a claim of measles and felt a great deal too badly to treat myself, so got my mother to do it for me. I had felt ill for several days, but was able to do everything as usual. On Saturday I went up to my room and lay down, and in the evening the rash broke out. It came out strong, and my face was a sight to see,—mouth all turned in and eyes sore. It looked like a great plum-pudding. There was also a claim of bad cough and fever. I stayed in my room all Sunday, and that night the rash had greatly calmed down. On Monday I went down-stairs to tea and stayed down till my usual bedtime, and one would not have perceived anything unusual about my face except a few spots on my chin. I only spent one *whole* day in my room. I think the cough was absolutely gone on Wednesday. Nobody in the house or out of it caught it from me.

Violet Gibson, Dublin, Ireland.

I HAVE been a great sufferer for twelve years with chronic dyspepsia, later I was taken with kidney disease, and then my heart became affected and my physician said my case was incurable. I had to live on a very light diet

and then suffered greatly after eating. I was under four doctors at different times, but all medical skill failed to benefit me. I was young, and miserable, and bound under belief of those diseases. I felt that my days were not many. My physician sympathized greatly with me as to my seeming condition. He often said if he could he would heal me immediately. What I suffered I could not explain in words. While still under medical treatment I heard of Christian Science through a friend who had been healed through it. I at once accepted it as my last resort; now, thank God, I can say to all I am well, and can eat anything I want, and can work. Medical skill failed to do what Christian Science has well done.

I am glad to say to others I am well and happy.

Eliza Joyner, Bowyers, S. C.

CHRISTIAN SCIENCE first came to my notice in December, 1897, through the healing of my uncle, and later on of my father, both having been great sufferers.

The March following I joined in the organization of First Church of Christ, Scientist. I have been an attentive student of "Science and Health with Key to the Scriptures" ever since. But to me the greatest demonstration was the birth of my third child, November 20, 1899. I had a premonition at six o'clock in the morning (Monday) and sent for the student, and at seven o'clock the babe was born, the immediate birth being painless. The student called in the evening of the same day and found me at the supper table. I walked out in the yard the next day, and on Wednesday I crossed the street and visited a friend, and have had no bad results from it. The demonstration was indeed wonderful.

Mrs. Catherine E. Field, Fort Wayne, Ind.

CHRISTIAN SCIENCE found me in a serious physical and mental condition,—my nervous system, seemingly, completely upset while I was also suffering from two or three organic difficulties; I was filled with fears of every description,—in whatever direction I might look I found only something to fear and dread for my friends, my family, or myself. The more serious claims were quickly relieved, and I very soon felt an assurance that I had found something which, if I could only understand, would enable me to destroy all the old beliefs and fears. I went to

work in earnest to gain a knowledge of this *something*, now all-in-all to me, and have been able to destroy many of the old errors, although some seemed to be deeply rooted, and it required severe struggles to master them; many still remain, but enough have vanished to assure me that Truth is ever-victorious, for we have the Master's promise: "Ye shall know the truth, and the truth shall make you free."—*Adela S. Hawley, Chicago, Ill.*

I WOULD like to tell of a demonstration which I had.

About four years ago I was at a house across the street blowing a horn. There were other boys and girls. After a while one girl in front backed out and I was thrown down with the horn in my mouth and cut my throat so the flesh hung down a way.

Quickly denying any sense of fear I went home and had mamma treat me. I was not able to eat anything for one day, but my mouth healed up and there was no trace of it left.

My mother has been in Science about four years. I have had many demonstrations. Mamma has a few of Mrs. Eddy's books and I have read most of them. Let me thank dear Mrs. Eddy for Science and Health and all the books she has so kindly placed in our grasp. I hope to go some time to Boston and see the Mother Church. I also want to go to Concord and see Mrs. Eddy. Mamma takes the *Journal*, *Sentinel*, and *Quarterly*.

Henry Holloway, Leavenworth, Kan.

I FEEL it not only a great pleasure but a privilege to report a case of healing of mumps which took place some two weeks ago. The healer was called to visit the patient who proved to be a small boy and the usual condition was much in evidence. Treatment was given that evening and proved to be all that was needed for this claim, as every evidence both to sight and feeling was gone by the next morning. The healer was retained some little time after for another claim, and the parents are overjoyed at the change which has taken place in the child's willingness to obey, which shows us that Christian Science is meeting humanity's greatest needs, to destroy both sickness and sin.

Isai T. Kahn, Chillicothe, Ill.

I HAVE been in Christian Science for about six years. I

have proved it to be a help in every way. I have had quite a good many demonstrations. We have a little Sunday School which I enjoy very much. I love to read the children's demonstrations in the *Journal* and *Sentinel*.

This winter I had a belief in croup and could scarcely breathe. Mother treated me and I went off to sleep. I awoke in the morning perfectly well.

Another time I had a belief of chilblains. I treated myself, and have not had them since. I am nine years old.

Ethel M. Lomnitz, Flint, Mich.

FOR about two years I suffered with a very bad case of varicose veins and ulcers on leg and ankle, said to be incurable by home physicians. I wished, if that were the case, I could die, as life would no longer be a pleasure. I had to quit work for over a year. My wife having heard of Christian Science and its wonderful cures, advised me to give it a trial. Knowing nothing of this blessed Truth I, in a manner, made light of it, judging it rashly, to which she replied, "A drowning man will catch at a straw." How thankful I am the *straw* proved to be a ship that carried me safely over the gloomy waters of trouble.

C. H. Montgomery, Lampasas, Tex.

As I have received much help from both the *Journal* and *Sentinel*, I will write of a demonstration I have had, in hopes it may help some one else.

I was obliged to have some teeth out when I had only had my Science and Health about six months, so I had a loyal Scientist go to the dentist with me. I had eleven teeth drawn without any pain whatever. The dentist said they came hard. My mouth healed very quickly indeed, and I had my new teeth in three weeks.

Mrs. N. B. D., Sidney, Me.

JANUARY 31, at our Wednesday evening meeting, our Reader, after repeating the Mother's last poem, "Satisfied," spoke of the wonderful power of help and healing contained therein. The sacred message seemed to shed a radiance over the entire audience, the testimonies following being deep and heart-reaching, and after service many remarked it was one of the best meetings we ever had.—*Mildred Strong, Denver, Col.*

EDITOR'S TABLE.

"BE NOT DECEIVED."

BE not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap." These words of Paul addressed to the churches of Galatia, declare the unchangeable and eternal law of God, which is no respecter of persons, but deals out mercy and justice to saint and sinner alike. To the sinner they thunder forth the law of Sinai; to the faithful disciple of Christ they whisper, "Well done, thou good and faithful servant; enter thou into the joy of thy Lord." A terror to evil doers, yet they bring comfort and assurance to those who do well.

These words are not true because Paul wrote them, but he wrote them because they are true. The hearts of the faithful disciples of Truth were filled with love for the writer of these words, which gave them confidence and faith to believe they had not labored in vain; and sinners were filled with hatred toward him who dared declare there was no way to escape the punishment of wrong doing; but saints were not rewarded, neither were sinners punished because of this declaration of the apostle. Paul was spiritually minded enough to discern the law of God and bold enough to declare it. He was a scribe under orders and could not do otherwise than declare the Truth, even though it did bring to one a blessing and to another a curse; or, more correctly speaking, even though it did cause one to see why he was blessed and another to see why he was cursed. This law of God had always been in force, judging the sinner and rewarding the saint, even though the sinner was deceiving himself with the thought he could sin and not suffer, and the saint was fearful that his labor might be in vain, accomplishing nothing for himself or others.

Paul simply declared the law as it had always existed, and his declaration brought upon him the condemnation of the one and the blessing of the other. The unchanging law of God, then as now, rewarded every man according to his works.

Recognizing the fact that the messengers of Truth are

not always received as they should be, Paul writes in this same epistle, "Am I therefore become your enemy, because I tell you the Truth?" Why should mortal man hate the one who declares the Truth? Does he not know that a human declaration can neither make nor unmake the Truth? Does he not also know that no human declaration can put into operation the law of God? All that man can do is to declare the law that always has been, and always will be, in operation. Is not then the one who declares the Truth, a friend rather than an enemy, no matter what the effect of that declaration may be upon the one who hears it?

If a human declaration put into operation the law of God, then the sinner might feel that he had good reason for hating the one who declared it; but since it does not do so, why persecute the one who has discerned the law of infinite Good and proclaimed it to the world?

Sinners hated Jesus because he declared the law of God in thought, word, and deed. They saw him heal the sick, cast out devils, and raise the dead. They heard him utter the demands of Truth which all men must obey, and they felt the influence of his pure thought ever proclaiming the might and supremacy of Good. Wherever he went he was a rebuke to evil. Thinking to make of none effect the law of God, they crucified the one who dared declare it, and persecuted his students and followers. But God's law remained unchanged, and more than a quarter of a century after the crucifixion, which it was hoped would silence the voice of Truth, Paul declares, "Whatsoever a man soweth, that shall he also reap." He precedes this declaration with the assurance that "God is not mocked," and warns all against being deceived.

The conditions of thought which Jesus and Paul had to meet, are prevalent to-day. The human hatred of Truth still persecutes the faithful one who declares the law of God in thought, word, and deed. Mortals often fail to appreciate the pure motive of the one who seeks to open their eyes to see wherein they have been deceived. This very failure is proof that they are under the influence of error.

Error strives to make the sinner believe he can sin and not suffer, and points to his present condition of immunity from suffering to prove it. It also seeks to convince the one who is doing well that he might as well give up, for

he is accomplishing nothing and will receive no reward for all his labor and sacrifice. Pointing to the field in which the seed has just been sown, it says, "See, there is no harvest and no prospect of any." By deceiving the sinner, error increases the work of evil, and by discouraging the one who does well it seeks to hinder the work of good. Therefore the injunction, "Be not deceived," is to all, and the wise man is he who gives earnest heed to these words of wisdom and governs his life accordingly.

The unwise believe, or try to believe, that the law of God is not clearly set forth in these words of the apostle. But Paul says not a word about the possibility of the law ever becoming inoperative or failing to apply to a particular case. His statement is clear, broad, comprehensive, and emphatic. It applies to all men for all time. It leaves no doubt in the mind of the reader as to what the apostle meant or whether he believed what he said.

"Whatsoever a man soweth, that *shall* he also reap." The only question that can arise is whether the declaration be true. Of this there can be no doubt if one faithfully studies the Scriptures. Beginning with Moses, we find the man chosen of God to lead the children of Israel out of bondage, constantly declaring that sin produces discord and suffering, and that righteousness brings happiness and harmony. Over and over again does he so declare, promising rich rewards for obedience and terrible penalties for disobedience. The history of God's chosen people tells us their leader's words were fulfilled.

We find the prophets declaring the same things to the people of their times. Then the Great Teacher, who "came not to destroy but to fulfil," declares with still greater emphasis that sin causes suffering and right doing always brings a rich reward. But mortals have eyes and see not, ears and hear not. The deadened sense of human consciousness seems unable to grasp the mighty import of the apostle's words.

Because the sinner is deceived and reads in the Bible about the forgiveness of sin, the meaning and import of which he does not realize because he thinks it means the remission of the penalty due for wrong doing, he continues to sin, intending, of course, to repent before it is too late.

On the other hand, if the Christian, the one who in part understands the law of Good and is obedient thereto, really accepted these words of Paul as clearly setting forth

the Scientific fact, he would not doubt. But because he, too, is blinded somewhat by error, and because he receives no present reward, he is tempted to think it is possible for him to do right and not reap as he has sown. In this he is deceived, for hath not God said, "My word . . . shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it"?

The sinner sins in thought, word, and deed; the faithful follower of Christ, Truth, does good in thought, word, and deed. As words and deeds are the expression of thought, every thought is a seed sown in the field of human consciousness, and will certainly bring forth after its kind, thirty, sixty, or it may be an hundred fold.

The Master's injunction to his disciples was to be "wise as serpents," which means so to understand error and its methods of working that one is not deceived thereby. Christian Science demonstrates that error must be uncovered before it can be destroyed, *i.e.*, error must be seen as error before it can be met and mastered as such. Evil is not destroyed in the consciousness of the one who believes it to be good. The Christian Scientist knows he must wage successful warfare against the error that is within as well as that which is without. He must not be deceived by error in any form. To call evil good, neither masters it nor merits the reward of good. Because Jesus never suffered error to abide within, he was victor over error from without.

To the suggestion of the tempter in the wilderness to command the stones to be made bread, the Master replied, "It is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

When tempting him to cast himself down from the pinnacle of the Temple, the devil thought to deceive the Master by quoting the Scripture, "It is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." But Jesus was not to be deceived by this misinterpretation and misapplication of the Word of God. His reply was, "It is written again, Thou shalt not tempt the Lord thy God." Thus Jesus demonstrated that he was as wise as the serpent.

In the third and last temptation the devil did not attempt to conceal the purpose of his evil suggestions by clothing them in the language of Holy Writ.

The second temptation clearly shows how error presents the worded statement of Truth and perverts the meaning thereof, in the endeavor to increase its own influence and establish itself in human consciousness. If it sometimes seems to succeed it is because mortals are not as wise as the serpent.

The Scientific declaration, "All is Good," is sometimes presented in such a way as to cause mortal man to believe he has nothing whatever to do; that he has done no wrong because there is no evil; that he does not have his salvation to work out because man is the image and likeness of God, pure and holy, therefore already saved. This view may cause him to feel he is at liberty to give himself up to the indulgence of the present, finding all the pleasure he can, no matter what the source.

Christian Science comes to break the dream of mortal sense and awaken the unfortunate one to see wherein he has been deceived. John presents, in unmistakable language, the present condition of mortals, and likewise shows the great need of being awake when he says, "If we say we have no sin, we deceive ourselves, and the truth is not in us." Does not this text, in a measure at least, apply to all? In the language of Solomon, "Who can say, I have made my heart clean, I am pure from my sin?"

This view of the question gives no occasion for pessimism. It simply demands an awakening to the facts of so-called mortal existence, which must be dealt with as they are. Isaiah said, "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter."

There is nothing in evil to fear when one sees it as it is. The only danger lies in being so blinded by it that one is not awake to what it claims to be and do. To-day the command is to put on the whole armor of God. And for what purpose, if there is not a battle to be fought and a victory to be won? The time is not yet when the sword should be returned to its scabbard. It must be wielded in the strength which God supplies until every form of error has fallen before it.

According to the declaration of John above referred to, if the idea of Truth has found an abiding-place in human consciousness, it is constantly uncovering error and causing one to see wherein he can and must rise into a higher consciousness of being. The uncovering of error in one's

own thought is, of itself, no reason for discouragement. To the one who is honestly and faithfully laboring for the welfare of humanity, the uncovering of error by reason of his own understanding of Truth is an evidence of growth. If one is unconsciously indulging error, he has great reason to rejoice when it is uncovered, for then it becomes possible for him to demonstrate its nothingness and free himself from it.

The blindness of self-righteousness which stands in the temple and prays, "God, I thank thee, that I am not as other men are," and then calls to mind all the good, real or imaginary, it has done, is making absolutely no progress toward the kingdom of heaven, for it refuses to acknowledge the error within and consequently does not see there is a great work to be done in overcoming evil in all its forms.

The prayer of the penitent publican, "God be merciful to me a sinner," betokens the awakening of human consciousness to the demands of Truth, and a willingness to comply with them. Jesus declared that the publican went down to his house justified rather than the Pharisee. Thus did the Master, by means of a parable, teach a most important lesson, and also corroborated the saying of Solomon: "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy."

To mortal man the demands of Truth seem too exacting. He wants to do things in his own way, and, to his sense, the person who insists upon strict adherence to the unchanging and unerring rule of right, is narrow-minded. He is heard saying that people should not be so exacting but should be more charitable. While it is true that charity is greatly needed, yet even the greatest charity cannot make it possible for one to find harmony in disobedience to the law of God.

While the demands of Truth are exacting and must be complied with, yet it is not the prerogative of one mortal to judge another and say whether that one is or is not working out his problem according to the law of God. God is the only Judge and "shall not the Judge of all the earth do right?" "The judgments of the Lord are true and righteous altogether."

No injustice lurks in the eternal mandate which rewards every man according to his works. God is Love and Love is divine Principle. The design of Love is to destroy

all error in human consciousness, thereby removing the cause of discord and suffering, and making it possible for the individual to enjoy perfect and eternal harmony.

And who, if he could, would annul the law of God whereby man reaps as he sows? While the law declares that mortal man cannot sin and not suffer, it also declares he cannot do well and fail to receive a reward. Suppose this law were made of none effect. Then sin would go unpunished and good unrewarded. All assurance of heaven and eternal life would be gone and man would surely be without hope and without God in the world. But the law of God is not annulled; it stands sure, as eternal and unchanging as God Himself. Unmistakable evidence of this is found in the affairs of daily life. The law of God is the Christian's hope, and although it seals the sinner's doom, yet it but reveals the man of sin that the individual may be saved from himself, his own false sense of existence that believes it finds pleasure and satisfaction in doing wrong.

The willingness to reap as one has sown is one of the most beautiful traits of the Christian character, and always prays "Thy will be done." When the fires of purification consume the dross of mortal consciousness, faith in the justice and mercy of divine Love gives utterance to the words of Job, "Though he slay me [my false sense of life and its joys], yet will I trust in him." The Christian rejoices in the destruction of error, and all who come to know the law of God and yield willing obedience thereto, learn to do likewise.

To one and all, these words of the apostle will some day come as a great awakening, and, if given earnest heed, will make plain the way of salvation; for in language unmistakable do they declare the law of God which rewards all good and punishes all evil. "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap.

—THE—
**CHRISTIAN SCIENCE
JOURNAL**

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

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A CARD.

TO the donors of the certificate of one thousand shares in stock of Acme Smelting and Refining Co., Phoenix, Arizona, accompanied by a kind letter, I beg to say: Accept this public, as well as my private acknowledgment of your liberal gift, the certificate whereof, I returned with my thanks on April 24, 1900.

On June 20, 1900, I received two certificates from Ada M. Surbaugh; one representing 306, and the other 732, shares in stock of the Argus Mining and Milling Co., of Bingham Canyon, Utah. These I have also returned, in like manner, to the dear donor, with my grateful thanks for her gift and excellent letter which accompanied it.

I publish these facts to inform said givers of my action relative to these certificates of mining stock, because I have not yet heard from them in reply to my letters, and the certificates which I have returned. I am not at present, never have been, and never shall be, in any way, directly or indirectly, connected with mining stock. I am looking for my treasures above, and not beneath. Besides I am not inclined to stock-holding.

MARY BAKER G. EDDY.

Pleasant View, Concord, N. H., July 2, 1900.

CRITICISM AS A HABIT.

BY CAROL NORTON.

PART I.

Judge not according to the appearance.—JESUS.

HUMAN nature in the concrete is a curious collection of habits, moods, and temperamental tendencies. As a rule the human mortal mind combines the depraved heredity of mortal ancestry, the materialism of present existence, and very often chronic pessimism in its outlook on the yet-to-be-lived future. Some people allow their minds to be ruled by God, the Principle of all that is pure, loving, and free. Others allow blind custom, habit, superstition, and depraved tendencies to govern them. Still another class willingly surrender the rights and blessings of self-government to the arbitrary dictates of those persons who find supreme joy in managing the spiritual and private affairs of other people.

James Bryce of England, the author of that classic of history and civil government, "The American Commonwealth," says that the bane and curse of bossism, or the despotic sway of self-appointed rulers, is the greatest menace to the peace, integrity, and progress of democratic or popular government. How true this is, and how history utters its solemn amen to this deduction of the eminent English scholar.

The human or personal mind has many bad methods or habits. Some of these customs afflict humanity. Others are wholly suicidal, while others end in moral imbecility to the person who indulges in them.

Among the most pernicious habits of the human mind worry, pessimism, dishonesty, unchaste thinking, selfishness, and the spirit of unjust criticism take the lead. Of these, this kind of criticism, as a habit, is perhaps the most destructive, contagious, and least restrained of any. The self-appointed critic mistakes personal egotism for divine leadings. The habitual critic is essentially an obstructionist. He is a stranger to constructive and helpful methods. Personal opinion has become his ruler and self-exaggeration his monitor. His views are to his perverted sense synonymous with absolute right.

Self-ignorance begets moral color-blindness. Self-love strives to embalm the dead body of erring personal self-hood and would make it, as did the ancient Egyptians, their skeleton at the feast, an ever-present guest at its own selfish altar worship. The critical mind looks always for defects, for imperfections, and for variations from the recognized standard of perfection. The chronic critic, like the dog-in-the-manger type of thought, will neither progress Heavenward itself, nor allow the objects of its criticism to advance.

The devotee of the false god of criticism magnifies the weed and ignores or fails to see the nestling flower. He scents the odor of decaying wood and roots on the hillside, but passes by the sweet, waiting, fragrant violets. He hears the cry of the little child and calls it discord, but he utterly fails to see in such the Princes of Christ's own Kingdom, the inheritors of Life's richest promises. He loses the grand in his smallness of vision and pursues the phantom, the mirage, and the ghost, instead of attaining the realism of living, vitalizing Love. He ascends the hillock of self-opinionated belief and sees a few inches beyond his circumscribed point of view. He calls this hillock a mountain of vision, this limited view a vista well-nigh infinite in extent.

The chronic critic is a self-appointed court, judge, jury, verdict, jail, and electric chair all in one. He is a crystallized fault-finder among his brethren, an anarchist in the realm of individual rights. He feels he is raised up to manage personally his fellows, and his text of procedure is, "The end justifies the means." He tears down where he should upbuild, inspires doubt and self-distrust where courage and hope should rule victorious.

The unspoken yet mentally felt influence of a critical mind touches and dampens, as a cold ocean fog, the ardor, trust, and confidence so necessary to the art of right living. Probably more than any one other human characteristic criticism increases the friction of human existence. As an early untimely chill it enters the heart's garden and would cover with the white frost of false accusation the lilies of chastity and innocence, the violets of constancy and faithful love, and the roses of loving confidence and ministry.

As a valley mist it obscures the glorious landscape of a true life and evolves the miasma of scandal, suspicion,

and distrust where the freedom of noble character should abide as its own king and kingdom.

Finally, the critical habit of thought, that phase of mind which opposes for the sake of opposing, obstructs so that it can count for something on the opposite side of every question, that criticises because it is neither broad, loving, nor spiritual enough to *approve*, is in a state of perpetual ignorant or wilful disobedience to Christ's great commandment, *Judge not*. The vice of criticism as a habit should and must be overcome by the practice of the simple truths of Christ's Sermon on the Mount, and by the gradual acquisition of the Mind of the Master through the prayer—joyous demonstration of Christian Science—which exalts humility, increases unselfishness, tempers justice with mercy, makes love synonymous with right judgment, and saith to every individual, "Judge not according to the appearance, but judge righteous judgment."

PART II.

Judge righteous judgment.—JESUS.

Criticism as a habit re-acts upon the critic. It tends to hide from him the sweetness, the beauty, and the righteousness of life and character. The iniquitous custom of judging by mere appearances not only breaks the Christ-law, but assails the most sacred rights of individuals. Honest natures often stand abashed before the silent judgment-seat of their own consciousness on learning the extent to which their unspoken judgment of others has proven itself erroneous. Judgment or criticism by appearances rather than by definite knowledge and righteousness is too often the fixed habit of religionists and moralists. The truth of life spares not man the necessity of judging righteously. Destructive, fault-finding, flaw-picking, egotistical and personal criticism is of its parent, the devil or evil. It is the exact opposite of constructive or helpful criticism, alias righteous judgment. The loving criticism that is in itself admonition, instruction, and true fraternal help, uplifts the character that is privileged to receive it. It strengthens a career, intensifying its capabilities, enlarging its outlook, perfecting its methods, and polishing and reducing to symmetry its crude and rough edges. Such criticism between man and man, worker and fellow-worker, is the essence of brotherhood. This is the only

legitimate criticism that should be habitual, the only genuine judgment that is truly born of an interest that is loving. Right methods, considerate, sympathetic ways of imparting help or offering criticism, should always accompany all efforts made to assist another. Bad, unwise methods of doing good, actuated by the best of motives, often lessen the benefits that should come to an individual from offered help. This too common discrepancy in human ways of doing things that exists between the nature of a motive and the manner of expressing it is one of the most potent though unseen causes of human woe and tears that afflicts humanity. Under the law of love, fellowship, brotherhood, friendship, and pure human association are as one, based on reciprocity. Giving, sharing, seeking our own in another's good rather than selfish self-seeking and personal ambition for power or place, bases all true criticism and actuates all right judgment. To put one's self mentally in another person's place, to see circumstances as he observes them, and to occupy for but a moment his point of view, shows the too anxious critic that in nine cases out of ten he is not called by Divinity to judge his fellow, but to mind his own business, which is but a commonplace way of voicing the command, "Every individual must work out his own problem." If in the law courts of nations, judges and juries should come to decisions and pass sentence before receiving evidence, or on hearing only a part of it, justice would be but a phantom and human rights a misnomer. In most cases criticism is based on either habit, prejudice, or self-love. To make it the avenue of Love's message to a man or a woman in need of real help within one's power to give, let it always be clothed in vestments of sweet, pure, tender love; let it wear as a crown the laurel wreath of honest, patient solicitude for another's progress Heavenward, and allow its feet always to be shod with that passion for ministry and loving service that finds supreme bliss in obeying the royal law of Christian discipleship, "By this shall all men know that ye are my disciples, if ye have love one to another."

EVERY word has only the meaning which its hearers can receive; you cannot express honor to the shameless, nor love to the unloving.—*Ruskin*.

DEDICATION OF CHURCH IN PORTLAND, OREGON.

FIRST Church of Christ, Scientist, held its opening services in its new church edifice, on Twenty-third Street, Sunday, July 1, and there were members of this denomination from other fields in the city to share in the event. While the Church of Christ, Scientist, has organizations in most of the cities of Oregon, Washington, and California, this church building is the first owned by the denomination on the Pacific Coast.

The building has been unused for a number of years and received a thorough overhauling at the hands of its new owners, which makes it now a credit to the beautiful neighborhood in which it stands.

Services were held at 11 A.M. and at 3 P.M., and at the two services the congregations numbered about four hundred. The services were unique in their simplicity and impressiveness, one of the features of the Christian Science service being the absence of personal preaching, the sermon for the day being composed of passages from the Bible and correlative sections from the denominational text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, which references are read alternately by two Readers, a man and woman, appointed by the church.

After the usual opening exercises the First Reader delivered the following address of welcome and greeting:—

It is our privilege to extend to the friends who have assembled to worship with us to-day, and to the members of our own congregation, a welcome,—a welcome which is a joy to us and which has been made possible through the loving effort which has provided a church home for us.

To the Christian Scientist, the erection of a church building is a testimonial. It is one of the ways by which we can tell the world "what great things God has done for us," a way of "bearing witness" to the presence of that divine Love which is so abundantly blessing mankind to-day. It is in loving acknowledgment of the light which has dawned upon a weary world, in earnest gratitude for the promise of mankind's deliverance from the burdens of sin, sickness, and death—a promise already being gloriously fulfilled. Christian Scientists to-day are finding no sacri-

fice too great, no effort too mighty, in their desire to honor their God and to establish Christian Science in ways which will clear away the mists regarding its true nature and teaching. It is in this spirit of loving devotion that church buildings are being erected throughout our land, and it is with this thought that we, to-day, are consecrating our church home to the Father whose lovingkindness is becoming all-in-all to us.

Those who know the detail of much of the sacrifice which has made this little church home a present possibility can testify regarding it. Had we taken human measurement, had we estimated our ability from that which we seem, it would have seemed beyond our reach. But the first step taken in faith, the way was opened, and the church members and many of the attendants stood side by side in this loving effort. And the joy of it all lies in this—that no one member has exceeded others in giving and doing; *all* have surrendered *something* that would have given them material comfort or pleasure. God's house has been *first* in the heart of each worker. And so no *one* receives the blessing, but to each and every loving heart it comes. We share it with each other, with all who are worshiping with us to-day, and with all mankind.

We speak of sacrifice, but there is none. When we stop to weigh all we can surrender in the scale with that which we receive, we know we must always be debtors to divine Love. Christian Science has found us, and is leading us, day by day, with "precept upon precept, line upon line, here a little, and there a little," out of the ways of sin and fear and sorrow and disease, into the clear paths of *right thinking*. And even in our present modest beginnings, this correction of thought is bearing fruit in joy and *peace* and *true health*. We are making but poor return, unless we strive to bring "every thought into obedience to Christ." We do not yet know what it means to give *all*. When we do we shall have paid our debt.

My word of welcome would be incomplete, did we not turn our thought to the one whose life, in this century, has given this clearer understanding of Good to the world.

In every age, a higher good has been revealed through some individual whose clearer spirituality enabled him to discern that which lay beyond the vision of the generation in which he lived. Not only in spiritual things, but in the laws of the universe, there has always been *one* first to

discover and interpret the truth. And it is a sad comment that, from our great Master, Jesus, the prophets who preceded him, and the disciples who followed him, down to the discoverers of the simplest laws of the universe, each has been forced to stand alone with his message and stem the tide of resisting ignorance, before he could win recognition or support from the world which his work was blessing. The thousands of students of Christian Science, the million who have been healed by its ministration, are thoroughly convinced that its Discoverer and Founder, Mary Baker Eddy, has a message for this age which so clearly reveals the Principle involved in the work of the Saviour, Jesus the Christ, that the whole world to-day can be saved from the burdens of sin and suffering, as he promised.

To God, and God alone, we give our worship; to Jesus the Christ, our reverence and obedience, as to the Saviour of mankind. And we would be less than Christian if we did not give to our Leader, whose devoted life has already lifted a million sufferers into a higher understanding of God and of Christ, our tender, loving gratitude.

Again let me extend to you all, in the name of this Church of Christ, Scientist, a loving welcome, with the hope that we may be made worthy to receive the sincere and cordial greeting you are giving to us to-day.

The following remarks were made by the Second Reader:

My Friends:—It seems but fitting on this occasion that we should briefly turn our gaze rearward and survey somewhat the field of action over which this church has passed during the seven years or more of its existence, and by reference to the records of the church we find many incidents which in enactment seemed of themselves insignificant, while now in retrospective glance they stand out as clean-cut way-marks of progress, the passing of which has been essential to attainment of the event we to-day celebrate,—this opening service in the first church building owned by our denomination on this Pacific Coast.

In the year 1890 a loyal student of Mrs. Eddy came from Boston and gave the first systematic instruction in Christian Science in Portland, and it was through the earnest work of this student that "Science and Health with Key to the Scriptures" was first recognized and accepted as the only legitimate text-book of Christian Science. In

1892 a number of students of the text-book took further class instruction from one of Mrs. Eddy's normal students in New York, and in January, 1893, under guidance of their teacher, organized and incorporated this First Church of Christ, Scientist, with nine charter members, three of whom were children. For six months or more after the date of organization the services were held at the residence of one of the members, until the growth and general interest was such that a room in one of our prominent downtown buildings was secured and opened to the public as a reading room and service hall, September, 1893.

The year 1894 was noteworthy in that the Mother Church of Christian Science in Boston was under construction and was completed within the year, and it was the privilege of this branch church to aid in its upbuilding. Through loving sacrifice and earnest effort there was sent from this church, during the year, \$756. for this purpose.

In October, 1895, in obedience to the Mother's request a Children's Sunday School was organized with eight children and two teachers, and this work has gone on with gratifying results since that date.

Illustrative of the love and interest of these little ones, let me here state that as a result of their own thought and effort, this building has been furnished throughout with new glass, and with water, it being the school's unanimous vote that its fund of nearly seventy dollars be used to provide these symbols of light and purity.

In the fall of 1895, because of increased numbers, larger quarters became a necessity and a room adjoining that in use was secured and the partition wall removed. April, 1898, found our rooms again crowded, and at this time, by the further removal of walls, all the available space on one side of the building was placed at our disposal. Thus one by one through gradual, and at times seemingly slow, growth, were the walls of limitation removed, until at the beginning of the present year it again became evident that more space would be necessary in the near future, and that growth must soon force the church to abandon the home of its youth.

Accordingly a building committee was appointed to investigate and provide a church building as soon as possible. At this date the building fund of the church contained about two hundred dollars, but as soon as the committee began its work the fund, without solicitation, began

to grow, and on June 1, when one thousand dollars payment was necessary to secure our present building and grounds, the required amount, and more, was available. No begging has been necessary, no sales, entertainments, or suppers resorted to in purchasing and refurnishing our new church home, but the means have been forthcoming through the loving, free-will offerings of those who were happy in the opportunity thus afforded to show appreciation and gratitude for benefits received through Christian Science.

During the past six weeks the building committee has expended in round numbers some two thousand dollars, all of which has been provided by the loving donations of our members and friends, and on this date the committee reports all bills paid and a substantial balance on hand in the treasury. To those not members of our organization who have so kindly aided us in our work, the church expresses loving gratitude and sincere appreciation.

The present membership of the church is forty-seven; this, however, by no means constitutes the entire growth since organization, for many have shared our church home for a time and then moved to other fields of labor. What is true in the growth of the individual branch church is also true of the general growth of Christian Science throughout the world, in that at the date of incorporation of this church there were but sixty-three church organizations, while at this date there are 415.

The cash receipts of the church clerk during the seven and one half years of the church organization have been \$7,450, averaging one thousand dollars per year, and the cash sales of the reading room for Christian Science literature, during the period, has amounted to \$2,319. This includes the sale of more than three hundred copies of the text-book, "Science and Health with Key to the Scriptures." These financial items are noted as of interest in that it is believed they are indications of growth out of limitation and lack, to individual and collective trust in the one infinite Source of all supply.

The Church of Christ, Scientist, throughout the world is essentially a healing church. Of the membership of this branch church the great majority have been first brought to its altar through the healing of physical suffering when all means other than divine aid had failed, and each and every member has found not only that relief from bodily

discomfort, but better, a higher and nobler life purpose which awakens the desire to "love his God with all his heart" and "his neighbor as himself."

The renovation and reformation which has taken place during the past five weeks in this building from foundation to belfry, in which decay, dilapidation, and gloom have given place to soundness, order, and cheer, is in a degree typical of the experience of each individual member as through Christian Science he has found health, peace, and happiness in place of pain, care, and distress. Progress is the law of God and the Christian Scientist when healed of fleshly ills has but started in his work of reformation. Thus is it with this our church building, the end is not attained, and this better expression of harmony in surroundings is but "another mile stone by the way," a forecast of better things to come. The Church of Christ, Scientist, is for humanity, and its mission will not be fulfilled until the works of the Master are made practical and operative to all mankind: "And these signs shall follow them that believe: In my name shall they cast out devils; . . . 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."

The Second Reader then read congratulatory telegrams from sister churches at Stockton and Santa Barbara, Cal., and New York City, and mentioned having received many letters of greeting from other points on the coast.

The church is tastily furnished throughout, and in the rear a public reading room has been fitted up, which will be kept open each day from 11 A.M. to 4 P.M. for the benefit of inquirers.

Members of the denomination from Seattle, Tacoma, and many other cities of the Northwest were present, and all were delighted with the cosy new edifice and its tasteful furnishings. The denomination in Portland is in a healthy condition, numerically and financially, having grown steadily since its organization. The members of the congregation look forward with much satisfaction to the future of the new church, and believe that its dedication has marked an important milestone in their career.

CHRISTIAN SCIENCE AS A HEALING AGENCY

A PAPER prepared by request, to be read before one of the leading literary and study clubs of New York City, by John R. Lefever, M.D., C.S., a former homœopathic practitioner of over twelve years medical practice and experience.

Gentlemen:—In coming before you to-night, I represent one of those who have *not* been carried away by every "wind of doctrine," nor misled by "an error of the human mind." Neither was I forced or coaxed into what I now know to be the Truth; but I stand here to give my testimony for what I am convinced to be the teaching of Jesus Christ in regard to the salvation of mankind, and especially in reference to what is termed the "medical aspect of Christian Science." Medicine is a remedial agent. It has been the effort of mankind for thousands of years to discover the specific remedy for all human ills. We have that remedy and want all to share it with us, because it is for all. It is the Elixir of Life, searched for for ages. Heretofore, the search has been in the wrong direction; but mankind has finally been turned towards the Light, and the Light responds with light.

In Christian Science, healing and salvation are one and the same. Theology and *materia medica* have endeavored to separate them, and in the attempt are fulfilling the Scripture, "They part my garments among them, and cast lots upon my vesture." I say, *fulfilling the Scriptures now*, just as sensibly as did the soldiers at the foot of the cross. The garments of Christ, Truth, are no more to be divided to-day than they were nineteen hundred years ago. The result of endeavoring to do so has plunged mankind deeper and deeper in the darkness of materialism. When we attempt to separate healing and salvation, we *are* dividing the garment, and, sooner or later, we must restore it in all its beauty and symmetry.

This is what Christian Science is doing; and because the result is benefiting mankind spiritually and physically it should meet hearty encouragement, so that the "glorious day of the Lord" may dawn. Opposition and persecution cannot kill it. Judge it by its fruits, and if, at present, you cannot accept all that is said of it, let the issue rest

with the divine Power, and say, with Gamaliel, "Ye men of Israel, take heed to yourselves what ye intend to do as touching these men. . . . Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God."

What is it, to be healed? It is to be saved. As stated before, healing and salvation cannot be separated. The one includes the other. St. Paul says: "Believe on the Lord Jesus Christ, and thou shalt be saved." Let us look at the word "saved." What is its *full* meaning? "To save: to make safe; to procure safety of; to preserve from injury, destruction, or evil of any kind." This definition includes physical healing, and Christian Science is proving this daily. When we speak of salvation through Christianity, in reference to mankind, and exclude all thought of healing of the body, we are in danger of "limiting the Holy One of Israel."

What is it to be healed (saved)? Here is the answer, from 1 Timothy, 1 : 15: "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." Every one will agree that the sinner is mortal man. We will go to the dictionary again: "Mortal: dying; subject to death." Yes, that sort of man does need salvation. According to present-day beliefs, this man is mind and body. Can you separate, in action, the mind from the body? Can you influence one without affecting the other? Which of them is the controlling power, mind or body? We say, "Mind is power and the body is subject to mind." It is certainly true, and is just the point where theology and *materia medica* make a mistake; they endow body with certain powers—or attempt to do so—thus illustrating a house divided against itself, which, we are assured, cannot stand; and the past history of mankind proves these words of Jesus.

Here, Christian Science enters the arena and says: "All is Mind." Mind is the only power, and controls every action and motion and function of the body. The body in itself has no life or power. It is inanimate and senseless. This is proven when we look at what we term the dead body. Can that body see, hear, or feel? No! Then the question arises, Did it ever see, hear, or feel? An unthinking reply would be, "Yes; when life was there." But Science again says, "No!" Then what *did* see, hear, and feel?

Science answers, "Mortal mind—that which you termed the life of the body." Therefore, the fact remains, that the body, as matter, did not see, hear, or feel. The body expresses only what the mind impresses. And it is a truth that is becoming better understood every day, that, as mortal mind is moved, so the body responds. Here, then, we have the *real* sinner revealed. It is mortal mind, and until Christian Science came, this arch enemy of man's moral and physical welfare was hidden. But now we know with whom we have to deal, and that is more than half the battle.

Let me illustrate: An account is given of a party of six medical students, who, starting out for a walk, agreed to experiment on the power of the imagination. They decided to speak separately to the first "healthy" man they should meet, "suggesting"—that is the modern phrase—that he was looking ill. The first man was a strapping countryman without an ache or a pain or a symptom of disease. The first student told him he was looking badly and asked him if he were ill. The "suggestion" was spurned. It had not the least effect on him. So with the second and third meeting. But by the time the sixth student had strengthened the suggestion the countryman was ill, and with the very disease mentioned by the students.

What is the lesson? *What* made him ill? Contagion? No. *Any* material or bodily condition? No; for the mechanism of his body had been working harmoniously. It was his mentality. At first, there was no impression made because he was conscious of the truth—that he was well. As the "suggestion" was repeated, the farmer permitted the entrance of those unwelcome guests, fear and doubt—doubt as to the existence, and his possession of, health. These same guests, taking the controlling power into their own hands, ruled the subjective realm—the body—and swayed it until they were dismissed. The cause was mental; and had the so-called element of contagion been present, the *cause* would still have been mental. It is not necessary, for the development of disease, to have an audible "suggestion." Had he held to the Truth, he could not have been made ill.

Let us consider a case and cure. We will take a very common one—one which most of you have experienced—cholera morbus; the green apple kind. We will say that four boys have a manifestation of it. You know the symp-

toms very well: the purging, the vomiting, and the cramp. One of these boys lives in the country and there is no doctor within five miles, and he may be away from home. He has no one to depend upon but grandmother. What does grandmother do? She gives him a good dose of Jamaica ginger, or somebody's "pain-killer," or a cupful of herb tea. Result—boy gets well. Boy No. 2 has allopathic treatment. He may receive morphia or any other "indicated" remedy—it depends a great deal on the physician himself—and he gets well. Boy No. 3 has homœopathic treatment, and he receives Cuprum 30 x dilution, or some other "indicated" remedy, and he, too, recovers. Boy No. 4 fears the wrath of a stern parent and secretly goes to bed without mentioning it to his mother. He groans it out all alone, and—he also gets well. What has produced the cure in these cases? The different material remedies? No. It was mental in each case. Mortal mind, following its own so-called law, did the work. Because the law of mortal mind says that the majority of cases of cholera morbus recover, so it is. Because that same false law says consumption is incurable, so it is, unless that law be set aside by the higher law of God. The various remedies given the three boys, did not, as matter, affect the cases. Mortal mind says that morphia, Cuprum, Jamaica ginger, and a hundred and one other remedies are "good for"—curative—in cholera morbus; and so it *may* be to all under that law.

You may say, "That may be the case as to the cure; but how about the cause? Was that mental also? If so, where does the green apple come in?" Yes, the cause was mental, and the green apple was an innocent scapegoat—the real offender getting clear of all censure.

We will take up the question of cause in general and leave you to make the application to the particular cases. "Cause: that which produces or effects a result; that from which anything proceeds and without which it could not exist." In our every-day life, our physical senses take cognizance only of effects—results. Every effect must have a cause. What have we known of cause? Heretofore, we have been contented to say, "God is the cause of all things" and let the matter rest there to turn all our energies to the study and contemplation of results, thus actually, for the time, forgetting our Creator; and, instead of learning from Him, deluding ourselves with the

belief that the creature holds all life and intelligence in itself. Heavenly bodies; the earth; mountains; seas; lakes; trees; man; animals; the air we breathe, yea, everything, from the atom to immensity, is an effect. And because of the effect, there is a Cause. Effects cannot produce themselves, but are produced. This Cause, then, must be something outside the things produced and greater than all combined. What is it? Theology answers "God!" to which we respond with a hearty "Amen!" We know the Cause of all things that really exist. God is the author.

Then, what is disease? Whence its origin? We have already spoken briefly of mortal mind and noted its effect on the body. Now, we will look a little more closely at the subject, in connection with disease.

"Disease: lack of ease; uneasiness; distress; morbid or unhealthy condition; derangement of vital functions; troubles; trial." There is not one good thing or quality mentioned. You can find no good in disease, in definition or experience. Hence, it did not and could not originate in God, Immortal Mind. And since God created *all* that was made, and *all* that He made is *good*, disease must have its origin outside the divine Mind. Let us look at this so-called cause. If there is a cause for disease, this cause must also be mental, because matter originates nothing but only manifests a state of mind. Here Christian Science places it in its proper light and labels the procurer of all so-called disease and inharmony of every sort, mortal mind. Think what mortal mind means: a dying mind; a mind destined to death. Death is extinction. Therefore, mortal mind is destined to extinction. It includes all that is unlike God, Good; evil; error; fear; doubt; sin; sickness; death; all animal passions; desires; evil and harmful thoughts; all that your better nature revolts from—the base, mean, degrading; every ache, pain, contagion, misery; all sorrow, despair, envy, malice, hatred, revenge, anger, pride, selfishness. The corporeal senses are products of this so-called mind, and can testify to nothing but what this mind declares.

Is this testimony true? It cannot be true, if God is Good and His creation is good. You cannot serve two masters—Good and evil. God is One. "Hear, O Israel: The Lord our God is one Lord." And our God is Good from whom proceedeth no evil. There cannot be two powers forever antagonistic.

We will suppose a case of mesmerism. We have all seen such cases and have realized that the subject is a victim of illusion. The scene is a banqueting room. The tables are spread with lavish abundance; food and drink without stint; fruits and flowers; vessels of gold, silver, and crystal beauty; paintings and rich hangings adorn the walls; soft, luxurious carpets are under foot, and overhead the thousand lights shed splendor over all. Peace, enjoyment, happiness, contentment reign.

Can want, wretchedness, hunger, despair, enter there? Wait! The hypnotist is at work on his subject. Silence for a few minutes and then a voice is heard: "You are in Alaska; you are far from human habitation; eternal snow and ice are around you; there is no heat; no food; no sun. You are hungry; weary with walking and cumbered with care." Now, I ask you, where is that man? You may say, "Where his body is." Let us see. If your conclusion is correct, then his body, to himself, is warm and expresses nothing but satisfaction. Look at the body. See how closely the coat is buttoned and how the collar is turned up. He is shivering; the teeth chatter; what woe and despair and even hunger are pictured on that countenance. Does the genial warmth of the room, the choice food, the companionship of loving friends, appeal to him? No, he is dead to them. No familiar voice reaches him; he is conscious of no warm hand-clasp. And what of the body? It is only the unthinking servant of the mind and expresses to the physical senses of the beholders the real state of the man—the mentality. The ruling thought governing his mind, governs the body, and as long as that thought controls, his body responds in corresponding manifestation. To himself, he is as consciously in Alaska as though he had traveled across the breadth of our land, sailed along the coast, and finally penetrated into the very heart of Alaska to such a depth that rescue is impossible. And what will the result be if he is not awakened from his delusion? He will starve; starve in the midst of plenty; he will freeze in spite of warmth; he will die, friendless and alone, with friends on every side. In all this, is his body showing any intelligence? No, it is mortal mind that thinks, sees, hears, and feels—not body. His friends do not share his delusion and mercifully remove the thought producing it. He is himself again, and all cold, want, and

misery are forgotten—once more the body expresses the harmony of the mind.

If instead of the thought of Alaska being presented to this man, the mesmerist had suggested any one of the numerous so-called diseases, he would, just as consciously have experienced the symptoms of that disease. Disease is a false suggestion, and only that.

Now, gentlemen, I want to say solemnly and emphatically, we are all in a state of self-mesmerization. Mortality is nothing else. Tuberculosis, cancer, pneumonia, typhoid fever, paralysis, Bright's disease, and every malady that has been or ever will be catalogued—leading to death—are illusions, dream-shadows that come to us in an unreal sense of existence. The false thoughts gain entrance to our mentality and usurp our rights. And the body—the non-intelligent substratum—reproduces the picture we are holding in mind.

Some have awakened from this dream of mortality. Should it seem strange or preposterous or condemnable that they are anxious to awaken others?

A "thought" of a cold enters a man's mentality in an unguarded moment, or because of his ignorance—ignorance of the means of protection. This thought gaining control of his mind, that mind produces on his body the effects foreordained as a result of "taking cold." The result is governed also by season, temperature, environment, heredity, etc. Accordingly this same "root"—a cold—may be a simple cold, bronchitis, pneumonia, consumption, with their various accompanying symptoms, or any other disease. Or some organic disease "suggestion;" but really, one and all, they have but one origin—a lying suggestion that has come from the unfathomable depths of the general atmosphere of mortal mind, first admitted to consciousness and then abetted by our beliefs and fears and the beliefs and fears of others.

Mortal mind is the result of education. The child, for a time after birth, knows not enough to guide the hand to the mouth. Because his mind is almost a blank, his body is almost nothing to him. As he grows, he must learn of disease, danger, fear, misery. If he did not imbibe them through what is called education he would never know them. It is a fact that those whom we call simple-minded are less subject to disease than those who have the mortal mental faculties highly developed. Why?

Because they are not capable of being taught of disease—they are still in the green fields of childhood. Disease is shut out of their minds, and therefore they neither know it nor fear it, and their bodies cannot express what their minds do not entertain. Although they are still under the general law of mortal belief, they escape the greater number of its special edicts. This certainly teaches its moral—that the further we follow the leadings of mortal mind the more sickness we know.

The innocence of childhood is its protection. The child has still to learn of accident and danger, disease and death. If the minds of parents remained as pure as they were in their childhood, and accepted and admitted only thoughts of wholeness, purity, and goodness, their offspring would never experience the evil brood of the enemies of infancy. The truth of the matter is, *we teach* the child what may harm him; and most of the teaching is the “unspoken word.”

This same mortal mind has been educated in us—and we, in turn, have instilled it into our children—with its hideous nightmares and beliefs. There is but *one way*, and the method may seem paradoxical. It is more education. But the future education must be in the line of Truth—Light. The false education must be met and mastered by learning that which is true. Instead of allowing this false sense of existence to burrow further and further into the mazes of disease and death, we must gently yet firmly turn it towards the Truth of Being. In other words, it must be educated out of itself—be shown its errors and illusions, and the remedy therefor. Then shall we be free, and not until then.

When all this is recognized and proven, have we any justification for refusing to investigate, and, if found worthy of credence, for declining to assist in the work? That work is the redemption of mankind and our deliverance from the hard taskmasters of Egypt. God speed the day!

When mortal man is sick, what is the rational method of cure? This is what concerns us. Is not the surest way to strike at the cause—the root—of the trouble, and thus cast it out—both root and branch? Yes. Since mortal mind is the only cause of disease, by whatever name it be called, should not mortal mind, the originator of the manifestation, be corrected? This is the key to the situa-

tion, and it has been proven in many thousands of cases, that when mortal mind is corrected, the manifestation ceases.

How is this to be accomplished? Can drugs reach the mind? Drugs are material substances—inert, without life or intelligence. You may wonder what gives them their seeming power to allay pain and subdue inflammation. The same influence that claims to create them equips them with fancied power—namely, mortal mind. And the drug will do no more than mortal mind says it can do, and even then is governed, to a great extent, by your own and the physician's belief as to its power, and your trust in the physician. Once humanity's confidence in the drug and physician is gone, the drug's seeming power departs and it will do nothing for the patient.

A brief consideration of the origin and growth of material medicine may throw some light on the subject. Ages ago, as man plunged deeper and deeper into this false sense of existence—mortality—he came face to face with a new terror—disease. It was a weak thought at first; but with the lapse of time observe, in our day, to what vast proportions the "beast" has grown! For a while mankind submitted—they were fatalists pure and simple. Not realizing that all help is from God (divine Mind), he depended on his own expedients—turning from God to matter. He used exorcisms and enchantments; worshiped and sacrificed to idols; then turned to roots and herbs and barks and leaves; then animal and mineral substances yielded their quota, until, at the present time, *materia medica* has searched the whole vegetable, mineral, and animal kingdoms for means to restore health. We of the twentieth century indulge in a broad smile when we take a retrospective glance, even to the medical practice of the seventeenth century, or of later periods. Yet, three hundred years is not a great while compared to eternity. Let us throw the mantle of charity over by-gone practices, and hope that the individuals of three hundred years hence may kindly draw the same veil over our beliefs of to-day.

The *only* healer is God, Immortal Mind. The *only* cause of disease is mortal mind—the self-constituted falsity, without reality—that is to be shorn of all power and strength. To destroy error, we must use the weapons of Truth. The false, evil mental qualities must be met and mastered by the true and good. The true and good are

of God, and because they are of Him they reflect His power, and evil must yield. The ages have been approaching Christian Science gradually but surely.

Every supposed evil effect that seems to be produced by mortal mind, can be, and is, destroyed by Immortal Mind.

The thoughts of Immortal Mind are the medicine of Christian Scientists. These angel visitants, entering your consciousness, destroy therein the false, evil thoughts that have bound you, and set you free. "Ye shall know the Truth, and the Truth shall make you free."

I present the following proof, selecting two cases. These particular cases are taken for two reasons. First. They are of that class denominated by *materia medica* as incurable. Second. They occurred under my own observation. I will state that there is no doubt as to the diagnosis in either case. Why? Because I was in the practice of medicine for almost fourteen years and should know what I am talking about. And I do. The facts are as I give them.

A case of Consumption.—The patient, a man, age fifty-nine, by occupation a machinist, came under treatment in October, 1898, after an illness extending over two years. Had been under the care of *materia medica* from the beginning. He presented the usual symptoms, which indicate the near approach of the closing scene. Also frequent and severe paroxysms of coughing. This patient would be prepared for bed about 10.30 or 11 P.M., propped high with pillows and resting on a support that had been made for him to prevent slipping down in bed. He considered himself very fortunate if he was able to remain in bed for two or three hours. Generally within two hours he was in his chair again, struggling against cough and for sleep, and the cough was most frequently the victor. The verdict had been given: two weeks to live; cannot possibly be extended over four weeks. As stated before, Christian Science treatment began October, 1898. Result: Improvement noticed during first week; steady progress, and in May, 1899, he returned to his work and has been working steadily since that time. He was cured.

A case of Chronic Softening of Brain.—The patient, a woman, age about fifty-five, presented the following symptoms of the disease: Idiotic expression of countenance; irresponsible; inclined to weep; speech thick; language and actions childish. In addition to the disease itself, the

home life of the patient was very unfavorable to recovery. In fact, she was abused. The Christian Science treatment of this case extended over a period of almost a year. It was not a rapid recovery. When last seen and heard from she was cheerful, intelligent, and taking care of herself.

The instances of healing in Christian Science include every variety of disease. The cases of each class, too, are not numbered by ones or twos; but are numerous. Christian Scientists are always glad to welcome honest investigators and will open every avenue in their power to assist. There is nothing to conceal. Let it be understood, that Christian Scientists are not fighting the medical profession. We realize what they have done and honor and love them for it. We give them all credit for the devotion of their efforts to the relief of their fellow-man. We have no feeling of antagonism or rivalry towards them. But we claim that we have advanced, and only desire that they (and all mankind) shall give our methods their fair consideration, knowing that their wish for anything to lessen the sufferings of humanity will guide them aright.

Gentlemen, we, as Christian Scientists, do not defend the Truth; for Truth needs no defence. But we do earnestly strive for the redemption of the children of men; and we understand that, for us fully to realize the glorious state pictured by St. John, we must also proclaim the Gospel to our brethren—that we must all be of one mind. Hence, our efforts to bring to the consciousness of all the truths which we possess in some degree. It is a labor of Love—love for God and for our fellow-man. Christian Science is not for the few; it is for all. Neither is it a matter of intellectual attainment.

Read the eighth chapter of Romans. Read it studiously, and you will then, in a measure, be prepared to take up the study of Christian Science. I would say to you that there is but *one* Science of Christianity, and that you will find in our text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy.

You are reasoning, thinking beings. The means of finding out whether our doctrine is of God or of men, is at your disposal. We do not ask you to take our word for the truth of what you have heard this evening. But we ask, in return, that you will take no one's word for the opposite view. Investigate for yourselves. Come to your own conclusions, it is necessary for you to investigate and think and decide for yourselves.

MAN'S TRUE SOVEREIGNTY.

BY JOHN B. WILLIS.

A PART from avowed pessimists, most thoughtful people look upon the ultimate sovereignty of man as a consummation to which nature, history, and personal experience all point. Its achievement alone would render the struggles and sacrifices of life intelligible, or worth while. According to the story of Genesis, this end was perceived and declared to be a part of the Divine purpose, so far as fellow-creatures were concerned, at the very dawn of historic life. We read that man was created in the image and likeness of God, to "have dominion over all the earth, and over every creeping thing that creepeth upon the earth." While this concept appealed effectively to the child mind of an immature race, its declaration was surely prophetic of greater things. In Psalm 8, the thought is enlarged and dignified until it approaches that nobler conception of man's natural, because divinely commissioned, sovereignty which gives purpose and explanation to Revelation and to the ethical experiences and aspirations of the race. This was expressed in all its fulness by Jesus when he called his disciples and revealed to them their power and authority, as representatives of Truth, over all evil, and sent them forth to preach the Kingdom (declare this truth), and to heal the sick, assuring them that nothing could by any means hurt them.

The older thought is here retained, but broadened and deepened in that this sovereignty is to be the inheritance of all believers and is to embrace man's entire environment, including all those material laws, forces, and influences which in any way oppose his freedom and his spiritual development as a son of God.

That the disciples apprehended something of the fulness of this privilege and authority is evidenced. St. John witnesses that "as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name," and in the exercise of this power the disciples went forth to repeat the Master's works. For a time the church held definitely to this ideal, and in a certain vague way Christian faith has ever entertained this larger hope, but its fulfilment has long since been relegated to an indefinite future.

Evolution has done much to crystallize modern Christian thought around the idea of a slow "natural process" as the means by which the goal is to be reached, and the task has been very largely committed to the hands of the process. A certain deadening contentment with present limitations is thus realized, by shifting the responsibility from humanity to Providence, and the problem has come to be thought of as scientific rather than ethical, racial rather than individual. Without definiteness of aim or of expectation, this faith has had no power of inspiration, and has not stimulated direct personal endeavor. Sovereignty has been thought of as something to be received by inheritance, rather than something to be realized and wrought out by spiritual understanding and assertion.

Meanwhile it will not be questioned that greater and greater concessions have been made to the legitimacy and authority of those material laws of heredity, hygiene, health, and "human nature," in which the hindrances to our freedom and our joy are grounded. The Master taught, both by precept and example, that all these should be brought into subjection to redeemed humanity, but while the hope of Genesis and the assurances of Jesus remain unchallenged, we have practically delayed and discounted their fulfilment, if we have not frankly denied the possibility of their realization.

There results the fact that a greater contrast could hardly be found than that existing between the spiritual sovereignty of man as taught by Jesus, and the present attitude of the great majority of professed Christians toward those opposing forces with which mortal man is waging an unequal conflict. These are not only tolerated but they have been given seats of honor. They have been dignified with academic and ecclesiastical recognition and rank, and we are commanded to make our peace with them by an unflinching obedience to their behests. The direst penalties have been attached to their violation, quite regardless of conditions or circumstances, and the cohorts of fear have thus been mustered to police the world and enforce man's subjection to those things which our Lord declared and demonstrated were to be put under his feet.

Job's friends, the medical, and in no small part the spiritual, advisers of the race, have combined to assert that this situation is inevitable, and that we have no business to hope for health or safety if we have dared to resist or dishonor

these taskmasters under whose lash humanity suffers an affliction that is unspeakable. Though indiscriminating, unjust, and altogether ungodlike, the most blighting and merciless forces are reckoned a part of the Divine ordering, the manifestation of a Divine will which we may presume to thwart only at our peril. Tender innocence and trembling saintliness find no release or exemption; inexorable and vindictive law, so-called, lies in ambush to sting all offenders, regardless of their motives or their deserts.

Though guiltless of the thought of wrong, though prompted by a Christ-like devotion to the ministry of love, ills and aches await the Christian's every exposure, every indifference to health laws which exact their pound of flesh with satanic malignity.

These so-called laws may come to us bearing the signet of scholasticism and of religious tradition; they may be honored in high places as God-given and good, but their gloved hands have, as we all know, the grip of demons who, despite our abject servility, reward us, not infrequently, with tortures and death, be we ever so innocent, so unselfish, and so pure.

The atheist and the scoffer have rebelled at the out-crying inconsistency which attributes to infinite goodness the creation, maintenance, and use of evil as a means of spiritual culture, and their railing and satire have surely rendered somewhat less palatable the dogmas which have done so much to arm and stimulate the scepticism of modern times. An ever-increasing number of both the religious and irreligious no longer believe, as they once did, that the world of evil which is everywhere condemned in the Word of God, and that sickness and disease which Jesus so significantly and effectively pronounced upon by annulling their power and relieving their victims, are in any sense a part of God's creation. Nevertheless, the reign of this fundamental incongruity is still world-wide, and in some respects it becomes more daring every day.

We used to be taught to fear evil as a personal menace, of gigantic proportions, who stalked the earth, the incarnation of malicious purpose. Now we are warned that every atom of air, every drop of water, every particle of food, the flowers, and all other gentle and blessed things harbor a legion of little devils who are bent on our injury. To these once-unknown or supposedly harmless germs, spores, microbes, bacteria, etc., have we by medical dictum

and common consent given the power to frighten, enfeeble, and enslave men. The order, history, and habitat of these, the world's latest rulers, are made the subject of erudite investigation and study. Professorships are created and endowed, learned publications are issued, and international congresses are held that the knowledge and fear of them may be increased in all the earth; and it is by such means, the studied multiplication of ills in thought, together with their conjectured antidotes, that mortal man vainly attempts to escape his bondage.

We may recognize the claim that plagues and contagions are controlled by enforced sanitation, vaccination, etc.; but, despite the conceded though relative benefit of human faith in asserted remedies, how the tragedy of unmerited suffering still goes on, and how pitifully inadequate are all our hygienic and therapeutic endeavors to escape its toils. Manifestly freedom from the dominion of abnormality and disease is not to be found in their technical embrace in consciousness, but, as we are taught in Christian Science, by awakening and maintaining such a sense of the Divine presence and protecting power and love as will dispel fear, beget a pure, wholesome life, and thus eliminate all abnormality from consciousness. How clearly this is stated in Genesis, 2 : 16, 17.

The loyal and unquestioned sovereignty of Jesus over evil and all its sequences had no relation to the diagnosis of abnormality, or the knowledge and use of material remedies. It was the manifestation of a spiritual sense, in which truth declared the unreality, the nothingness, of error, and in that declaration annulled its power and cast it out. "Ye shall know the truth," He said, "and the truth shall make you free."

Paul expresses this secret of spiritual progress and true living in his declaration that the transformation from a state of serfdom to a state of sovereignty is effected by "the renewing of the mind," and in harmony therewith, and to the end that the mind of Christ may be realized by all, he enjoins that only those thoughts are to be entertained which are true, honest, just, pure, lovely, and of good report. How apparent it is from this and kindred teaching that the material laws which work their will in heredity and in the dominion of fear and disease, spring not from the pure and perfect consciousness of God, but from that mortal sense-consciousness which is to give

place to a higher spiritual apprehension of God and the true man. The power of these afflictive laws is conceded, not inherent, or real; it stands for the self-destructive tendency of error, and for that alone.

In no other respect, perhaps, has Christian practice swerved so far from the teaching of Jesus and the New Testament writers, as in its line of endeavor to overcome the effects of sin. Sin itself is to yield to a spiritual illumination; this note rings clear in all evangelical theology; but that the effects of sin are to be eliminated in the same way is not generally understood or believed, much less sought for in realization. Nevertheless, Jesus demonstrated that both were to be banished by one and the same means, viz., the understanding of God, a knowledge of the Truth. In one instance he seemed to take special pains to make it clear that the healing of infirmity and the forgiveness of sin were but varying aspects of a single experience. In contrast with the age-consuming, evolutionary methods which obtain so largely in Christian thought to-day, he taught that spiritual dominion was to be immediately realized and exercised over both sin and its consequences, in the measure and degree of our apprehension of the Truth, and that our personal triumph over sickness and all the powers of evil was to be the perpetually present and satisfying assurance of our embrace of that Truth. Here Christian Science places its greatest emphasis by re-affirming the native freedom and spiritual dominion of the true man because he is the constant going forth, the perpetual manifestation of the nature and life of God. This is the fundamental fact whose apprehension leads to the largest freedom. It is in the all-inclusiveness of God, as Divine Principle, and man's relation to him as the constant expression and reflection of His character, that our sovereignty is grounded. The realization of man's natural and inherent supremacy is thus coincident with the discovery of the true man.

How uplifting and encouraging is this new-old thought of Christian truth; how much the wide world needs it, and how unspeakably significant and valuable to the race are the unnumbered and undeniable demonstrations of its present power and efficiency! No one can have even a meagre sense of this truth without being spiritually enriched and stimulated thereby, while those who enter into its fulness "mount up with wings as eagles."

PRACTICAL APPLICATION OF CHRISTIAN SCIENCE.

BY D. E.

THE article in the *Sentinel* for May 17, entitled "A few Suggestions," had the effect of awakening me to my duty to the publications of the Society, for I have been deriving much benefit from both *Sentinel* and *Journal*, without doing my share towards contributing; but I had always thought that I had never had any experience remarkable enough for publication. When I began to look back over the past few years, and really to see what a change has been wrought with me, I could no longer hesitate to send a short outline of my experience, hoping, in the event that it is published, it may do as much good to others, as it has done to me.

It may interest the reader to know that the sister mentioned, is the same one who sent the testimony at the time of the dedication of the church here (Chicago), that appeared under the title "She never Fell."

I did not become interested in Christian Science as a result of any physical healing, but since coming into an understanding of its Principle, I have experienced innumerable benefits, both physical and moral. As a small child, I was always considered very delicate. I seldom left the house during the winter months, and was almost constantly under treatment for colds and sore throat. Instead of being helped I became worse, and my mother decided to adopt homœopathic remedies. This treatment relieved me somewhat, but left me very susceptible to changes of temperature. I was never free from throat trouble during the winter months.

At the age when a young person begins to form his opinions on most subjects, and when inclined to be governed somewhat by his surroundings, we took up our residence in Brussels. Circumstances were such that I was thrown a good deal with people who were steeped in mortal mind laws regarding health, pleasure, and occupation. Although Belgium is a Catholic country, I never heard the word God mentioned out of church, except in the very popular exclamation denoting surprise or indignation. It rained a good deal and was very damp, and

for three years I suffered almost constantly from rheumatism, failing to obtain relief from *materia medica*. I might also add that during all the time that I was studying the French language, I was unable to read aloud for any length of time, my voice becoming very husky, and I was soon unable to speak above a whisper; and so was compelled to dispense with a very valuable part of my lessons. During this time an aunt, one of Mrs. Eddy's students, made a visit to Brussels and left a copy of Science and Health in my hands, which I tried to read but could not understand.

In the summer of 1896 I came to Chicago to locate, and lived with my sister, who was a Christian Science practitioner, and attended with her the Christian Science services, more to please her, I thought, than anything else, but I soon found that I had become very much interested, and seldom missed either Sunday or Wednesday evening meetings. I began to read Science and Health again, and although I did not seem to grasp much of its meaning, yet I was much pleased and encouraged when enabled some time afterwards to cure frosted ears through Christian Science. During the entire winter I was free from rheumatism, and was subject to only one cold, which yielded promptly to Science treatment. I attribute the freedom from the bondage of my old beliefs, during this time, to the fact that I was living in an *atmosphere that did not change*, where thoughts of health prevailed, and where every one was trying to live as nearly as possible the Life that is God, and to demonstrate its Principle, as revealed in "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy. Since then I have often thought of the wisdom my sister displayed in not urging me to adopt Science or to study it, for I was just contrary enough to have rejected it very decidedly had she attempted to proselyte me in the slightest manner. On the contrary, she kindly and lovingly answered all inquiries, helped me over difficulties by advice and physical help, and guided my studies, so that I could not stray from the right path. Since then I have had the privilege of class instruction under a loyal student of Mrs. Eddy, and it would be impossible to estimate the advantages of the larger understanding gained thereby. It has enabled me to master difficulties which before would have seemed impossible to control.

After living in Chicago some time, I went West and spent two years in the mining camps of Idaho. Looking back on my experience there I can realize very clearly the vast difference between my condition now and what it might have been, had I not found Christian Science when I did. I was compelled to rough it to a considerable extent, and had ample opportunity to test the practical side of this new-old religion, and to prove that it was indeed "a very present help in trouble." I was compelled to be out in the rain for hours at a time, and once took a ride of fifty miles, accompanied all the way by a driving rain, at times turning into snow. I also experienced some very cold weather, and although we had no way of warming our log house, and my work kept me out of doors all day, regardless of the temperature, yet I never experienced the slightest return of old beliefs. Since then, I have spent a winter in Minnesota, where the thermometer often touched the forty degrees below zero mark, and I was surprised to find how little I minded it. In fact, one of the greatest benefits I have received from Science is that I am no longer in bondage to the climate, and can enjoy the coldest weather as much as I have always enjoyed the summers in central Illinois.

My experiences in Idaho were a constant proof that "Divine Love always has met, and always will meet, every human need" (Science and Health, p. 490). Although I was not called upon to make many wonderful demonstrations, yet I had occasion to use my understanding of Science so often in small demonstrations, with always the same gratifying result, that I grew to rely entirely upon this help, and to have great confidence in the result of its application. I will mention only one of numerous instances. I started to tie my horse to a small sapling, not noticing that there was a large hornets' nest in it, and in a second, I was surrounded by these insects. At the same time some workmen near by saw what I was doing, and shouted a warning. I ran away from the tree as quickly as possible, and the hornets soon returned to their nest, after one of them had stung me on the lip. The men gathered around me, to inquire if I had been stung, and offer sympathy if necessary. I denied the claim, both mentally and audibly, and the men soon left me, or rather I left them, and rode away. But from the first I seemed to see written before me the paragraph in Science and

Health, p. 282, "Evil is not power," etc. Almost instantly the pain left me, and I did not experience any of the inflammation supposed to follow such stings. The whole affair transpired in less time than it takes to tell it, and the pain left as suddenly as it came.

After many beautiful demonstrations, among which were the overcoming of bruised fingers, broken ribs, and finding lost articles, and after many successful applications of Science in the handling of horses, I discovered one morning that my favorite horse, of which I was very fond, had been gored by a cow during the night. This cow had hooked another horse in just the same way, about two weeks after my arrival there, and its owner was unable to save its life, although he tried all the material remedies he could find. In a very short time my horse was well, and the only remedy used was Christian Science. At one point in the treatment, when the recovery seemed very slow, my attention was called, in studying the lesson for that week, to the passage in Science and Health, p. 376, l. 26, which seemed to have a new meaning for me, and to fit the emergency. From that time the recovery was rapid, and I brought the horse East with me when I returned home.

Before closing, I wish to give expression to my deep appreciation of the work of the Bible Lesson Committee, and my gratitude for the help derived from the study of these lessons. I was able to heal, in one treatment, a very aggravated case of corns, by the study of one of these lessons, and applying the Truth contained therein. It was indeed a "sermon . . . authorized by Christ."

READERS IN CHURCH.

THE report that I prefer to have a male, rather than a female, for First Reader in the Church of Christ, Scientist, I desire to correct. My preference lies with the individual best fitted to perform this important function. If both the First and Second Readers are my students, then without reference to sex, I should prefer that student who was most spiritually-minded. What our churches need most is that devout, unselfed leadership which spiritualizes the congregation.

MARY BAKER EDDY.

Pleasant View, Concord, N. H., July 9, 1900.

THE PRACTITIONER IN BUSINESS.

BY WILLIAM R. RATHVON.

THERE comes a time to many Scientists when it seems, that in order to progress as they would like, their present material occupations must be abandoned, and their entire time given to healing the physically sick. The daily grind of business, the endless round of household duties, the mental demands of a profession, the physical strain of manual labor, all present obstacles that seem formidable to growth in Christian Science. Believing that such seeming obstacles are actual bars to progress, and through misdirected eagerness to advance, Scientists sometimes abandon their regular pursuits prematurely, and hasten to announce themselves as practitioners. If such a step is taken without being prompted by conviction arising from deliberate, prayerful meditation,—in other words, without demonstration,—it will have to be retraced. Some Scientists have to learn by grievous experience, that opening an office and hanging out a sign does not make one a Christian Science practitioner in the true sense of the term.

A majority of those whose whole time, energy, and abilities are to-day given to the practice of Christian Science in healing the sick and sinful, did not seek the work. It sought them. By bringing the Science teachings into their daily lives, reducing it to hourly, constant practice, in their ordinary occupations and dealings with their fellow-men, they became fitted for another line of achievement in Scientific demonstration. Then, when they were ready and qualified to answer it, the call came without conscious effort on their part. And so it will ever be.

The field for Christian Science work is as wide as the world itself. Wherever Science finds us is the place to begin. Thought is the Scientist's workshop. Its doors are always open and he need never have an idle moment. To become a skilled workman he must begin with the simpler problems, and here, as in the business world, courage and studious application are factors of advancement. As a rule, a good business man makes a good Scientist, and as much can be said of any and every class of occupation from whose ranks Scientists are recruited.

A predilection for commerce, traffic, is innate with men of every race. The furry Esquimaux on ice-bound coasts, the skin-bare savage in isles of the sea, the bustling man of affairs in modern centres of business, unceasingly barter with their fellows, whether it be for bone spears, shining shells, or dirty dollars. The laws of equity are theoretically supposed to govern every form of amicable exchange, yet so far are they ignored, that the most envied tradesman to-day is he who can get the most by giving the least. And the men of dollars are greater transgressors in this direction than are men of spears and shells. Now when the business of the civilized world becomes characterized, as it some day will, by the presence of Love and the absence of greed, when honesty, justice, and generosity have supplanted chicanery, mendacity, and jealousy, the Word of God, so expressed, will reach out to the remotest and most benighted nations of the world, modifying and purifying their methods and ethics. The work of reformation along these lines, lies in the hands of the Christian Scientist in business. He has already learned that there are not two brands of honesty,—one marked "for business purposes" and the other "genuine." His religion has shown him that honesty and true success are inseparable, and that "Immortal Mind, governing all, must be acknowledged as supreme in the physical realm, so-called, as well as in the spiritual" (*Science and Health with Key to the Scriptures* by Mary Baker G. Eddy, p. 425). He is even now making his religion felt in the business world, and is finding out that in no line of Christian Science endeavor are there more openings and opportunities for preaching Christian Science by living Christian Science, than in every-day business life.

In a certain large city that might be named, Christian Science has made enormous strides forward. It has built and is building magnificent churches. It has drawn into its membership representative citizens from all classes. It is kindly regarded by the commercial, financial, and social public, and has made for itself a place second to no religious body in the city in the esteem of unbiased, thinking people. In that same city is a larger proportion of men in business, who are active, earnest Christian Scientists than perhaps in any other. They bring Science teachings into their business affairs, and the little leaven thus infused is silently and steadily affecting the whole lump. The same is true in

like proportion in other communities where Christian Science has a strong following among business men.

Ofttimes a thief respects an honest man, though he may affect to despise him. The business world admires integrity and uprightness, notwithstanding its present unwillingness to raise them as its standard. There is a great army of men in business to-day, who would gladly conform their methods to higher standards if they dared. But certain failure seems to stare them in the face at every turn when they break away from the hard-trodden path of custom so hedged with fierce competition and deliberate misrepresentation. To this class the Scientist's "silent lesson of a good example" (Miscellaneous Writings, p. 127) will be both inspiration and encouragement.

Those of us who have tried both methods, the old and the new, know that only through Christian Science, can the knowledge and ability to do business rightly—righteously—be gained. Its practice means struggles, but it brings triumphs. If he is doing his work aright the results are widespread and beneficent. He can reach through his example those to whom the spoken word would be as sounding brass. He can influence by Christian Science methods the very classes who most need spiritual help and are least apt to get it. He can impress upon the practical people about him the practicability of his religion, and that, too, without uttering a word to unwilling ears.

One is entranced in contemplation of the conditions that will prevail when the commerce of the world is conducted upon the Principle of the royal son of Heaven, "Thou shalt love thy neighbor as thyself," when all its ramifications are permeated with the teachings of the humble Nazarene, and when love will actuate and humility will characterize every transaction between man and man. Christian Science is the mighty medium of this transformation, and the Christian Scientist in business is its demonstrator.

Let him no longer crave a wider field for Christian Science work than is offered in his business, but let him rather strive to become a better Scientist himself in his present environment. Let him for the time heed the words of Paul, the scholar, craftsman, and man of affairs, when he says, "Let every man abide in the same calling wherein he was called."

WATCH.

BY CAPT. J. S. EASTAMAN.

AS the cautionary signal that heads the *Christian Science Sentinel* is "WATCH," I take it as a good topic to write on. It is evident we cannot be too watchful of whatever is intrusted to our care. As servants of God each one of us has had a certain number of talents given us to use, of which, if they are put to as good use as they should be, we shall be able to render a correct account to the great Giver of all good, without fear. We may also have gained some interest to go with the principal, so that we may receive deservedly the "Well done, good and faithful servant."

As Christian Scientists, one of our first duties should be to love God (Good) above all else. Have I loved God enough to keep in mind that He is omnipresent, so that I have not been ashamed to go and come, to buy and sell, to give and take, to love and be loved, to be just in all things, as the faithful steward of a very loving, tender Lord? I fear I have not done all that, but that I have been partial in some things. To love Good doesn't seem to be the hardest thing, yet how very easy it is to mistake Good; how many things I do that at the time seem to be good, yet after a time that seeming is changed, and behold, that which I thought was good is found to be not good at all; yet I meant it to be good. Where is the fault in this instance? Because a thing I meant to be good has not turned out good, would it be right for me to stop doing good? No; I should keep on in the line of good and gain a lesson by experience.

Again, when at times we find our work does not progress we are apt to get discouraged. Why? Because we don't stand firm enough to be led by divine Principle. For instance, we go to work in the field of Christian Science healing, and, as is mostly the case find many, yes, very many, seeming obstacles in our way, amongst them, some hard cases to heal. The thought may come to some of us, We cannot heal that case, because it is of too long standing; or that we are not (as many say) strong enough for it, forgetting the very thing we should remember most, that the strength is from God, and that we have nothing

more to do than to do our duty faithfully and let Truth heal the case. Or the thought may even come, to pass the case to some other Scientist who has had better success, and many other thoughts in that line, all of course dictated by error. The text-book of Christian Science tells us plainly the remedy for all such thoughts:—

First, to cling prayerfully to God, fearing no evil.

Second, to do our duty faithfully as it is pointed out in the platform of Christian Science, in "Science and Health with Key to the Scriptures."

Third, to know one's self to be the lawful, honest, willing servant of God (Good), and so act upon that with assurance and faith.

Fourth, to be firm in following persistently the above three points and not to permit anything to distract us from our good purpose. See *Science and Health*, p. 160, l. 8.

Persistence in well doing is sure to give us the reward. How thankful I am to our beloved Mother for the Church Manual, for if we watch the rules and by-laws and follow them, we find many hard problems solved for us. Surely through her labors she has shown us that we have *now* "the assurance of righteousness on the right hand and on the left."

I love to think of the blessed privileges we as Christian Scientists have, because we know that "the earth is the Lord's and the fulness thereof;" in other words, we know that all is good, but that there are many claims that manifest just the reverse of good, and because of such claims we have often to work hard in order to clear our thought of those claims, which in belief, while we have them, seem real enough to cause us to suffer. Now had we been constantly watching, our thoughts would not have been clogged, and so permitted the opposite of good to manifest itself in or on us. Man is spiritually created, born not of man's belief of sin and sensuality, but of God. Now therefore why should we desire anything but the things that are of God? Then the claims which are opposite to God would not be seen or felt.

Just see what holy injunction our beloved Mother gave us in the opening of the March, 1899, *Christian Science Journal*. Please read it. And how do you suppose the ancient worthies, such as Elijah, Elisha, Daniel, and the Hebrew children, stood the many trials of their faith, faced the ferocious lions, and overcame the triply heated

fiery furnace? Had they been looking for the evil consequences of such things as the belief of error wished to manifest, where would they have been?

How can the practitioners of Christian Science stand the daily pressure of many cases, and be the instrument under God (Truth) in healing them, unless they keep their thoughts on Good (God)? Whatever we do let us do it for the glory of God. Then we shall have our thoughts directed to that which is good, so that the belief of evil will not get into it. The whole of the Bible, when the spiritual sense of it is taken, tends to show us how to watch, and the necessity of watching and doing good, and if we take the writings of our beloved Leader, Mrs. Eddy, and study them *as they are written*, and follow them diligently and obediently, they will keep us from many evil beliefs, and place us where we can do as the ancient worthies did, and fulfil the expectations of our blessed Master when he said, "Greater works than these shall ye do." Evidently he knew man's capabilities when he said that, else he would not have said it, for it is stated that his "word shall not pass away."

THE TRUE IMPERSONAL.

BY WILLARD S. MATTOX.

A HOMELY parable may serve to illustrate a thought which has been given me. I have been interested, at various times, to watch the "breaking in" of a new motorman on an electric car. The recruit is put in charge of an experienced operator and starts out. For the first few trips he stands and watches. He is told what to do, what not to do. He is cautioned in detail, and warned in general. When he has had sufficient verbal instruction, he is put in charge of the car, with the older man at his side, to correct and explain and criticise. Finally, he is thrown on his own responsibility, and travels alone; but ever keeping in mind the instructions he has received, and obeying the rules of the road.

How simply, yet beautifully typical this is of every Christian Scientist's experience on the road from sense to Soul. Our beloved Mother has been over the line before us. She knows every treacherous curve; to her keen vision, every fatal switch which might side-track us from

the main line which leads us to Harmony is apparent. She instructs us how to avoid every jolt and jar; how to keep a steady current of divine Love forever operating us. We must guide our car as she has taught us, never losing sight of her precepts and teachings, and ever on the alert to hear and understand each new command. The beginner might *hear* how to run the car, and watch the expert for years, and if he did not put his lessons to some practical use, he would still be helpless and ignorant. He must at some time take the brake in his own hands.

So we all must learn our lessons. Knowledge applied, and individual effort, are the rules in Christian Science. If we cling to the understanding of others, how can we expect to learn the unspeakable things of God? Sooner or later we must rely on divine Principle, who will meet every need through the proper manifestations. We must demonstrate Science, operate our own car, conscious always of the guidance of the spiritual idea. To work out our own salvation, is an ever-present command.

Let us protract the simile, developing other thoughts in a natural sequence. The tyro has learned enough to be given a measure of responsibility, but he does not outgrow his gratitude to, nor indeed his dependence upon, his instructor. Both, however, are exponents of a system, a complex, highly developed system. Neither of them know as much about the principle governing the great railroad business as the founder and director of that line. There are emergencies when the most able and experienced motor-man is obliged to turn to the master mechanic for help and advice. He has not learned it all. And, too, the novice, now become an intelligent worker, meets tests which had not previously arisen, and which were not dwelt upon when he was learning. He naturally looks to the man who taught him all he knows. Every man on that line is demonstrating, in the human, that electricity is a motive force, and is applying his knowledge of it to the daily tasks which are given him; yet not one of them ever attempts to get to the abstract principle of electricity in his quest for information. Through some avenue, manifested to his limited capabilities for understanding, comes all the knowledge he gets, and the more he talks with others who have been in the employ of the company longer than he has, the more he knows.

The application is so obvious that it is already made in

the mind of the Christian Science reader. Principle is forever manifest in its idea. God is seen and understood through His universe, including man. The more we know of His handiwork, the more we know of our Creator. Clinging to theoretical impersonalities, is dangerously near the cold abstractions of the Greek philosophers, who worshiped the "unknown God."

We acknowledge One God, and obey the First Commandment, by obeying that which is like unto it, by loving our fellow-man. This does not rob us of our holiest idea of Principle, but rather enlarges and ennobles our thought of God. So we recognize a Divine order, which, through Truth, gives us our precious Leader, and she, *in turn*, entrusts us to her students. We cannot know God as a personal entity. That is the human concept put upon Deity by scholasticism; a teaching which was the parent of the Crusades; which fostered the Spanish Inquisition; which burned martyrs, and bred sects innumerable. We err if we reach out for a personal God, ignoring His voice and His teaching, plainly given through His children. The Pentateuch does not record that Jehovah spoke to the assembled tribes of Israel, or to each individual. Moses heard God's voice, and declared His law, and the people obeyed. When they resisted Moses, who was divinely appointed to lead, they strayed into confusion, deeper into the labyrinths of mortal mind, and suffered much. Loyal Christian Scientists see in this history of the Hebrew children a lesson for themselves. We dwell together in blessed unity, because we are seeing more of God in our fellow-man, and are obedient to His commands, given through His anointed.

ALL correspondence with the Clerk of the Mother Church on matters pertaining to his office, should be addressed to William B. Johnson, C.S.B., 30 Norway St., Boston, Mass.

PER CAPITA TAXES and contributions to The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass.

INVITATION AND PROMISE.

BY CLIFTON HILDUM.

COME hither, weary one, and rest,—
Here, where all is peace,—
Rest in the consciousness of Truth,
In which all joys increase.
Stay, wand'rer, and be ever blest;
Thy Shield and Buckler Truth will be
In all thy future years,
And nought but good thine eyes shall see,—
Nor gaze through blinding tears.

Stay ever where the light of Truth
Can shine upon thy way—
In this blest way true joy thou'lt find
Each hour of every day.
No pain for which no balm is found
Can rack, nor keep thee bound;
Each cloud shall pass away.

THE SCIENCE OF LIFE.

BY H. M. HUGHES.

It often has with truth been said
Life's as we make it;
I only know that life to me,
Was like a dark, inclement sea;
Without a ray of hope in sight
Till Science came, and gave me light.
Since then how changed is life to me,
For light has come and I am free;
There is no Law but Truth and Love,
For God is Truth and God is Love.

NOTES FROM THE FIELD.

WHEN four years ago I first heard of Christian Science I had been more or less of an invalid for five years, and had been on my back for fourteen months without putting my foot to the ground, in the hope that the reclining position and the entire rest would help to right the internal troubles from which I had been suffering; but at the end of the fourteen months I was no better, and the doctor said the only thing that could help me was a severe operation, but as my health at that moment would not stand it, the best thing would be to get up, and see if I could perhaps get better that way, and if not, in six months' time the operation would have to be performed.

I got up feeling miserable in mind and body, wretchedly weak, and seldom out of pain. It was at this point that Christian Science was suggested to me by a friend, who had heard of its cures, and had been helped a little herself, although she really knew very little about it. On asking her what it was, she said, "Oh, it has all to do with mind," upon which I thought, "At last I have found something which will help me, and mesmerize or hypnotize me, and relieve me of my pain." I asked her a few more questions. She then said she would fetch the book, "Science and Health with Key to the Scriptures," which would tell me what it was better than she could. On opening the book, the first word I saw was "God," upon which I am ashamed to say I shut it with a bang, and returned it to her, saying, "Oh, that is not what I want, I have had enough of God; I have tried Him, and He has never helped me." However, she left the book with me, and I took it up again, and read. Some statement—I cannot now remember what—struck me, and I thought, "Well, if that is true, and they can prove that it is, it is very nice and very beautiful."

After some thought, and saying nothing to anybody, I wrote up to London for treatment. The first week of my treatment I felt happier, and as if a weight had been lifted from my shoulders; but my healing was very, very slow, so slow that at first it was hardly perceptible to myself, and certainly not to those around me. My husband, who did not know I was being treated, in four months' time said to me, "You do not seem to be getting much

better. I think in six weeks' time we must have the doctor out to see if this operation is to be performed."

My heart sank, and fear seized me. Oh, if this dreaded operation had to be performed! No; I now knew enough of Christian Science to see that it was true, and I also saw that I had, so to speak, been playing with this Truth, and had not been trying to understand. I now saw that if I wanted to be healed, I must work and study this book, Science and Health, and try to gain the knowledge of its Principle. Oh, how I worked and studied, in real, honest, earnest, and from that moment my healing commenced, with the result that six weeks later, when the doctor came, he pronounced me sound. To use his own words, he said, "You are a perfectly well woman, and I would no more think of performing an operation upon you, than I would upon your little dog."

This was three years ago, and I can honestly say that now I never have any of my old pains. I can walk, drive, or even ride a bicycle, without any fear of consequences, and hardly ever know what it is to feel tired.

But the gratitude I feel is not only for the physical healing, but that the teachings of Christian Science are enabling me to become a more honest, unselfish, loving woman, giving me a peace and a control which we can only get when we are learning to lean upon God as our very present and *only* help—looking to Him as our Controller and our Strength.

I should like also to tell of what Christian Science has done for a little child who was suffering from what is called rickets, in a very severe form. The child's legs and arms were all twisted and crooked, her little back was bent and was so weak that she could not sit up, but had either to lie down, or else be tied into her chair. The doctor said that he doubted if the child would ever grow up, and if she did, she would always be weakly, and probably never have any teeth. The only thing that could be done was to break the bones of her legs and arms, bend her back straight, and encase her in plaster of Paris for some time.

The mother came to me in distress, telling me her trouble, and asking me if I could help her pecuniarily, as she felt it was her duty to do all she could for her child, but she could not afford the expense which sending her to the hospital would entail. I then told her of Christian Science, leaving Science and Health with her, and telling her

I would call again in a few days to see if she would like treatment. I did so, and she asked for treatment, which was commenced at once, with the result that, two days later, the little child, who had not been able even to feel her feet, stood alone, holding on to a chair. In a week she walked, and in a month she was straight, and strong, and well.

The doctor, who was passing some months later, seeing the child playing in the garden, took the trouble to get out of his dog-cart, and ask the mother if it were the same child.

She has been well ever since, and it is now nearly two years ago. She also has a good little set of teeth.

V. B., London, England.

I HAVE had convincing proof within the last few weeks that Christian Science is the unfailing remedy for the least as well as the greatest ills of human life.

I returned from a trip to the country very much sunburned, my face was quite chapped and unsightly, and distressed me very much. I succeeded in overcoming the smarting in my face, but the brown and chapped condition did not seem to give way. After some work I got my thought right, that is to say, I did not want the demonstration from the standpoint of vanity, but in order to show forth Harmony. After working for about three days without any apparent success, I began to prepare the Bible Lesson for the following Sunday, "Soul and Body," and on coming to Psalm 43 : 5, "For I shall yet praise him, who is the health of my countenance, and my God." I took it literally, had a clear realization, then I forgot all about my claim, and the next time I looked in the glass, found that my skin was whiter and clearer than before I left town.

A short time ago, I was riding my bicycle very slowly along a lonely country road, and was going over the hymns in my mind and keeping time with my pedals, as I always do. I had come to "Immortal Love, forever full," and had got to the verse, "Blow, winds of God, awake and blow the mists of earth away," when it came to me quite clearly that the darkness of mortal sense was nothing but mist, that every seeming obstacle in this material world was only mist, to be blown away right here and now by the realization of the Kingdom of God within and around

about us, and that Love knows no sense of resistance, and I thought of the verse of the other hymn, "In Thee, O Spirit, . . . Within Thy Light of glorious splendor, I lose the earth-clouds, drear and wild." Just then, I saw a man and three lads, evidently his sons, vault over a hedge a little way in front of me and stand talking over something. They were the most degraded-looking people I ever saw, but there was still another look about them,—the look of the outlaw,—then it struck me there was something more, and I began analyzing, and at last I knew what I was trying to get at, they had the look of the wild beast. They ranged themselves by the side of the road, and one handed a cord to another who stepped forward a little and began to unwind it. Like a flash I guessed what he meant to do, he wanted to lasso the bicycle and throw me and it. I thought of dashing past them, but as I had been in the high spiritual thought, it seemed to me only a little more real than a dream and I thought I would rather leave the matter altogether to God and trust to no material means. I rode slowly towards them and thought of Love, and how silly it was of me to care, that there was only one Origin, Love,—one Father and Mother, Love,—one thought and one action, impelled by Love and governed absolutely by Love, and that all Love's ideas could only know Love, and see with Love's sight; as I rode past, I turned and looked at the young man with the cord in his hand, and I actually felt his *friend*; I kept my eyes on him until I passed, inspired with a feeling of brotherhood; he bent towards me, his face lighted with the most kindly expression, and there was no longer the terrible mortal I had seen a few seconds before. When I was riding slowly away, I heard the others ask him, "Why didn't you do it?" but I could hear no answer. Then I understood what our dear Mother and Leader says in Science and Health, p. 508, "Understanding the control which Love holds over all, Daniel felt safe in the lions' den." So all-pervading was the work of that one thought of Love, that I did not know that anything out of the common had occurred, and called on a Scientist when I got home, and never thought of telling her about it, and it was only that night that it came to me that I had made a demonstration.

This occurrence proves to me how imperative it is for us to *live* in the Scientific thought, for I had another escape some months ago, out of which I only just scrambled,

and was anything but satisfied with the demonstration of my trust in God, and asked for a chance to trust Him absolutely, but then before it happened I was thinking of murders and all the things that had happened to women in lonely places.

I could fill many volumes with the recital of what the understanding of divine Love in Christian Science has done for me in the last few years. Need I say how more than grateful I am to our dear Mother and Leader, whose pure thought and consecrated life have made it possible for the revelation of Truth to reach mankind in my time.

E., London., N. W., England.

I do not think there is any one who owes a greater debt of gratitude for what Christian Science has done for them, than I do.

About three years ago, I had reached, as I thought, the limit of human endurance, not caring from day to day whether I lived to see another, and often longing to end this existence in some way, for I could see no change ahead for a brighter path.

I had been brought up in an Orthodox Church, being a member from childhood; in fact, heard little else, as my father was a minister. But its teachings never formed a part of my life, for I could not, and did not, believe in that kind of a God. I never seemed to receive any help from Him, the Bible was as an empty book to me, and the greater part of it I did not believe. Not only in myself, but the sadness and misery I saw around me everywhere, made me only the more bitter toward God, till I reached the point where I had not prayed for years, and never conformed my life to God's way, as I was taught I should do, much to my mother's sorrow.

So finding no God, and not caring whether I lived a good life or not, I strove for the pleasures of self, though never finding them.

Giving no thought to what I supposed was coming,—a final judgment day,—and willing to take the chances if there was a God, I sinned on and on, till I was wretched, unhappy, and miserable. In despair I cried out, "Oh, for a brighter world!"

It was in just such a condition as this, that Christian Science found me, bound in iron shackles to as intense

suffering, mentally, as though it had been a physical disease.

Christian Science rescued and saved me, and brought me out from under the law of sin; and my experience from that time to this, has been very satisfactory. No words of mine can begin to express my gratitude to the Mother, who has given us the Truth, as revealed to her and recorded in that dear book, "Science and Health with Key to the Scriptures."

Christian Science has given me a God whom I can love. The Bible is now a precious treasure, it is no longer an empty book, but a storehouse filled with good things, and the promises are now being fulfilled to me, day by day.

Christian Science has shown me how to live, not the old life of selfishness, but a new life of love, love to all, and has taught me how to be good and do good, not from any sense of fear or duty, but for the glad reason, that I now love to do right.

My heart overflows when I think of all the blessings Christian Science has given to me. It has lifted the burden of despair, and has shown me a brighter world, and therefore brought to me the first happiness I had ever known in my life. The pleasure I sought for is found, and a continual and abiding joy and gladness is now mine.

This Truth is the only thing that has helped me to overcome hate, jealousy, malice, pride, lust, envy; all of which bound me. Many have been the struggles to give up self, but holding on to our God, who is Love, the victory has come, and peace abides, as the fruit of conquered sin.

There is much more to overcome, but I press on, knowing the end is sure, for I now have a present help, and am rejoicing to live and love; having learned that we only do live as we love.

I have of course been wonderfully helped physically. Though disease was not manifested to any great degree on my body, there have been many aches and pains removed: sick headache, to which I had been subject for years, has been overcome; an habitual weariness and tired feeling; indigestion; an intense suffering from the cold weather, and many other ailments have been destroyed.

But I feel that this is a small part, compared to the spiritual life. As a Christian Scientist, I know what I have been saved from, for very soon my body would have seemingly needed a greater healing. Regarding my body

I need not think, for as Paul says in Romans, 12 : 2, "Be ye transformed by the renewing of your mind." And I know that by living the Christ life, my health is sure. My only question is, "Am I living the Life that approaches the supreme Good?" If so, then the way will grow brighter unto the perfect day. (Science and Health, p. 492).

The "little book" has been my daily guide, leading me into this heaven on earth. This and the Bible are my constant companions, and they become dearer to me each day.—*Carrie B. Worrall, Chicago, Ill.*

As I feel that some who are just beginning to study the Christian Science teachings might be interested, I would like to relate some of my experiences in commencing the study of Science and Health. Here let me say that I had never believed it possible that the mere reading of a book could heal the sick or produce any effect beyond informing and improving the mind of the reader, and I ridiculed the idea of any more tangible results being possible. Though, like thousands more, I believed that "Truth is mighty and must prevail," still I had, as it were, placed bounds to its might commensurate with my own restricted mental horizon, not realizing, in my ignorance, that Truth is *Almighty* and must prevail ultimately over *all* error.

I had been for many years in the habit of smoking more or less frequently, although always in moderation, but was very fond of "a good smoke," principally as a "sedative" and "comfort" after business or other "worries." (What an extensive vocabulary we moderns make use of to express the different phases of mortal belief!) I began to read Science and Health early last December, and after reading a few chapters I found, about Christmas time, that I had suddenly lost all desire for my customary pipe or cigar, and have not smoked at all since then, although I did not remember seeing one word about smoking in Mrs. Eddy's great work, as far as I had then read, nor had I made any resolutions respecting giving up the practice. The desire simply left me entirely, and the very idea of smoking became obnoxious to me, so much so that when I travel on the steam cars, instead of boarding a "smoker," as I had been in the habit of doing, I seem to loathe the idea of riding in the polluted atmosphere amid the impurity which I had tolerated—and even believed I preferred—before.

This may seem a trivial matter to some readers, especially to those who have not studied the Science of Being, but to me it was a very real, and at first unaccountable, experience. Concurrently with this also began a blessed sense of higher moral tone and a far grander and more complete conception of the being and attributes of God, than I thought possible after numerous attempts at forming a just or reasonable idea of our Heavenly Father in accordance with the conventional beliefs of orthodox Christians.

I was at first puzzled to account for this, but now find that the secret of the power of Science and Health to accomplish seeming miracles lies in the fact that God is Truth, Power, Love, Purity, and all Good; and that the moment we realize the purity of Good, or the "beauty of Holiness," we naturally turn away from whatever is *impure* or *unholy*. I am far from being well-informed on details of Christian Science doctrines, but feel that the knowledge I have already gained, as the result of only a few weeks' study of its teachings, is my most precious possession, and that to crown all, it is only the beginning of what I know will be revealed to me through the study of God's word with the new light thrown on it by Mrs. Eddy's works. I have no fear of finding that anything contrary to the spirit of Truth can have crept into these writings, as the truth of the statements contained therein is demonstrable Science, and the foundation is firmly laid on the "Rock of Ages." Truly it hath not entered into the heart of man to conceive what is laid up for us if we accept the Truth and follow its teachings.

H. Smith, Manchester, N. H.

ONE evening a little boy seven years old seemed to be ill and read in the Bible and Science and Health for some time. After the reading he remarked, "Well, I feel better now." His mother asked, "What was the matter with you?" He replied, "I guess it would be better for you not to know." In the morning he seemed much worse, and commenced reading when only partly dressed. His sister—a girl about nine years old—said to him, "Why, V., I would finish dressing before reading." He answered, "I am doing this so I can dress myself." The error vanished. He had a companion, about the same age, who was not very choice in his language; V. told him he could not play with him any more if he used "bad words," and also talked to him about Christian Science. The out-

come of this conversation came to light recently. The child's mother was washing him one day and observed that the end of his tongue was bitten almost off. Wondering why the boy had not said something about it, she asked him what he did when it happened. He replied, "I said a verse"—meaning the Scientific Statement of Being—"that V. A. taught me." Later he had a very bad looking finger. His mother was greatly surprised to see it, and equally surprised that he did not complain about it. She wanted to dress it with salve and tie it up, but the boy declared it was not sore, and did not hurt him. To his mother's query as to what he had done for it, he replied as before: "I said the verse V. taught me." The boy's mother relating the circumstances to a neighbor said, "The verse is something about Mind, matter, Intelligence, and I don't know what all." But they appreciate the change.

Many more instances could be recited, but this is written simply to show parents the benefit of letting the children in. How they strengthen our faith by their simple trust in Truth, and often astonish us with their demonstrations. I will relate one more which came under my own observation, as it has a special lesson to those who desire to be helped, but haggle about the terms.

Mr. A. was about to visit Canada recently, and said he would take V. along. On the morning for departure he had a very serious claim, one which his mother thought hereditary, and she did not want him to go. He felt dejected for a moment, then brightening up said, "Mamma, if I have some one treat me can I go?" His mother replied, "Yes." He sent word by his sister to a Scientist in the neighborhood. On his return the Scientist was visiting there. In the morning V. asked to have his bank opened. His mother asked why he wanted it opened, but he would not tell. His father opened it. Collecting its contents in his hand he went to the Scientist in an adjoining room and said, "Open your hand." Doing so, the lad emptied his bank savings into the astonished student's hand, -his acknowledgment for the help given him.

Richard Smith, Bradford, Pa.

ONE of the most convincing proofs of the efficacy of Christian Science, as promulgated by Rev. Mary B. G. Eddy in "Science and Health with Key to the Scriptures," was demonstrated in my family some months since.

In the first place, let me state that the medical profession of California regard red wood as a poison to human flesh.

Before coming into the light of Christian Science, one of my sons, fourteen years of age, ran a red wood splinter, an inch and a half in length, into the forefinger; being unable to get it out, the boy was taken to one of the best physicians of this city, who advised a poultice, which was applied and used constantly for two weeks, then the finger was lanced, and there was another poulticing for about two weeks. The finger pained severely, was badly inflamed and much swollen. About this time the splinter was pulled out, the pain being so intense that the boy fainted; it was fully a week after this before he had free use of his hand, so he had four weeks of suffering, and five weeks of useless hand.

Now note the difference in being treated by Christian Science. About a month after the above occurrence, another son, twelve years of age, ran a red wood splinter into the fleshy portion of the hand under the thumb; in trying to extract it, it was broken off, leaving an inch of the splinter in the flesh. At this time, I had but recently come into the light of Christian Science, and did not feel thoroughly satisfied to risk it with red wood in the boy's hand, so I said to my wife, "Well, here is another case for the doctor;" but her faith being stronger, she said, "No; nothing is impossible to God; take the boy to the healer and have him treated by Christian Science." He was taken to the healer, who gave him one treatment; on the third day after this treatment my son complained that when he caught a ball the hand pained. Upon examination no inflammation was observed; a very indistinct red line was seen, the size of a common pin, right over the splinter, the splinter could be distinctly felt. So the boy was taken and received a second treatment, since this second treatment no complaint has ever been made of any pain, the splinter has entirely disappeared to sight and touch, and at no time was the hand useless. No pain after second treatment.

This shows conclusively that Christian Science treatment is effective, and the latter case puts at rest all fear of red wood having dominion or being a poison to human flesh when we demonstrate the Truth given us by Jesus, and work in accordance with the Principle and rules laid down in Science and Health.

Clarence J. Clark, Santa Monica, Cal.

A FRIEND who had made her home with me for years, has recently set up housekeeping for herself. About three weeks ago she broke off a piece of needle in the palm of her right hand. While the removal of this needle might not seem an important demonstration, its history interested me and may interest some others. She does not consider herself a Christian Scientist, but in our family would at times accept treatment and occasionally would read *Science and Health*.

On the day of her accident I called upon her about an hour after the needle had gone into her hand. She had tried in various ways to remove it, but it was impossible. Finally she turned to *Science and Health* and read earnestly. On my arrival she was suffering no pain whatever and it did not occur to me to advise her to go at once to a surgeon and have it removed.

The remembrance of this, afterwards, was a rebuke to me, as I should probably have visited a surgeon at once, had it been my own hand, and I knew she valued my opinion.

She did not suffer any pain for nearly a week. Then my cook called upon her and expressed sympathy and excessive fear to such an extent that the cook told me she (my friend) "felt sick clear to her feet." The consequence of this was that when I called the next day, I was needed to give a first treatment. It was then I suggested a surgeon, but the patient was afraid some of the cords of the hand might be cut, and that she might suffer more from the surgeon than from the needle.

I continued the treatment, and when night came the inflammation had subsided and the pain was nearly gone. From this time on *Science and Health* was the only healer, and the patient went about quite free from pain or even serious inconvenience, as she could sew and do whatever it was really necessary to do.

The possible path of the needle was kept pretty well in thought until about two weeks after the accident when she called on a friend who is a mechanical engineer. He spent a couple of hours persuading my friend of her great danger, and told her she must proceed at once to have it removed with a strong magnet. She went home filled with the possibilities of the magnet, and woke up the next morning to reconsider the engineer's advice. After a couple of hours of temptation it came strongly to her thought that if the magnet had power, certainly this divine power of

which she had been reading was greater than a magnet. She turned again to Mrs. Eddy's precious book, and in ten minutes she felt the needle and picked it out with her fingers only. It measured over five-eighths of an inch.

Eva S. Lombard, Kansas City, Mo.

LAST June I drove to the home of an acquaintance who resides in the country. Report said he could live but a short time. The wife looked anxious and worried. The man told me that he had been unable to work a day for more than a year, that he had not driven to town for six months. I told him about Christian Science and asked him if he would read "Science and Health with Key to the Scriptures." He listened attentively and expressed a desire to read the book. When he spoke of weakness, I spoke of the source of all strength, and the promise, "as thy days, so shall thy strength be." The next morning he began to read Science and Health and was perfectly healed without any treatment. This was another proof to me that Science and Health is the Comforter, who will teach us all things.

Extract from a letter from this man.

"I was, according to mortal belief, a sufferer for thirty-four years with heart trouble and diseased lungs with supposed accompanying neuralgic and rheumatic conditions. For five years prior to June, 1899, I was beyond hope of recovery.

"Words are not adequate to express my thanks to you for leading me to the Light through this wonderful book, Science and Health. The Bible is a new book, full of life and hope.

"My wife and I have taken no drug of any kind since June, 1899, and we are both well and strong.

"Speaking of the price of the book, Science and Health, there is no estimate to be put on it. I am satisfied that it has saved me more than one hundred dollars since I commenced to read.

"A friend and neighbor borrowed my book, read it, and was healed of various complications, among them the liquor habit. He bought a book, and is an earnest student. goes to church with me frequently.

"I could name several demonstrations,—cuts, bruises,

strains, healed almost instantly, by denial of error and the recognition of Truth as *all*.

"With ever increasing gratitude to you for pointing the way to health and happiness through the author of Science and Health."—*M. Elizabeth Wright, St. Louis, Mo.*

"AND that servant, which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes." How truly I found this out. About eight years ago I was first healed of a severe claim by Christian Science, after which I attended the church quite regularly. Little by little I grew more interested and saw some wonderful demonstrations in my own family. After a year I turned back and even went so far as to deny that I ever knew anything about Christian Science, knowing at the time I was doing wrong and sooner or later would have to admit it.

Last March I felt a severe pain behind my ear, and one of my family (who is not a Scientist) immediately began to give me medicine and finally called in a doctor. He said, "Swelling of the glands." After suffering untold agony for three weeks, part of which time I was out of my mind, he came again and said shortly, "Abscesses." I found out afterwards that he suggested that I go to the hospital, as it was going to be a long case. Well, I did not go; instead word came to me from another member of my family who is a Scientist, that if I wanted Christian Science I could come to her house. Gladly I went, and while some thought I was going there to die, I found I was going there to live. I was treated once absently and the intense pain at once ceased. After that a faithful healer was with me daily, and sometimes twice a day. I had five abscesses, one after the other, and never a pain.

During this time I was constipated for three weeks, and I am told it was a very stubborn case. At the end of eight weeks from the day I was first treated, I was on the street, and to-day am happy to say that I am healed, not only physically, but spiritually. I cannot give too much thanks to Christian Science, for since I have come into the understanding of the Truth I am perfectly happy for the first time in my life. I only hope that these words may find some one who is thinking the matter over. Don't put it off, my friend. There is no need to suffer. You can find all your medicine right in the little book, "Science

and Health with Key to the Scriptures" by Mary Baker G. Eddy.—*Howard F. Hampton, Brooklyn, N. Y.*

It has been satisfactorily proven to me that Christian Science can heal when all material remedies have failed. For six years prior to June, 1899, I was a constant sufferer from organic heart disease and stomach trouble. Every remedy tried failed to give me more than temporary relief. During these six years I was unable to do any manual labor to speak of; the physicians told me I was liable to drop dead at any time if I exerted myself at all. Everything I ate caused extreme suffering, and sleep was something almost unknown to me. In this helpless and hopeless condition, I called at the office of a Christian Science practitioner in Joplin, Mo., and told him of my condition, and all that the doctors said about my case; he answered me, "Christian Science can heal you." I went away promising to call again. Before doing so, however, I fell in with some Holiness people, who said they could heal as well as Christian Science could, and was induced to try them, but received no benefit. They told me the reason I was not healed was because I did not have faith enough. After an interval of about three months I again called on the Scientist to whom I had promised to return, and asked for treatment. My recovery at first seemed to be a little slow, but was sure. After about thirty days' treatment my recovery was rapid. I am now, and have been for several months, a well man. I sleep well and eat anything I desire without any bad effect. The employees in the foundry where I am working, often during noon hours have lifting matches; up to the present time I stand at the head of my class in lifting heavy weights.

But what is more than all else to me is the fact that my physical health and strength was not regained at the expense of my spiritual. Just the contrary; my spiritual growth was fully as rapid as my physical. Christian Science has revealed to me the source of my life, health, and strength. I am now a member of First Church of Christ, Scientist, in Joplin, also of the Mother Church in Boston, which I realize to be a great help to me.

I. Thurman, Joplin, Mo.

I CAME to Christian Science simply for the healing, but I found a religion which healed as well as saved, and I

am indeed glad to know that it found me weak, sick, and discouraged, but has made me a new and better woman.

When a young girl, I had a fall that our physician said would bring on many weaknesses. They all came, and even more. Writing and sewing had made it seem necessary for me to wear glasses, and the backache and sick headache made my work such a burden that nearly every day I worked in misery, sitting in an office all day and longing for six o'clock.

Christian Science was recommended by a cousin who was healed; for twelve years she had been a helpless sufferer, and I then saw her well and strong.

She began treating me, and I gradually improved, laying aside my glasses, losing my backache, and working with ease. I have since worked in the same office for eight years, and my eyes are strong and well.

My only instantaneous healing was in a severe case of sick headaches. I left my work, with the hope that, after treatment, I could get home. Instead, I came back to the office and worked, forgetting the claim,—that I did not remember having had,—until asked the next day about it, when I realized that even the remembrance of it had been destroyed.

I am so glad to have a religion that will destroy fear, and I am slowly demonstrating that.

The *Journal* and *Sentinel* grow better all the time, and we owe much to them. We are trying to keep in the line of obedience, and are soon to start our own church building. Since the Mother Church struggled to demonstrate the supply, we know we must follow in that line, feeling sure that God will supply.

E. T., Grand Forks, N. Dak.

WE first heard of Christian Science in the spring of 1887, at that time we lived in northern Minnesota; I was suffering with lung and heart disease. A friend in Iowa asked me to visit him and try Christian Science. I did so, but to say that I was ashamed to go to the Scientist's house for treatment is putting it very mildly. I was an infidel and did not like the words "Christian" and "religion," but I did want to get well and be able to work, something I had not done for years. In about three weeks I went home and went to work. When error seemed to be too strong for me I would go to the house and read Science

and Health. In a few minutes I would return to work. In the summer I had class teaching. In October, 1887, we moved to Montana.

For three years and two months I worked for a mining company, losing but very little time on account of old troubles. During this time I treated patients with the grip and other diseases. On April 3 of this year one wheel of a wagon loaded with two tons of sand passed over both the legs of our boy, twelve years old. The driver stopped as soon as possible, but stopped with the wheel resting on the boy's legs. The boy told him to drive on and then became unconscious. The driver carried him to his mother, about two blocks away. It was on the street and people gathered in a crowd; some advised her to take him to the hospital. She knelt beside him on the street. In a few moments consciousness returned, willing hands placed him in a wagon and took him home, five miles away. Next morning he surprised us by walking into the kitchen without aid. In our hearts we know it was the Truth as taught in "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, that prevented our son from having a pair of crushed legs.—*J. N. Long, Butte, Mont.*

A FRIEND wrote to a healer in London asking for treatment, saying that she was suffering from all the symptoms of jaundice, and felt extremely ill. She was at Portsmouth at the time. Three days afterwards she walked into the room of the healer, looking the picture of health, and said that she had begun to recover as soon as the treatment began, and was perfectly well, every distressing symptom destroyed in two days. She had been previously healed in thirty-six hours of sciatica, which had defied all medical skill for two months, and has never had any return of it.

A lady, who was pronounced to be suffering with appendicitis, and was in dread of having to undergo an operation, was completely healed in two weeks' treatment.

A little child who was suffering from pneumonia, and looked most alarmingly ill, was completely healed in two days. A doctor had pronounced it to be "dangerously ill from pneumonia."

A case of asthma, and weakness of the lungs, of many years' standing, was quite healed through Christian Science treatment. The patient had been under many doctors, and

never got through a winter without a bad illness. She is now, to all appearance, a changed woman, looking robust and strong.

E. M. Bowden-Smith, Richmond, Surrey, Eng.

I WAS counted as being fairly well, until in my teens, when I was taken with the measles, and suffered from various troubles until I found the Truth. The worst claim I had was a lameness that settled in my foot, and there it stayed until the foot was amputated, and it seemed as though I suffered a thousand deaths. Even after my foot was amputated, my limb would not heal, for the doctors claimed it was not taken off high enough, for the bone was carious the same as my foot. I had such confidence in Christian Science that I refused to take drugs several months before we could get a Scientist. I remember when I first read in *Science and Health* by Mary Baker G. Eddy, where she says carious bones have been restored to soundness, that the thought came to me, if Christian Science can restore a carious bone, it can do anything; for as I then thought, the bone was the most substantial part of man. Before I was treated by Christian Science my limb was terribly inflamed, swollen to the knee and sore to the touch, it was also discharging from four different places, and all we did, besides taking treatment, was to wash my limb, and it is perfectly healed, as have also been many other claims.

I cannot compare the value of the earth, as being equal to what I have gained from Christian Science, both physically and spiritually.—*L. G. Willert, Middleton, Mich.*

ONE day came a call for help from a lady suffering terribly with head and back, fearful of spinal meningitis. In an hour and a half, when I reached her home, she met me at the door, and said, "I am healed; I am perfectly well," One absent treatment had done the work.

A young girl came running to me saying the Texas pony had "bucked off" her little brother, and he had been carried into the nearest house unconscious and was still in that condition. My first thought was to hurry and *run* to him, my next was, *God* is with him, he is in the arms of Love, the everlasting arms. I began treatment at once. When I arrived at the house, two blocks away, the boy was *not* unconscious, though very pale, unable to rise from

the bed on the floor. The house seemed black with fear. I took him up on my lap, and whispered to him, "God is All-in-all; don't be afraid." Still he moaned in great pain. We sent for a carriage and took him home; the sympathizing friends wanted to carry him out to the carriage. I said, "No; he can walk," and he did walk.

This accident occurred at about 6.30 P.M.; he went to bed at 7.30, had a very comfortable night, was up and out at play all next day, and after 11 A.M. had no sense of pain.—*Mrs. A. J. Roe, Fort Worth, Tex.*

I WOULD like to tell of healing a patient of the morphine habit. When she came into my room for treatment, I said to her, "Ye shall know the Truth, and the Truth shall make you free." She replied that she had knelt by her bedside at three o'clock that morning and prayed long and earnestly that God would save her from the morphine habit, for the sake of her husband and child. She was led to me, and so sincere was her prayer, that in one treatment, she was made free. She returned to me the next day, and said, "Oh, I have been so happy since you treated me, yesterday. I sang all the way home. I read Judge Clarkson's lecture that you gave me, and the whole earth has looked different since I was healed.

She also told me that a friend of her husband told her he had been in the habit of ridiculing Christian Science, but after finding that it had healed her he would never say another word against it. Since arriving in St. Paul she says in a letter to me, "I hope to live long, now, but before I was healed I didn't care whether I lived or not."

Mrs. S. N. C., Kansas City, Mo.

I FEEL that it is now time I was acknowledging some of the benefits received by the study of Christian Science. When I first heard of it in 1896 I was the mother of one daughter and four boys, the youngest less than a year old. The worry and care of this family was telling on my physical conditions; I would sometimes be so overcome that I would be obliged to go to bed, and frequently have such headaches that I could not have any one in the same room with me for fear of noise or a jar. I always carried powders with me wherever I went for fear of an attack. I was on the watch constantly for fear the children would take cold or get sick or get hurt, etc.

Through help in Christian Science in various ways, our family, with an additional boy, have since then depended on it alone. I am a strong, well woman. One boy has been cured of catarrh of five years' standing and a number of other claims have disappeared. We have had neither medicine nor doctor for four years, and read the Christian Science lessons each Sunday.

Mrs. Emma Nelson, Hollowayville, Ill.

I WANT to give to the Field what the reading of the "little book" did for me.

I was ready for an operation, the nurse in the house waiting the doctors' convenience, and I each day growing thin and wretched in anticipation. My husband, seeing my fear, said, "Let's put it off six months and see how you get along," and we did, although the doctor assured me I would never be well without it.

More than two years have passed since then, and I am in perfect health, all from reading Science and Health with the *Quarterly* and Bible, and trying to live by its teaching each day. The doctor is a lovable character, and has much of the Christian within her, and yet, only a few days ago, when I was talking of Christian Science to her, among other things she said, "Yes; it has the Truth in it. That's the trouble; it has so *much* of the Truth that it is misleading."

How *could* we be misled by the Truth?

M. S. S., Manchester, Va.

A YEAR ago last summer, while out in the woods, in jumping from a stone wall, I gave my ankle a severe wrench. I immediately began to declare the Truth of Being and the unreality of error, and after a few minutes I went on and walked some distance, feeling no pain. In the afternoon, on my way to my work, the pain seemed to come back again, making it very hard to walk. Part of my work required my using a high chair, so my feet had to hang, having nothing to rest them on. Error tried to tell me to have some one else do that work, but I put that out of my thought. I worked the best I knew how. By the time I went home, the pain had begun to lessen, and by the next morning it was almost entirely gone. As a child I used to be poisoned badly with the poison ivy, both on my hands and face. Simply looking at the ivy would

bring on the symptoms. Last summer I walked through it and touched it, and by declaring the Truth, not a single trace of the old trouble was visible.

Louise V. Marsh, Cambridge, Mass.

CHRISTIAN SCIENCE healed me about three years since of many claims, some of which I will mention, viz.: severe backache, sick headache, nervousness, and despondency. It was certainly lovely to find myself a well woman after ten years of sickness, but the physical healing was nothing in comparison with the spiritual. Before coming into Christian Science our family were divided in religious belief, now we all attend the same church, and our children are in the Sunday School, except one, a little girl of five months.

I have had proof upon proof, and I know that Christian Science is the Truth; and my earnest desire is to be worthy the name of a loyal Christian Scientist.

Mrs. Fannie A. Parker, Chicago, Ill.

I WOULD like to tell of a demonstration which I have had. I am eleven years old. My eyes had been troubling me for some time. I tried to demonstrate. The pain did not go away at first, but I kept on working and realized that God was my sight.

I treated myself every day, and read Science and Health every evening. My eyes were all right in a very short time.

I have had a great many lovely demonstrations. I have always known of Christian Science, and I am trying to bring it out in all my work.

Frances J. Eddy Mann, Boston, Mass.

I AM a little boy eight years old, and I want to tell one of my demonstrations. I had a headache all the afternoon, but at about six o'clock I went into the house and was crying. Mamma said, "You know what to do." I took up Science and Health and read one page of "Foot-steps of Truth," and the headache was all gone. At first I thought that I could not eat any supper, but I did, because I was soon hungry. I think that Christian Science is all right.—*Arthur Todd Bradley, Denver, Col.*

EDITOR'S TABLE.

THE MATERIAL SENSES.

THE assertion so repeatedly made in the Christian Science text-book, "Science and Health with Key to the Scriptures," that the material senses are deceptive in their cognition of things, causes surprise to many who read it for the first time. Some query, "Is this true? Can it be that the source of knowledge to which we have all our lives been accustomed to trust, has deceived us, and that we may no longer gather information therefrom?" Others denounce the claim as untrue, and declare that if man may not trust to the material senses for his knowledge of things, he is wholly without the means of acquiring information or wisdom.

The idea that the material senses do not correctly cognize things has always had some place in the philosophical world, but it was never elaborated into any definite system, or so presented as to set the world to thinking of it, whether it would or not, until Mary Baker G. Eddy wrote and published the Christian Science text-book. This book so courageously and insistently asseverates this philosophical tenet that it becomes verily a pivotal point.

This being true, and it being further true, that a great religious movement whose rapidly increasing numerical force, and unparalleled works in healing sin and sickness, are astonishing the age, has been built up with this tenet as its corner-stone, is it strange that philosophers, scholars, theologians, physicians, educators, and publicists, as well as the world's great rank and file, are pausing and thinking? Nay, that many of them are seriously inquiring if this philosophy be indeed true; while yet many others have investigated to the point where they are prepared to say out of their own deep experience, Yea, verily *it is true*?

An intelligent *study* of the Christian Science text-book, as well as Mrs. Eddy's other writings, plainly discloses her meaning, while a careless, superficial, or biased *perusal*, may leave the reader in doubt and confusion.

What, then, is meant by the phrase "the material senses," or "sense-testimony"?

The "material senses" are simply the *five physical, or corporeal* senses; and these are

- (1) The sense of sight, or vision.
- (2) The sense of hearing, or cognizing sound.
- (3) The sense of touch, or physical feeling.
- (4) The sense of taste.
- (5) The sense of smell.

Here, then, we have all there is of the "material senses," and that which these cognize constitutes all there is of "sense-testimony." But, we are asked, if these five senses are physical, or matter, and they see, hear, taste, touch, and smell, it follows that the physical, or matter, can act intelligently, therefore the physical, or matter, is intelligent. This query is answered by the proposition that the physical senses and "mortal mind" are one; that is, that the mental condition which limits itself to the area of the five physical senses, admitting no greater scope, power, or authority than these afford, is thereby the servant of these senses, acting in obedience to them, and, in that sense, is one with them. This constitutes what in Bible language is termed the mind of the flesh, or the carnal mind; of this mind it is scripturally declared that it cannot know God or take cognizance of Spirit. Why? Because it is self-limited to physical evidence, or the cognition of the five physical faculties or senses.

And of what does the mind, thus limited, testify? It testifies of many things which seem pleasant, it is true, but it testifies also of all there is of woe, of sorrow, of discord, of suffering, of pain, of misery, of disaster. It testifies of sin, of sickness, of death. If we take its ability to *know*, we must believe that all there is of the life of man is that which appears between mortal birth and mortal death. It can tell us of no life after death. It *knows* of none, for it is limited to the present senses of seeing, hearing, touching, tasting, smelling; beyond these it cannot go, for beyond these it does not know. It is an agnostic, and because it is an agnostic it is an atheist, an infidel, a materialist, all combined. How can it be otherwise when it is bounded, in all its cognition, by the five-sense limitation?

Therefore, to this limited intelligence Spirit is a myth, and the supersensible, or metaphysical, nonsense. To this limited intelligence the bulk of the Bible is myth and nonsense, for it treats mostly of that which, from the five-sense point of view, is impossible.

A writer in a recent number of the *Grand Rapids Herald* (whose excellent article was republished in the *Christian Science Sentinel* of July 12) well illustrates this point as follows:—

"It should not be forgotten that while Christian Science denies the correctness of the physical senses and the material law to which they bear testimony, it explains the real facts and rules which these senses, through false education and slavish submission, misconceive and pervert. But neither God, His creation, nor His laws are really perverted or changed by this misconception, except only to the false senses that do the misconceiving; that the right conception of God and His laws will and must destroy the misconception of them; and through this right conception must be manifested the glory and goodness of Him and His righteous kingdom. Rarely if ever has the writer found a believer in the Holy Scriptures who is aware to what extent he denies the experience of his physical senses and what he terms natural law. If he does not deny these senses and their laws then he must deny nearly, if not quite, every event recorded in Scripture which emphatically represented to the children of men the power and presence of Omnipotence.

"The Scriptures do and must ever live through the denial, not the acceptance, of this sense experience.

"The demonstrations of Moses before Pharaoh, the crossing of the Red Sea and later the River Jordan; the falling of manna from the skies and the flowing of water from the rocks, the saving of the children of Israel from the plagues, the demonstrations of Elisha and Elijah, and in fact all the marked events recorded in the Old Testament, were contrary to the experience of the senses and material law so-called.

"In the New Testament Scriptures we find that the sayings and works of the Christ-man were one continuous round of denials of the experiences of the senses and natural law. His conception, resurrection, and ascension; his raising the dead, healing the multitudes, walking over the waves, and stilling the tempest, showed that he was not operating under a material or human sense of law; for he was overruling and annulling these laws.

"He claimed to be manifesting the law and power of God in all these acts. Can any Christian reasonably deny that

he was acting under and by virtue of spiritual law? A spiritual law must be a rule of Spirit, not of matter."

Yes, to accept the dicta of the material senses, or the five physical senses, is to deny the recorded acts of Moses, the history of the children of Israel, the ascension of Elijah, the story of the three Hebrew children, the rescue of Daniel from the jaws of lions, and numerous other Biblical events; and likewise the immaculate conception of Jesus, his resurrection, his ascension. If these be denied, all that is recorded of him must also go, for to deny one makes all incredible. This, then, is a denial of the Christ; and the Scriptures make it plain that a denial of the Son is a denial of the Father also. Is it strange, therefore, that Jesus should have said of the five physical senses that they were liars from the beginning? Had he not known this he could not have done deeds which, to the five physical senses, were miraculous, for he would have been their servant rather than their Master.

We are not, however, confined to the Bible for our illustrations of the deceptiveness of the five physical senses. We may point to many outside indicia. What of the world's, or the planetary, systems? What do the five physical senses reveal of them? Do they tell us of a power that supports or holds them in space? No, because they can cognize no such power. The astronomer was, per force, driven to a higher point of view than the five senses could give him, to find what he is pleased to term the law of gravitation. The physicist, in his search for embryotic life, is compelled to admit his inability to find it within the area of intelligence afforded by the five senses; embryotic life transcends their ken. Thus every manifestation of the life of the animal, vegetable, and mineral kingdoms, so-called, eludes the reach of the philosopher, or seeker, who limits his researches to the evidence of the five senses.

We say, then, that the theologian who preaches from the five-sense testimony, is not elucidating God, or Spirit, or His law. The scholar who bases his knowledge on the five-sense testimony, has a false basis. The philosopher who conducts his investigation from the five-sense testimony, is wrongly philosophizing.

Why, then, should the theologian, the scholar, the philosopher, oppose any religious philosophy whose purpose is

to arouse a world bound by the fetters of false sense-evidence, from its thralldom, and advance it into an understanding above and beyond their poverty-stricken limitations. Why should believers in the Bible oppose any system whose sole purpose is to teach the world that the "carnal mind"—that is, the false evidence of the five physical senses—"is enmity against God"? Why should any author, however celebrated, write a book, the ostensible purpose of which is to refute the teaching of the Christian Science text-book upon the very point we are considering? Of what avail such a book, when it is seen that its every assertion and deduction is based on the testimony of the five physical senses—nothing more and nothing less? What is the controlling motive which enters into the endeavor to exalt the physical senses, or the carnal mind, above all-pervading Spirit—the Supreme Mind that is God? The discriminating reader will answer. The physical senses cannot be made to prevail over Omnipotent Spirit by any word-juggling, however clever, or by the force of rhetoric, however brilliant.

Spirit remains Omniscient, Omnipotent, and Omnipresent, despite all effort of mere human intellect to dethrone and debase it to the commonplace level of the five physical senses.

THE RECENT CLASSES.

THE Board of Education, acting under the auspices of the Massachusetts Metaphysical College, held its sessions according to announcement, commencing June 13, 1900. The maximum number of thirty-three students attended the general class in Christian Science, and there were in addition several who sat in the class by special invitation, but who, with two exceptions, were not applicants to teach.

There were in the Obstetric class a large number of students. Both classes contained representatives from all parts of this country and from some parts of Europe and the Canadas.

The course of instruction in each class was comprehensive and thorough, touching the essentials of Christian Science in their practical phases and application to the healing of sin and sickness.

Of the significance of these classes, as well to the students as to the Cause, we shall now undertake to speak

only in a general way. The ways and means for this important work were provided by the Rev. Mary Baker Eddy through Church By-laws duly adopted by the Mother Church, The First Church of Christ, Scientist, in Boston, Mass., and they have had the practical effect of establishing, on a broad and firm basis, an educational system, which if well and faithfully carried out by those to whom it has been, and may be, entrusted, will redound in incalculable benefit to our movement.

There is no more important work in connection with Christian Science than right teaching, and right teaching means that the teacher shall lay aside every personal motive and have for his sole end and aim the good of humanity. Any other motive is sordid and will result in harm to him who yields to it. The trust conferred is a sacred one and must be sacredly fulfilled. Not otherwise will the purpose of teaching be accomplished.

The proper discharge of this trust implies that the teachers shall work in harmony; that there shall be no sense of rivalry nor spirit of "mine and thine;" that each shall labor to a common end; that no unjust distinction of any kind or nature shall be made as to the students of different teachers; that the arrogance of personal dictatorship shall be scrupulously avoided; that divine Principle, and not personal will-power, shall control the teacher in all his relations to his students; that brotherly regard and Christianly consideration shall prevail among the students of different teachers and their associations, rather than an exclusiveness which is but the outgrowth of fear and selfishness. The spirit of broadest charity and closest amity must prevail, rather than that of self-righteous pharisaism or superstitious ostracism. It will be the duty of the teacher to thus teach, and the privilege of the student to be thus taught. Each may require of the other the fulfilment of this mutual obligation. The teacher and student alike are, of course, under obligation to make good this teaching in life and action; the teaching were otherwise useless.

It should be distinctly remembered that the teaching of Christian Science rests on the Bible as unfolded in our text-book, "Science and Health with Key to the Scriptures," and whenever a teacher departs from these guides it may be known that he has violated the tenor, purpose, and spirit of the authority given him.

These text-books, with the Church Manual, should be constantly consulted by the teacher.

It is the duty of those conferring the authority to see that it is properly exercised, for only on this basis can the validity of the certificate be perpetuated. Invalid teaching will invalidate the authority to teach.

It should be an accepted fact that our Leader has set in motion this new order of instruction, and there should be no doubting and quibbling as to its authorization, wisdom, and purpose. To question the wisdom of the agencies provided for the advancement of our Cause, is to question the wisdom of their author, and this is not consistent with obedience. To oppose the institutions established for promoting the Cause is to impede the work, and this is disobedience.

It will be the endeavor of every teacher so to protect himself against adverse influences from within and without that his labor shall result only in good to all mankind, and thus fulfil the divine purpose of teaching.

Each of the classes sent loving messages to Mrs. Eddy expressing their gratitude for the great privilege afforded them, and conveying, in earnest words, their deep appreciation of her unselfish labor for all who receive the blessings thereof.

JUDGE RIGHTEOUSLY.

THE very essence of Christianity, or Christian philosophy, is righteous judgment, or judging rightly our fellow-beings. No greater edict fell from the lips of the Nazarene Teacher than this: "Judge not, that ye be not judged." This, correctly understood, means precisely what Jesus, in his very next sentence, said it meant: "For with what judgment ye judge, ye shall be judged."

It is seen by the careful reader that this was not a mere personal command of the Teacher, but the statement of a great philosophical truth, or the enunciation of a great moral law of unvarying cause and effect. If this were not already plain he makes it so in his next sentence: "And with what measure ye mete, it shall be measured to you again."

The declaration, as a whole, teaches that as we estimate our fellows so must we be estimated. As we see, so shall we be seen. We have established our own measure and

by this shall we be measured. We have fixed the standard of our meting, and by this standard shall it be meted to us; and this rule obtains in our *every thought and act*. Let us remember this.

Also let us remember more of what is comprehended in this teaching. This philosophy teaches us that we judge others from our own standard because *we have no other means of judging*. It is impossible for us to see from any but our own point of view. To the extent only that we are ourselves righteous can we judge righteously of others. In other words: only as our own thought is pure can we gauge or rightly estimate the purity of another. Only as we are honest, can we truly understand the honesty of another. To the extent that we are impure, we are incapable of estimating the purity or impurity of our neighbor; in the measure that we are dishonest, are we too blind to determine the honesty or dishonesty of any one else. As we see error in another as a real thing, and condemn it of our own erroneous judgment, are *we* its servants and must *we* suffer the penalty for making it a reality or giving it power, for we have, to this extent, submitted ourselves to its dominion.

The law, then, spoken by Jesus was not his law, but one of the inexorable laws of cause and effect, or of penalty following wrong action, which he was able to give from his exalted point of view.

How important, nay, how vital, then, to learn for ourselves the law of righteous judgment.

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

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CHRISTIAN SCIENCE:
THE RELIGION OF THE BIBLE. THE GOSPEL OF
HELPLESSNESS.

BY REV. IRVING C. TOMLINSON.

AS life confronts us it appears two-faced. One face is in the sunlight of Love; the other is in the shadow of fear. On the darker side is sickness and sin, want and woe. On the brighter side is faith and hope, love and life. The pathway of one leads towards disaster, disease, death. The highway of the other mounts upward toward victory, peace, life. The one is real and genuine; the other is only a spurious counterfeit. For it is written, "God is light, and in Him is no darkness at all."

The Scriptures are all on the side of the true man. The Bible is a text-book on how to keep on the bright side of life. Its treasures of hope glisten with bright promises for the success of the right. It gives assurance to man that he shall possess all good. It foretells that the dearest desires of his heart shall find fulfilment. To the afflicted it extends comfort. To the sick it promises health. To the weary and heavy laden it prophesies sweet rest. To the afflicted there comes the ray of sunshine, "O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colors, and lay thy foundations with sapphires." To those in the darkened chambers of disease there are bright stars of hope, saying, "Then shall thy light break forth as the morning, and thine health shall spring forth speedily;" and another bright star rises with the mes-

sage, "I will restore health unto thee, and I will heal thee of thy wounds."

To the weary and heavy laden there is the sweet promise, "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."

THE GOSPEL OF HELPFULNESS.

This practical religion teaches that God means to make good every word of those bright promises. It understands the Bible to be the divine manual on the Science of right living, which not only puts the high goal before man, but shows him how to reach that goal. The Christianity of Christ, as recorded in the Bible, is the Gospel of Helpfulness. Jesus was pre-eminently the Helper of Men, and the religion which he founded is first and foremost a religion of helpfulness. In preaching and practising this religion of helpfulness Jesus was not introducing anything new or novel. He was simply living to the fullest extent the faith of the fathers. Sang the great prophet, "For a small moment have I forsaken thee; but with great mercies will I gather thee." In times of sorrow and sadness, of doubt and disaster, God seems to have forsaken man, but this is only for a "small moment," for with great mercies will He gather him. Says the fortieth psalm of God, "Thou art my help and my deliverer." This glad gospel declares that these words are to be taken literally. They are not to be narrowed or contracted in their application. The Bible does not say that God helps man only in health and happiness. His help is as high as the heavens, as broad as the universe. As it is written, "From everlasting to everlasting, thou art God." When is there so much need of help as in times of trouble? When sorrow and sickness afflict man, when disaster and disease come upon him, then heavenly help is welcome. Then it is that the Bible proclaims help from on high. "God is our refuge and strength, a very present help in trouble."

A RELIGION OF HEALING.

It is not the teaching of the Bible that God merely helps the sinner, but does not help the sick. According to the Bible, God heals the sick as well as the sinner. David's God was one "Who forgiveth all thine iniquities." He was also one "Who healeth all thy diseases." The religion of

the Bible does not present the sinner as more worthy of help than the sick. For all in trouble it offers the healing balm of Spirit. The Gospel of Helpfulness dawns in Abraham and reaches its noontide glory in Jesus of Nazareth. Nineteen hundred years before the time of Jesus it is stated that Abraham prayed unto God; and God healed Abimelech and his family. The prophet said, "Heal me, O Lord, and I shall be healed; save me, and I shall be saved: for thou art my praise." And among the concluding words of the Old Testament are the prophetic words, "The Sun of righteousness shall arise with healing in his wings." In Christ Jesus this Sun of righteousness did arise with healing in his wings.

Jesus spent a small portion of his time in preaching good news. He spent a larger portion of his time in showing what this good news was, by healing sickness and sin. The subject of his first sermon was "*The Ministry of Helpfulness*," and the text of this sermon, as you will find in the fourth chapter of Luke, was, "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." Jesus may be rightly called a minister, because he so ministered to his congregation that the sick grew well and the sinner stopped living for himself and began to live for others.

CHRIST'S CHRISTIANITY.

This is indeed a high standard, but it is precisely the standard which Jesus lived, and it is exactly the standard which he ordained for the Christian Church. His instructions to his followers were, "Heal the sick, cleanse the lepers, raise the dead, cast out devils." To his theological students, about to begin their missionary labors, it is written in the ninth chapter of Luke, that this great teacher "gave them power and authority . . . to cure diseases. And he sent them to preach the Kingdom of God, and to heal the sick." When these evangelists returned from their missionary circuits it was not of their preaching that they spoke, but it was of their works of healing that they gladly told. For it is written, "And the apostles, when they were returned, told them all that they had *done*." All that the founder of Christianity expected from the twelve he also expected from all his followers.

In his farewell message to his church, as given in the closing words of the book of Mark, he said very distinctly, "These signs shall follow them that believe; . . . they shall lay hands on the sick, and they shall recover." Observe that Jesus did not place any limits to this declaration of independence from disease. He did not declare that "The power to heal lies only with you who have had the benefit of my instruction." He did not say, "The age of miracles will be past when I am gone." But the founder of the Christian Church implied that in all times and among all people the sure sign of a true believer is that he is able to render efficient help in times of sorest need.

According to the Bible record, the early church was loyal to the task given it. The pastors and people, like their beloved leader, healed all manner of diseases. The blind saw, the deaf heard, and the lame walked. The practice was to have the healing done by those in the church, instead of having it attempted by outsiders. In the book of James we read: "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up."

Then according to Jesus Christ and the practice of the early church, the power to help those in need of help belongs to every believer. The desire which every man has of doing good to those who are doing ill, Jesus met by teaching man the true remedy for every ill, and by founding a society whose concern it should be to transmit this science of helpfulness to posterity.

If Christ Jesus were to walk our streets would he be so much pleased with the beautiful church edifices, and with the honor in which his name is universally held, as with the fact that his followers were able to make good his promises and were able to relieve others of weakness and weariness, sorrow and suffering, sickness and sin?

To know that this expectation is not overdrawn, it is only needful to recall Jesus' words. Having in mind the works which he had done,—those born blind made to see, the crippled paralytic made to walk, the so-called incurable leper given a pure, white skin, the coffined Lazarus given back to his sisters,—with these works in mind, he said, "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 my Father." Of those who were to receive the heavenly blessings he placed no limitations, for he declared, "Ask, and it shall be given you; seek and ye shall find; . . . for every one that asketh receiveth; and he that seeketh findeth."

THE POWER OF PRAYER.

With the Master prayer was more than a form, it was a plain, practical method for the accomplishment of good results. Prayer as Jesus endorsed it was silent and secret. As he practised it, it was sincere and scientific. According to him, the solution for every human problem was prayer. There was no distress so severe, no trouble so great that it could not be overcome through prayer. His exact words were, "All things, whatsoever ye shall ask in prayer, believing, ye shall receive." In these words, Jesus included more than asking in order to receive. One cannot ask blindly and obtain the needed help. He must ask believing in order to gain promised aid. Intelligent understanding, according to the Master, is an essential of true prayer.

In every walk in life, the requisite to success is right understanding. As we have seen, the religion of helpfulness which Jesus founded was no exception to this rule. He was able to help others because he understood the science of helpfulness. As the key-note of his career he declared, "I am come that they might have life, and that they might have it more abundantly." If abundant life for all is the meaning of Christianity, then the way for attaining this life is one in importance with Christianity itself. This way Jesus pointed out when he declared, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

According to Jesus, then, where God is unknown, Life is unknown. Where God is understood, there Life is found. He who is wanting in the right thought of God and man can bring no help to others. He who has the right thought of God and man is the helper of his race. That religion which gives the right understanding of God and man will exemplify the words of the Master, "The works that I do shall he do also."

In this high estimate of right understanding, Jesus is in full harmony with the elder Scriptures. Sang the Psalmist, "How precious also are thy thoughts unto me, O God! how great is the sum of them!" Said Solomon truly, "If thou

criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God."

THE TRUE MAN.

God's thoughts are precious because we cannot help ourselves or others to the true life without those thoughts. Understanding is above silver and gold, because one must possess the right understanding of God and man in order to practise Christ's way of helpfulness. The thought which Jesus had concerning man was the thought which the Scriptures make plain. The Bible describes man as like unto his creator, for it is written that God made man in His own image and likeness. If man is like God, then the true man is built on a perfect model. And that there might be no uncertainty the fact is stated still more strongly in the words, "God saw everything that He had made, and, behold, it was very good." Certainly there is nothing very good in sickness and sin; then God never made them, and therefore they are no part of the real man. Then the true man, made like God, is free from sickness and sin. This is what Jesus meant when he said, "Be ye therefore perfect, even as your Father which is in Heaven is perfect," meaning clearly that man is not only to struggle toward perfection, but still farther that the real man, as God sees him, is perfect. The right thought of man, the thought which God has of him, is that of freedom from pain and suffering, want and woe. Jesus saw man as God sees him. Whatsoever he asked in prayer it was with the understanding that the true man was not the wreck which the eye beheld, but a perfect spiritual idea which the eye does not see, but which truly exists because its being is in God. In harmony with which Paul said, "The things which are seen are temporal; but the things which are not seen are eternal."

The question arises, If man is not what God made him, is it possible for him to be that man? The thought which Jesus held was that it is *possible* for man to be what he truly is. The Scriptures say of man, that God has given him dominion over all things. Linked to the high thought of man's native worth and inherent integrity is the inspiring thought which permeates the Scriptures, that man is able to become the thing he truly is. In the storm at sea, however high the waves may dash, the true sailor does not

see his vessel as a hopeless wreck. He sees her as a staunch craft fitted to breast the storm, and with this thought in mind he bravely buffets the billows and sails safely into the port of peace.

To bear an abundant harvest, it is not only needful that the seed shall be good; it is needful also that the husbandman shall hold the thought of that unto which the seed is able to attain. If the gardener sees the lily bulb only as an unworthy thing, incapable of growth, it is cast aside, and it will never bud and blossom; but if his thought be above and beyond what the eye sees, if he knows that bulb as you may know it, then the glorious prophecy which it contains shall find fulfilment in the perfumed bloom of Easter radiance.

So Jesus looked on man whom he sought to help. So would the Scriptures have us believe of man when we ask aid for him in prayer. The real man is the spiritual man, reflecting his creator, and given dominion over all the earth.

It was with this high thought of man that the Master entered upon his task of man's relief and reformation. He looked not at the external man, but he beheld the glorious prophecy which eye saw not, and in return he received all that he asked.

GOD THE ONLY HELPER.

In order to give help in Christ's way, the Bible teaches there should be not only the right understanding of man, but also the right understanding of God. Jesus knew that a greater than he was man's helper, for, said he, "I can of mine own self do nothing." "The Father that dwelleth in me, He doeth the works." With the Psalmist he thought, "Behold, God is mine helper: . . . For He hath delivered me out of all trouble."

The Christian Scientist helps another only by understanding that he alone cannot help him, for he knows that God and not man is the Helper. Man is not a storehouse of blessings. Man is the hand which God uses to convey His blessings. Herein is seen the wide divergence in the Science of Christ and that of certain mental methods which have been proposed for helping those in need. These systems hold that it is one's strong personality which helps another. They declare that the stronger mind influences the weaker. They say that the will power of man is the real agent to bring about help for others.

Not such was the Science of Life as taught by Jesus of Nazareth. The false Science says, "I can of mine own self do everything." Jesus said, "I can of mine own self do nothing." The false says, "It is my strong will power which doeth the works." He said, It is "the Father that dwelleth in me, He doeth the works." The false says, "All things whatsoever I will upon you, that I shall put upon you." He said, "All things, whatsoever ye shall ask in prayer, believing, ye shall receive."

The false is the method of Goliath, the champion of the Philistines, who trusted in his own power to hurt and to harm. The true is the Science of Life lived by David. Said Goliath to David, "Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field." Said the conquering David to the braggart Goliath, "Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied. This day will the Lord deliver thee into mine hand. . . . And all . . . shall know that the Lord saveth not with sword and spear: for the battle is the Lord's."

GOD IS GOOD.

It is plain that one can be best helped when he understands what and who his helper is. Man received no help from the power of steam until he understood it. Electricity brought no benefits to man until he learned to know it. He now asks and receives from these helpers because he asks aright. Christ Jesus, by reason of his understanding of God, asked help and received because he asked aright. If we have his understanding, we likewise may ask and receive because we ask aright. What, then, was the Master's understanding of his Helper? When giving instructions as to the way in which all should go for help, he said, "After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name." Herein he was reaffirming the song of the olden time singer: "Like as a father pitieth his children, so the Lord pitieth them that fear him." We read in the eighteenth chapter of Luke that when one came to the Master and called him good, he responded, "Why callest thou me good? none is good, save one, that is, God." The Psalmist of old pictured this thought of God in his exalted words: "O give thanks unto the Lord, for He is good: for His mercy endureth forever. . . . For He satisfieth the longing soul, and filleth the hungry soul with goodness."

GOD THE ONLY POWER.

We ask aright only as we see God aright. If God is our Helper, He is our all and only Helper. We ask amiss when with our lips we call on Him for help and then turn away from Him to man or matter for aid. God is power and as there is but one God there can be but one power. To believe in a power outside of God which can help or harm us, is either to have two gods, or to have a God who is less than omnipotent. It is written, "Thou shalt have no other gods before me." To seek help from another power than the one power of God is to violate the first commandment, is to ask amiss and thereby forfeit the right to expect an answer to our prayer. Christ Jesus never failed to give the needed help, for he knew no other power than the power of God.

And so when the pharisee, or publican, or prodigal came to him for help he did not question the all-sufficiency of the power of God to bring the needed help, and by his prayer the sinful were released from bondage and made free. When the sick were brought to him for relief, he turned not away from the one divine power, and through this power the sick were made whole. It is recorded that a helpless paralytic was brought to Jesus for healing by his believing friends. We know not how many years all who had seen him had confused the true man with his deformed body. For the first time there was one who beheld his true identity as the image of God. Seeing this likeness to the perfect model, the Master said, "Be of good cheer," and knowing the infinite power and goodness of God, Jesus said with confidence to the man who lay there a cripple, "Arise, take up thy bed, and go unto thine house. And he arose, and departed to his house."

Then, strangely enough, the man of true vision felt the harsh criticism of those who could accept as the real man only the deformities which the eye saw. It was this false conception which had made and kept the man a helpless invalid. Jesus, knowing their thoughts, said, "Wherefore think ye evil in your hearts."

These people were praying people, but their prayers brought no help to the sick or sinful. They asked and received not, because they asked amiss. They saw only disease and helplessness. Jesus saw only life and strength. They gave the man only wrong thoughts and their prayers

could do nothing to make him right. Jesus held only right thoughts and his prayer helped to make the cripple right.

ALL THINGS POSSIBLE TO THE CHRISTIAN.

The scientific helper of others in time of trouble looks not to matter nor to man for help, but he turns to God, and says, with David, "Give us help from trouble: for vain is the help of man." His God is not remote and unresponsive, but a God who is a very present help. When tempted by sin, when afflicted by disease, he turns to him "Who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies; who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's."

With such a thought one asks and receives. He seeks and finds. As it is written, "He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him and honor him. With long life will I satisfy him, and shew him my salvation."

Nearly every sincere student of the life of Christ agrees that "All things are possible to him that believeth." And as the father cried out, who sought help for his child, so the believer now cries out, "I believe; help thou mine unbelief."

Christian Science says to such an one, "There is help for your unbelief. The words of Jesus are not vain and empty phrases. If you will, you may prove that all things are possible to him that believeth." Christian Science is the Science of Life. It will teach you such an understanding of God and man that your prayers will bring the help you seek to give. It has no secrets and it contains no mystery. Its whole system, which you may make your own, is contained in the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy. Tens of thousands have gone to this book weary and heavy laden, and have been refreshed and made whole.

A great many of the helped and helpers have already been gathered together. They number now about six hundred worshiping congregations, with thousands of teachers, readers, and healers. Its text-book, "Science and Health with Key to the Scriptures," has nearly reached its two hundredth edition of one thousand copies each. Its publishing society is sending broadcast annually to those in need of help its books, magazines, paper, and pamphlets.

THE DISCOVERER AND FOUNDER.

The revered Leader of this great movement is the Rev. Mary Baker Eddy, the Discoverer and Founder of Christian Science. Mrs. Eddy was born of devout New England parents, and reared in a home where the "Needy were ever welcomed, and to the clergy were accorded special household privileges." The Bible was her childhood companion. At one time when stricken with a fever, her mother told her to lean on God's love and that would give her rest. She prayed, and to the astonishment of her physician, the fever departed. She arose, dressed herself, and was in good health. Years after, when a great sickness came upon her, she promised God that if He would heal her, she would devote her life to helping humanity.

Still later when the death damp was upon her brow, she took her beloved Bible in her hands, and the great light fell upon the sacred pages. She felt the infinite tenderness and the almighty power of her loving heavenly Father breathed upon her. As in childhood, so now again she arose from the bed of pain healed and well. With the healing came the revelation or discovery of the way of helpfulness practised by Christ Jesus, which she named the Christ Science, or Christian Science. For the spread of this gospel of helpfulness she has consecrated every working hour for more than thirty years. The sacred book which was her childhood friend is now her dearest companion.

This holy book is her beacon light, guiding her and her Cause safely over tempestuous seas to the haven of peace. It is the noonday sun banishing the darkness of night, and shedding abroad the radiance of Life and Love. In this Light she labors for the good of man. With this help of God no task is too herculean for her to undertake if it but promise blessings to her fellow-men. No obstacle so great as to thwart her holy purpose of helping those in need. No antagonism so bitter as to hinder her love and goodwill from bringing out the best that is in others. Under her guidance this church every day may exclaim, "Thou wilt light my candle: the Lord my God will enlighten my darkness."

Out of gratitude it declares of God: "Thy word is a lamp unto my feet, and a light unto my path."

With lips of praise it utters the words of David: "O how

I love thy law! it is my meditation all the day. . . . How sweet are thy words unto my taste! yea, sweeter than honey to my mouth."

GOD IS LOVE.

Christian Science, as revealed through its Discoverer and Founder, Mary Baker Eddy, understands that the religion of the Bible, the Christianity of Christ, and the gospel of helpfulness are included in one word, and that word is Love. This is indeed the greatest thing in the world. As Paul declared, "Now abideth faith, hope, love, these three; but the greatest of these is Love." (R. V.) Christian Science agrees with him in knowing that though a man be able to speak many different languages, have the prophetic gift, possess all knowledge, and have all faith, and yet be lacking in love, he is nothing.

As little might the rose expect to wear its blushing honors without the light of day, as man expect to have the Christianity of Christ without divine Love. Wherefore truly spoke the beloved disciple, "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love." As little might the summer hope to ripen golden harvests without the genial sun, as man expect to practise helpfulness devoid of divine Love. For this reason John further said, "We have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. . . . There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love."

Inspired by this love, which is the religion of the Bible, Christian Scientists go forth with their Science of Life, striving to manifest in deeds the Christianity of Christ, to reflect in conduct the gospel of helpfulness, and with the great apostle Paul they exclaim: "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

A YEAR'S EXPERIENCE.

BY REV. CHARLES D. REYNOLDS. /

THE cautious traveler, planning his excursion into an unfamiliar country, provides not only for his advance, but considers also his means of retreat.

When I took up Christian Science work, I also stowed into the secret closet of thought a little skeleton of precaution and fear, which, according to promise, I will now liberate. I harbored the secret thought that I would not give any testimony in regard to myself or my work in Christian Science for at least a year, or until the time when my experience as a pioneer worker in the field would justify it. I purposed to commit myself as little as possible, for what if I should be disappointed, if the results which were at first so clear should after all fail, what if my first impressions were not reliable, and had misled me? My resolve was that I would candidly confess my mistake and ask my friends to restore me to my former fellowship.

The year has passed, and I will expel, and forever expose to shame, that demon in the closet, which, being renovated, may become a clean sanctuary for diviner thoughts, free from doubt.

This has been the happiest year of my life, and, judged by the actual practical good results accomplished, the most successful one. I have seen what are called failures in Christian Science as well as successes, but the latter have been so unmistakably and overwhelmingly convincing, that no reasoning being could possibly mistake them. Evidences of the presence of divine goodness are seen on every side, and willing minds, hearts, and hands testify. In the house in which I live resides a woman rescued from a life of perpetual suffering and despair which no material remedy could cure or divert. Across the lawn from this house lives a lady for whom Science has done more in a few weeks than thirteen years of drugging and hospital life had accomplished. A few doors from the opposite side resides an elderly woman, sent home from the hospital a year ago, and informed that she could do no more work unless she desired to take her life. She has cooked and cleaned and worked almost day and night, her face radiant with the peace of heaven; she realizes that in Science

disease has not one iota of power to lay her low, and it hasn't. Not far away lives an old man who had had a shock and had not heard the clock tick or strike for a long time. One day not long ago he awoke and heard it tick and strike; life has so changed in every manner for him that he testifies that he feels as if he had "struck heaven." What human being, Christian or calling himself pagan, will cast the first stone at this old man's new-born joy?

On another street is a home that was not a home, for discord and unhappiness reigned, but now exultation and peace and gentleness. A gentleman who keeps a store testifies that for a single season's treatment for his invalid wife he paid five hundred dollars, and then she was given up to die. She has long since dismissed servants and does all her own housework. Another lady near by has just accepted a fine church position as soloist in a large city church. She knows, and others know, that she owes her voice to Christian Science.

I take a letter from my pocket relating to a lady with a partially paralyzed leg and entering the last stages of the morphine habit. It reads thus: "I consider Mrs. — healed. She has been to services to-day and last Sunday. The severe stomach trouble, the partially paralyzed leg, as well as the morphine pains and appetite, have disappeared. Thank God for this beautiful Christ-Truth."

And so I might continue to enumerate many cases of smaller or greater applications of healing. And now add to this the mental and moral healing which is invariably felt and accompanies this physical healing, or rather the physical healing which accompanies the mental and moral healing, and what do half-a-dozen or so apparent failures to heal amount to, especially when it is known that in some of these the conditions were not complied with,—surroundings unfavorable or directions disobeyed?

Now what does this prove? It explains why, living in the midst of such work, this has been the most successful year of my life and the happiest. There are not wanting plain evidences to prove that out of Christian Science teaching and practice is to spring a regenerated society. What man, filled with the Christ, could desire to speak lightly of those who have entered upon the healing way, would lay snares, or try to argue them out of the conviction that they have received only good, only blessing?

Aside from the study of theology, in which every young clergyman is supposed to have some interest, I was a diligent searcher for the Truth, in the philosophies, ancient and modern. However, they always appeared to me to be without foundation in any universally recognized principle. I had them more by memory than by understanding; a multiplicity of theories, earnest human *efforts after* wisdom, rather than an unfolding of wisdom.

One might classify and study them all in their order, and at the end find no means of deciding which system is the right and which the wrong one. No matter how they begin, they all immediately practically abandon their original premise and occupy their time with what is *relative*. They all finally assume that the universe is made up of opposing and contradictory facts; that *opposites* are equally *true* and real. This of course hinders our progress back toward a nearer view of the primal Source from which all things have proceeded. Instead of solving the mystery the enigma increases.

Very early in life I acquired the note-book habit. In these volumes may be found almost every conceivable and inconceivable scheme, but the right one (many of them outlined in diagram), after which the universe might have been constructed. I do not know what the definite end was I was looking for then, but since entering the ministry what I longed for was to do more good, to find that practical, reasonable, effective way of reaching men, which must exist somewhere along the line of Protestant ideals and principles. The practical results by the present plan were far too few and ineffective to justify the amount of time, money, and effort expended. Too much will power and begging, and not enough divine power. However others may have believed and were satisfied, to me my work proved itself little better than a failure. Although respect and enthusiasm for my personality and efforts were abundant, yet in the two or more years of my ministry, to my knowledge, not a man or woman ever testified to have been radically changed in character, disposition, or habit by my teaching and prayers.

One part of my duty was to find out what and where the trouble lay, and remedy it. I constantly perceived that my own thought was not consistent, that I was continually shrinking from the logic of my own system, such as it was. Influenced by the continual study of the so-called natural

sciences, the standpoint from which I viewed things was largely physical. If not my premise, then my system, made God, directly or indirectly, the responsible author of sin and suffering. It was He, the Holy One, who set in motion the forces which have produced in a natural way, liars, thieves, murderers, cancers, cripples, and every other evil, as well as all good; yet I was wont to call God just and merciful and good.

Such logic, of course, does not belong to religion and is too repellent to be endured either by the affections or the reason of one raised under the influence of the Gospel teachings, and I rigidly suppressed giving expression to this destructive monster. Still the tormenting fiend was there in my premise and did his work silently. The instinct and custom of worship demands prayer, the logic of my position said, Prayer is inconsistent and probably useless. What shall be done? I say the premise was false, and the logic deduced therefrom stifles religion, it hides the vision of God, Good, producing a choked, depressed feeling, which destroys spontaneous, joyful enthusiasm. Steeped in semi-materialism (pantheism), everything becomes obscure and mysterious; clearness returns when we begin to apprehend creation from the pure spiritual standpoint of the Christ-vision. If evil is a necessary factor in the constitution of the universe, you cannot destroy it. My only hope of salvation lies in the assurance that evil is unreal and unnatural.

The theologians of the past have not known what to do with evil, and so have called it a mystery; assuming that it is a reality and has actual existence as an essential factor of creation, they at this point all become mystified and helpless.

This is the problem (the so-called mystery of the existence of evil) I also was working on, and with no better success than those before me. As one advances in years he naturally learns to make things appear more consistent, he grows more accustomed and skilful in explaining away the inconsistencies, and also more hardened to their presence.

I have not kept my note-book this year, I never think of it these days, I have no use for it. The problem has been solved, not alone for me, but for all time. My theology has been straightened out, the practical, effective method or system of doing good, for which I was seeking,

I have found. In Christian Science, factious, confused, but brave, Protestantism has at last justified itself, and has come to fruitage. Out of the great historic order to which we belong, has come another revelation, another forward step toward the fulfilment of those old visions and promises contained in the Messianic hope. It points out where the errors lay and how to correct them, it completes our theology by giving us the Science of religion, that being the Science of sciences.

As in the days of old, this discovery has not come from the universities and schools, but from an unexpected, unlooked-for quarter. It has risen out of the heart of the stress and turmoil of earth's weary, thirsty ones, just whence we would expect it to come, were we spiritually observant and not misled by what the world calls great. Strange that it should require so much time to see all this,—more than a year's hard study,—to recognize in Christian Science the solution of my own pressing problems. But this very slowness, as well as the great variety of objections, opinions, and misunderstanding one meets with, ought to be a proof of the depth and far-reaching greatness of this subject. The greater the theme the easier it is to misapprehend it and pass it by.

But a teaching is worth to us just what it will do for us. If we are not seeking anything better, there is no reason why we should have anything better; if we are not desiring a blessing I see no reason why we should receive a blessing, we would not appreciate it or be grateful for it if we got it. There is much in being ready.

Physically, mentally, morally, and spiritually Christian Science did for me just what needed to be done. True, I objected strenuously, again and again, to the method by which it proposed to do the work. But though it did not accomplish the work after the manner of my own appointing, it is much better so, for it could not have been accomplished at all after *my* way. Our own way is no way at all, it is simply a parody of the true and only way. And I was compelled to accept this way, for on no other hypothesis could I account for all the facts involved.

If Christian Science has all this to offer to one, it has it for all. It is really just what men want and need, and are trying to procure. If men reject the good they want, it must be because they do not sufficiently understand it, they are too much blinded by error,—beliefs and opinions

resting in personality,—they are not ready, they cannot see so far as to apprehend the unalterable Truth, the logic of Divine Science.

I had often playfully remarked that if there is a God we ought to be able to get at Him, and that, too, in such a direct, unmistakable way as to leave no doubt in the mind of any one. His business ought not to be to hide himself. Christian Science completely fulfils this reasonable request. It is the true evangelicalism, therefore, not emotionalism or theological argumentation, but a closet revival, a sweet unfolding of God to the understanding, lifting the thought above the material plane, not an act of blind faith or human will.

I believe in Christian Science because I have *proved it for myself*, and am proving it, and I know that it is a Principle which I understand as certainly as I understand the multiplication table. Practical, beneficent ends are wrought out by it.

My work in Science is accomplished on a basis mentally as clear to my thought, for the most part, as the average problem in arithmetic is worked out. In either case the logic, or process by which the problem is solved, is outwardly unobserved, and the correctness is to be judged alone by the *results*. By my former method it was easy enough, most times, to lift my congregation into temporary flights of emotional revery, æsthetic fancy and ecstasy, over the idea of the beauty and infinite superiority and desirability of the *good* over the evil, but radically and permanently to *destroy* the evil—envy, anger, malice, lust, fear, sickness, and disbelief—while yet upholding their reality and actuality, was manifestly a futile undertaking. I do not wonder that no one ever testified definitely to healing received.

At present, through Christian Science, they do so testify. I conclude, therefore, that this way must be better, nearer right, nearer the Truth, and therefore nearer what men and women under temptation, stress, and trial need. Besides, I have said also that there is to this Way no room for guesswork or chance.

When I began to investigate Christian Science, one object was to preach a sermon. I made up my mind that I would go to the bottom of this subject, if one could be found. I determined to read every line ever written by the originator of this movement that I could find. I would not

deal with personalities, but with principles, and what I would have to say when I preached my sermon was to be authoritative and final.

That sermon has never been preached. And now, having fulfilled my promise to thrust the little skeleton from my closet, I beg that this testimonial be also taken as the substitute and apology for that long-delayed discourse, but which, in the preparation, has ended so happily. My unalterable conviction makes it impossible to retreat, and further explanation and defence unnecessary.

"My doctrine is not mine, but His that sent me. If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

AWAKING.

BY E. ARCHER.

In a nightmare of unrest,
I battled with the wave,
Mortal mind was tempest-toss'd,
No beacon light to save.

Friends yearned to "lend a hand,"
But murmured in my ear,—
"We too are wreck'd, can see no land,
We are submerged in Fear."

But "God is Love!" I cried,—
"There shall be no more sea!"
That storm did suddenly subside,
Truth made the error flee.

To consciousness I woke,
Of *Life as All-in-all*,—
I felt the joy of the fisher folk
Who heard the Master's call.

Before my eyes there lay,
The "Way" I long had sought,
The *Science* of the "perfect day"
Through Love-illuminated thought.

MY PATHWAY TO CHRISTIAN SCIENCE.

BY SUSAN A. EVERETT, M.D., C.S.

CHRISTIAN SCIENCE came to me in the hurry and bustle of material living. I was a graduate from a medical college in one of the great cities of the East. At the commencement of my practice, two cases were cured by me with little or no medicine. As a student I had small faith in drugs; and this experience did not increase my faith.

One of these first patients was a case of hemorrhage, of ten years' standing, and had been in the hands of able physicians. I wondered the invalid sent for *me*, a young, inexperienced creature, fresh from mere books. But I answered the summons, and found an almost bloodless woman confined to her bed. The least exertion occasioned a renewal of the malady.

I at once concluded that medicine would be of little use, as her former physicians must have exhausted its virtues upon her. For a few days I seemingly did nothing for the invalid but visit her every morning. Her eyes flashed delight as I daily entered her room. Meanwhile, I was using my common sense as to *what* should be done for her. Strange to say, I hardly thought of medicine. Her case seemed to call for something deeper. After a week or so of the morning calls, it occurred to me that if she had been sick ten years, her dresses must be worn out, or, worse yet, out of fashion. I therefore suggested that she have a new one, and that it be of a red color, and very pretty! She looked her gratitude and pleasure. So, in place of drug-ging her, I dressed her.

Meantime, she poured all her domestic tribulations into my sympathetic ears. It required some weeks to get her up and into her handsome raiment, and, to my surprise, I observed she was getting well. To be brief, she was, in an incredibly short time, restored to health. I knew the chief thing I had done for the woman was to arouse her courage, and gently to put her mind at ease.

The second case was a severe heart affection, and was cured without a drop of medicine. All this hurt my chances as a mere medical practitioner; yet it did not occur

to me to give up the healing art. I had immense respect for doctors, and *knew* they worked in good faith.

After some years' experience, becoming increasingly dissatisfied with my own Alma Mater, I, upon the principle that "one may fish for pearls in any waters," visited sanitarium after sanitarium, where I saw the sick healed without medicine. This new knowledge loosened me a good deal from the old allopathic moorings. Very soon, however, I discovered the "stump-fence of limitation" showed itself *everywhere* in the healing art, even in these non-medical abodes, and I again grew dissatisfied. Medicine, and all things called curative, were a disappointment to me.

I long since had ceased to use medicine for whatever ailments fell to my own personal lot. Medicine made me worse. Medicine, in me, contradicted *materia medica*. Opium, instead of putting me to sleep, woke me up! Quinine made me weak instead of strong!

At last, my husband, who was an Allopathic physician, took me in hand. He at once told me I had no faith in medicine, and did not accept it in the right spirit. Considering myself somewhat ill, after a long siege of heavy work, I finally agreed to take all the medicine he wanted to give me, and I would think no more about it. Well, he prescribed for me, and I obediently swallowed the drugs. In a few days I became so alarmingly ill that he threw every particle of medicine aside, when I quickly rallied. He then told me that medicine did not *agree* with me, and that all I needed was sunshine, pure air, rest, sleep, a good climate, and happy surroundings! He never again asked me to take drugs.

I now meandered along life's busy way for some years, striving to carry into the lives of my patients the same regimen which my husband had pictured for me. I constantly observed that mind held great sway over sick women. I also saw that the expectation of a cure was fully one half the cure. I, therefore, made a point of convincing the patient of her curability, before I consented to take her case. For many years I had the privilege of selecting such patients as were reachable by my methods; while those who rebelled I left for the Allopaths and Homœopaths, with their more material systems. Thus many a valuable woman, under my *seemingly* impractical (yet *tremendously practical*) procedures, passed quickly into health.

It may be well to add that I endeavored to show my patients they had a *right* to health; that sickness was an outrage, and it could be proven that children (as a rule) need never sicken or die. I had the advantage of having been reared a Friend (Quaker), and loved the ideal and transcendental wherever found. Therefore, to my thought, sickness was a monstrosity to be rid of.

These views, up to a certain point, held magic sway over invalids, and they could be lured into health. But I every now and then came up against that olden border-line of "limitation;" where all my theories went to the wall, and the sick grew sicker. Then I saw that not only medicine, but all my happy devices for reaching the sick, were a "rope of sand" in that dark realm of Chronic Diseases,—hence the unrelenting laws, made by the universal consent of doctors, as to the incurability (after a certain stage has been reached) of many diseases.

I now had been working many years when it occurred to me to visit some medical centre for renewed study—to learn what doctors, clinics, and hospitals might reveal to me. This I did; and it was during my second "post graduate" course of medical study that I came face to face with Christian Science! I had paid my tuition for the college year, and entered upon attendance at lectures (given by capable men), hospital, and clinics.

I now thought that since I was going far a-field in trying to find new help for the sick, I might as well look up Christian Science. I accordingly attended a Christian Science testimony meeting. In that meeting a case was described which I *knew* could never have been reached by medicine and sanitariums, nor by *anything* short of that Omnipotence that "gathered the wind in His fists."

Then another idea struck me, viz.: that I would hold my seat in the college for a time, and take a nearer view of Christian Science. In furtherance thereof, I quietly began attending a class given by one of Mrs. Eddy's students, intending, subsequently, to return to the college and complete my term. But alas for petty, human plans! At the very first, I realized I had found the cure for disease! And such a satisfying cure!

The tremendous outlook that flashed upon me took hold of my imagination and my reason. I knew, without one doubt, I had arrived in a new world!

It was now not difficult for me to throw aside all my acquired and inherited traditions, and to cast to the winds a

lucrative medical practice. Yet, so to speak, I had lived, moved, and had my being among doctors. My own aunt, before whom, in childhood, I had stood in awe, was a doctor; my husband was a doctor, and many of my most cherished friends were doctors—"deep-dyed Allopaths." But, when the light dawned upon me that God was in fact (not theory) the "Great Physician," all lesser attractions were swallowed up in this mighty ocean of God. It goes without saying that I did not finish my course at the medical-hospital college.

Now began the real work of my life. Before this my labors had been only illusory. While yet in that Christian Science class, an old patient, in a distant state, suddenly sent for me to treat her for hemorrhages, that for months had baffled the local physicians. I quickly and gladly notified her that I did not now give medicine, but that I gave Christian Science! She promptly responded that she did not care what I gave her, so it cured her!

Well, I sent the little that I knew of the "Word" to that distant patient. By return mail I was informed that the hemorrhages had ceased. Later, she was healed of some thirty other complaints (I kept, at that time, a record of them), even to an ingrowing toe nail and a furious temper. Later on still, her husband sent me the pleasing message that his wife had become a *handsomer* woman than she had been in years.

I, at last, found there was no "stump-fence limitation" in Christian Science; that diseases fled away as clouds scud along the horizon before a stiff breeze. Oh, blessed Life! Diseases need no longer to catalogue themselves upon the body personal nor upon the "body politic," for this Infinite remedy routs not only sicknesses, but sins.

I have narrowly observed the cures that have passed, like a panorama, before my gaze, since my barque has been moored in Christian Science waters, and can state that they have not been exaggerated, but, instead, under-rated. And without one atom of jealousy, in view of my seeming lost years of work, I have yearned to send a cry to that host of gallant, but mistaken men, called doctors, of every school of practice, to come over into Macedonia and help us, and humanity.

I know that Christian Science heals the sick, for I have seen (in the seeming) diseases go out like a dissolving view; and I feel that Christian Science is the everlasting Truth, for the signs *do* follow.

It is said Christian Science people too easily accept statements as to cures, without investigation. Per contra, only a fraction has been told of the possibilities of Christian Science to heal all manner of diseases, acute or chronic, simple or complex, constitutional or unconstititutional, nervous or organic, inherited, or idiosyncratic. No matter what the diathesis,—all impediments go down before a realization of Infinite Love; because "God is a consuming fire." And these diseases are curable among all classes of people, for "God is no respecter of persons."

I have permission to mention a case of healing. A highly educated woman, fifty-nine years old, at the age of six years experienced two attacks of pneumonia. The physicians in attendance decided that the lower lobe of the right lung was dead. Since those lung attacks she had never breathed below the sternum. She could not read an ordinary sentence without "taking breath." The patient did not tell me of the "dead" lung lobe. It did not occur to her that so grave a defect was curable. She asked to have a transient bronchial trouble considered. In three weeks, to her amazement, the "dead" lung lobe suddenly resumed action, after fifty-three years' vacation. Query: If a "dead" lung lobe can be *waked up* by Christian Science after fifty-three years' silence, is it any wonder that human bodies, more or less "dead," are so frequently vivified to normal expression by Christian Science?

One of the marvels in Christian Science to me (as a doctor), has been the regiments of men, in the very whirl of material existence, that are as open to this divine afflatus as the veriest child; that men, who have hungered and thirsted for "dominion," are finding it in this mighty tidal wave of Spirit which is sweeping athwart the shores of Time, whelming all within its touch—and this "dominion" is Christian Science understood!

The Rev. Mary Baker G. Eddy, the Revelator of Christian Science, is unique among the sons and daughters of men, in that she *dared* to seek out the Christ-Principle by which mortal mind may put off itself (Science and Health, p. 9, l. 18-28), thereby disclosing the *modus operandi* of spiritual understanding.

In conclusion: no one can appreciate the length, breadth, height, and depth of the healing power of Christian Science better than a doctor who has tried for thirty years to restore the sick to health by material means.

GRATITUDE.

BY JOHN CLARK.

WE are told in "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, page 309, that "Gratitude is much more than a verbal expression of thanks," and that "Action expresses more gratitude than speech."

Too much time has already been spent in selfishness—in continually trying to absorb the good things flowing to us through the pages of the *Journal* and *Sentinel*, we making no acknowledgment in return—not to recognize that such a course retards growth in Christian character; the expression of gratitude is not only a duty but a heaven-born privilege.

When I first became interested in Christian Science and declared my acceptance of the new idea—thus receiving the condemnation which my changed course evoked—I had great comfort in reading the "Notes from the Field," telling of the practical work being done by what I then perceived to be the religion of Jesus. It is with great pleasure that I still read these columns in our periodicals, and after seven years the profit received from their perusal is greater.

Christian Science was first brought to my notice when I was studying in view of entering the ministry; and as I reflect upon the difference between dogmas and creeds and the Truth as learned in Christian Science, my heart goes out in gratitude to God that my mind was directed to the Comforter promised by Jesus, which will lead into all Truth and deliver from all the ills to which the flesh is heir. In justice, however, to the Presbyterian Church in which I was brought up, I wish to say the trend of my life upward began when in its communion; but when I learned of a system in the service of which I was positively convinced that greater good could be accomplished for mankind, because it revealed a perfect Principle and exact rules for its demonstration, to say the least, to accept it I was duty bound.

I will relate some of the proofs which to me were conclusive that this was the veritable Gospel which

Jesus taught, and by which he performed his works of healing. When in moments of greatest opposition I was assailed by doubt as to whether, after all, Christian Science revealed to us "the living and true God," I found sweet assurance in its explanation of the Creator and His creation. I perceived that there was a perfect correspondence between the "there is none good but one, that is, God" of Jesus, and the all-inclusive Mind—Good; God—revealed to us in Science and Health. I saw in its explanation of what constitutes man,—man in the "image and likeness of God," man in his true being, rather than as he seems to be, sinful, sickly, and dying,—that it made clear how that if he were created perfect he must be perfect still, as perfection could never become imperfection,—and this understanding of man was borne out by the saying of Jesus to the hypocritical Pharisees, "the kingdom of God is within you." The thought that perfection could never change was as "the shadow of a great rock in a weary land." It was apparent that Christian Science was unlike prevalent theories in that it did not pervert passages of Scripture, especially the commands of Jesus in regard to healing the sick, to accord conveniently with its belief; but on the contrary, the evidences following the acceptance and practice of this Science were such as Jesus said would "follow them that believe."

This departure in healing from what I had been educated to believe called forth a great amount of fear and trembling, and I quailed at the thought of carrying out this Christian obligation. I was astounded at the thought of doing away with drugs and all material remedies for the sick; but when the step was a right one, and "one with God is a majority," who would hesitate to take it? Although I was not skilled in handling the Sword of the Spirit, yet enough passages of Scripture were at hand to comfort and strengthen: He "will not suffer you to be tempted above that ye are able," and "Perfect love casteth out fear."

After these years of study and practice in Christian Science, I can recall many proofs—although indeed they do not need to be recalled, as we have the "witness within ourselves"—that it reveals to us "the Way, the Truth, and the Life." Ever since its adoption I have taken no medicine whatever, notwithstanding the fact that it found me a wreck physically, almost unable to perform any manual

labor. To show that I have gained in strength under the new régime it is only necessary to say that I have since spent four years farming, and have performed every kind of service connected with that branch of industry. It has been the only healing power sought or resorted to in our family, and to-day we are less subject to sickness than ever before.

Our little boy, when about three years old, opening a door one windy day, was carried with it and fell, face foremost, a distance of about ten feet, to the rough, frozen ground. When lifted up he was bleeding at the mouth and crying. He was carried home, about a mile, and laid upon his bed. After being treated for a short time he fell asleep, but on waking we found that to move his head or neck in the least gave him great pain. He received no treatment but Christian Science, and in a few days was romping around as usual.

It is not, however, in the assistance received through the healing of sickness that I have derived the greatest benefit; the greatest blessing which it confers is the understanding by which to battle with and overcome sin,—and the standard being a very high one, a perfect man,—this means a much greater boon than could be conceived of apart from the knowledge that the forgiveness of sin means its destruction.

Jesus said, "Be ye therefore perfect, even as your Father in heaven is perfect," and "the flesh profiteth nothing." It is said that our religion does away with the atonement of Christ. My experience has been that it has given a better understanding of the great sacrifice which Jesus made to redeem suffering humanity. Instead of having us worship through dead rites and ceremonies, it reveals to us the ever-present God, by enabling us to eliminate from our lives evil thoughts and practices, which blind us to the true nature of Him who is "of purer eyes than to behold evil." Thus being brought nearer to our heavenly Father—the All-in-all of existence—we can more fully appreciate the untold worth and character of him who came to do His will, and whose whole earthly career was spent in self-immolation.

A LOVING act does more good than a fiery exhortation. What mankind needs is not more talkers, but more good Samaritans.

SCIENTIFIC ECONOMY.

BY R. P. VERRALL.

IN Section 7, Article XVIII., of the Church Manual, our Leader and Mother tells us that "God requires wisdom, economy, and brotherly love to characterize all the proceedings of the members of the Mother Church." Economy must never be confounded with meanness or limitation; on the contrary, its practice leads to plenty, prosperity, and liberality. In the words of the proverb, "We must be just before we can be generous." Generosity, without the balancing influence of wisdom and economy, would result in an inability to meet one's just obligations. The proper blending of these qualities is brought about through the understanding of Christian Science, and through the experiences of life, by which we are gently, but forcibly, taught the lessons which unfold the brotherhood of man, and his unity with God.

In the divine economy fear cannot exist; it would obstruct the channels of thought through which we should be receiving the evidences of Truth and Love. Let us quickly detect this mortal thought, and refuse to admit its power to interrupt the progress of the Spiritual idea in its natural circulation through the universal consciousness. It is a well-known fact, that the prosperity of a country depends more upon the freedom of its money circulation than upon the volume of its currency.

When we realize that all we have that is good and useful comes from God, Mind, although, through our lack of spiritual discernment, we may still see it as matter, we then recognize our responsibility in using to the greatest advantage the talents which have been entrusted to our charge. By being faithful over a few things, we are fitted to become rulers over many.

A United States treasury note is endorsed by the government with a purchasing power equivalent to its nominal value, on account of a deposit of current gold or silver paid into the Treasury. Although the note has no intrinsic value, it circulates as a legal tender, through the confidence of the people in the government that has guaranteed it. This paper currency is not counterfeit money, but a certificate of value, and must be respected as such, although,

should it become defaced or mutilated its real value would not be impaired, and the equivalent could be reclaimed on demand. The relation of the paper money to the gold or silver coin which it represents illustrates the relationship between the material or mortal man that we behold with the finite sense, and the man made in the image and likeness of God.

If the true man has been lost sight of, so that we see nothing but a manifestation of discord and error, we must return to Principle, and remember that in Mind, God, there exists the original, spiritual, and perfect, and it is our duty to establish, through scientific understanding, the existence of the perfect man, and thus exchange the false sense for the true idea.

If we believed that a paper note had an actual value, we should not attempt to recover its equivalent. In this way, those who believe that the material or natural man is the creation of God, are subject to the disappointment and loss due to this misconception.

The Christian Scientist, armed with the understanding of Truth and Love, can demonstrate health and harmony, contrary to all the so-called laws of matter, and thus prove that life was no more in the body than was the value in the note.

The window-pane teaches another useful lesson in practical Christian Science. The standard of efficiency of glass, is in its transparency to light and its strength to resist wind and storm; these two qualities are just what we most need as Christian Scientists. We should be window-panes, admitting light to the world and destroying the darkness of error, ignorance, and sin; at the same time we must be firm to resist all the darts of animal magnetism proceeding from the one evil or devil that in belief is waging war against the children of God, who through great tribulation are washing their robes white in the understanding of Christian Science.

When Jesus supplied five thousand people with food from five loaves and two small fishes, he taught a valuable lesson in Christian Science. His knowledge of the Principle of supply removed the human sense of limitation, which said two hundred pennyworth of bread were not sufficient that all might have a little. Although Jesus was so mighty a demonstrator, he did not forget to practise economy. He said, "Gather up the fragments that remain,"

and the twelve baskets full which resulted proved that the surplus was greater than the source from which it had apparently been derived. How much better it is to understand the Truth, than to own vast possessions of so-called material wealth. The enormous responsibility, ceaseless care, and anxiety occasioned by the possession of a large fortune must very heavily counterbalance its seeming advantages. Jesus did not need a bank account in order to pay his taxes. He knew that God supplied all his needs, and found the piece of money, waiting to be used, in the fish's mouth.

In our efforts to follow the example of our Master, we are encouraged by the smallest demonstrations of the vast healing Principle. We know that small beginnings sometimes lead to large endings, and thus inspire our efforts to proceed. In proportion as our faith in, and dependence on, matter is reduced by the understanding of the operation of Spirit, our wants become fewer, and our blessings increase.

This blessed light, which is now illuminating the path of the student of Christian Science, has always been opposed by ignorance and malice. Our Leader and Mother, the Rev. Mary Baker G. Eddy, has labored long, and learned the new tongue of Spirit, and has translated it into language that can be understood by the dwellers on this material plane. Her example of patience and perseverance in the face of the opposition and hatred of the world, is an encouragement to all who see the light and desire to follow in her footsteps up to the summit of the mountain of Christian Science.

Gratitude is essential to complete the statement of economy. By recognizing the Source from which the Good is derived, it is possible for that Good to continue to unfold to our consciousness, and the channels of thought will thus broaden, until we all reflect the Infinite Mind.

CHURCH BY-LAW.

The services of the Mother Church shall be continued twelve months each year. A Christian Scientist is not fatigued by prayer, by reading the Scriptures, or the Christian Science text-book. Amusement, or idleness, is weariness. Truth and Love rest the weary and heavy laden.

THE REIGN OF HARMONY.

BY HERBERT W. BECK.

HARMONY is, and not of past or future years. This is the present, eternal condition of the universe, though the painter of fleeting shadows cannot so admit, cannot so comprehend. Behind the lowering clouds of bursting storm, as well as the tint of morning splendor, shines the light of day. Up and beyond must go the pilgrim thought and be satisfied only as the gaze becomes accustomed to new light and a new dwelling-place,—that of Causation.

The Rev. Mary Baker G. Eddy, in "Science and Health with Key to the Scriptures," on page 63, calls upon the sleeper to look out upon the broken morn, when she says, "Causation is the one question to be considered, for more than all others it relates to human progress." When the lid of the eye is lifted and it is seen how futile is the effort to find Life or Intelligence in matter, then will thought stand a willing disciple at the portal of Causation.

It is clearly seen that to have a universal effect we must have a universal Cause. Harmony is but the expression of the never-failing law of Good. Is it reasonable, then, to endeavor to have it in our consciousness and not to consider God in our premises of Being? Much wiser, much happier, would it be to have Love—God—as our basis for living, being assured in awakened understanding that where God is there is and must be harmony. At this point, however, the question to be settled by each is God's omnipresence. The straight and narrow path leads one through reason to Christ, and when that reason buds forth into the never-fading bloom of demonstration, the Truth is indeed established to that one.

To the so-called non-believer in God there is but one universe; to many a worshiper of God there are two—an earth and a Heaven. The former must acknowledge that to have but one universe there must be but one Cause of that universe. This Cause is not its effect any more than is a law its own proposition; neither is it lost as to its identity in this effect. God can never be absorbed, for He is never less than Himself.

Now to the latter, above referred to,—if he voices a belief in but one God, he must either admit but one Creation or renounce his faith and believe in two Creators whereby to uphold his first proposition. Heaven is God's creation. God can have but one creation, and that *must* be like to Himself. It is an argument of error to believe that matter is the outcome of Spirit, "for there is nothing in Spirit out of which matter could be made" (Science and Health, p. 230).

Finding but one Cause or God, is it not natural to see that He must be Intelligence in order that He be that sole Creator? Now to be the only Intelligence, He must be the only Power, and to be sustained as such, God must be *omnipresent*.

Another short reasoning. No effect can be separated from its cause; neither can any effect exist unless its cause be present to sustain it. Hence, to have a universe, its cause must be present everywhere. A vital question now arises: Is this Creator matter or Spirit? The Bible expresses no doubt on this, for it gives the fact that God is Spirit. If the Creator is Intelligence, He must be Mind, Spirit, and not non-intelligent matter. If matter is Mind, or the house of Mind, why not expect an expression of Love and Wisdom from wood or stone? Many do, but they are called by the name of heathen. Neither can God be embodied in matter, for matter is not Intelligence. Life, or Mind; it is not even Substance, for He is All. This is dwelt upon briefly, for matter is the supposed kingdom of discord. There is but one deduction here, and that is that a lack of substance denotes a lack of real existence.

Going back to our previous conclusion, that God is omnipresent, as His laws express peace, must not harmony be universal, and its reign established, seeing that "the Lord reigneth"? If it is universal, discord, alias evil—sin—must either be in and of harmony, or else it does not exist in reality. One must be accepted, for there is no middle way in Science.

Harmony abides in a unit, and if discord is therein, it has lost its supposed identity. But discord does not believe in unity, and as harmony is based upon it, the two are supposed opposites in this line of argument. As the second is, the first cannot be. "Let them bring forth

their witnesses, that they may be justified: or let them hear, and say, It is truth."

Having found Creation in concord, we also find man in that likeness. Forever with his Maker, he is not in a material body, for God is his Life. As the light of day is ever in the presence of the sun, so is man in the great realm of Mind. He dwells forevermore in joy, always has and always will. It is at hand. "Man is deathless, spiritual; he is above mortal frailty, he does not cross the barriers of time, into the vast forever of Life, but co-exists with God and the universe (Science and Health, p. 162).

There need be no endeavor to make God into God; His work is perfect, and the spiritual beauties uphold His child. It is simple; it is scientific. God is the God that He must be, and harmony envelops all, which is sealed with the majesty of the Christ.

The demonstration of this is possible, and in exalted sense we shall see that Love is omnipresent Cause, and that "the work of righteousness (divine law of right) shall be peace; and the effect of righteousness, quietness and assurance forever."

WRONG VIEWS CORRECTED.

BY OTIS D. REED.

It is with a deep sense of gratitude that I recall the evening when the subject of Christian Science was first brought to my attention in an intelligent way.

Previous to this time I had heard the subject discussed by those who treated it with a sneer, and who, by their remarks and manifest disgust with what they thought it to be, led me to believe the subject was one I would do well to avoid, if I wished to retain a position among sensible people. Older members of the family were among those from whom I obtained my unfavorable opinions of Christian Science, and I myself have often said and thought things not complimentary to it. Of course I considered that these persons knew more about the subject than I did, and I thought their opinions worthy of respect.

I was a member of the Methodist Episcopal Church and a Sunday School superintendent when I heard of Christian Science from one who, from the standpoint of experience

and demonstration, was able to give me *facts* and not what he *erroneously thought* to be facts. He was one who had experienced the healing power of Truth in his own consciousness and was a student of Christian Science. I had never before known that he was a Scientist, but I am now very glad he was, for otherwise my sense of God and the realities of Being might still be within its former narrow limits. But I realize now that Truth was leading me and the results could not be otherwise. As soon as my friend informed me that he was a Christian Scientist, my feelings on the subject changed somewhat, for I knew if it was what I had been led to consider it, he would have had no more to do with it than I. He was too sensible.

I have always been healthy, so Christian Science was not put before me for the purpose of physical healing, and I had no manifestations of its power in myself at the start to convince me of its efficacy. Whenever I had a question to be settled (and I had lots of them) I found that there was always a satisfactory answer on the Scientific side. I attended the Wednesday evening testimony meetings and Sunday services when I could. I heard new words and new arguments, and these started new thoughts. New thoughts led to more questions and the answers gave me a sense of lack in my own experience which I desired to have supplied. Moreover, I saw nothing but healthy, smiling faces and a sense of fellowship reached my consciousness which I never before experienced in a strange church. Love was not only preached but practised, and of course I felt it.

I commenced the study of "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, at the time when the evening lesson for the Sabbath services followed the International Sunday School Lessons. In this way I was brought to contrast the new, spiritual thought of the lesson with the material thought of the old way, and the new way commended itself to me as far more profitable than the old. As I began to grasp the meaning of the sentences of Science and Health with their clear and forceful logic, the true import of many Biblical passages heretofore more obscure than the pages of Science and Health were at first, began to dawn upon my consciousness, and the spiritual significance of events, hitherto veiled by their narration as they occurred amid material surroundings, began to appear.

Meanwhile the position of Sunday School superintendent was growing irksome. My Methodist friends, generally, were not aware of my changed views, and I deemed it unwise to say anything to them about it until I felt more secure in my new thoughts. Two ways lay before me. By following one I would keep on in the Methodist Church, stifle my honest convictions when called upon by the duties of my position to address the school upon the Sunday lesson, and suffer the twinges of conscience for saying one thing and believing another. Clearly that could not go on very long.

By taking the other course I would withdraw from the church and thus be free to follow Truth in my own way. By this time my wife had also become sufficiently interested to see that a change must be brought about if we were to go much farther.

As the new thought continued to expand in our consciousness the objections to leaving the old for the new began to fade away, and by the time we were ready for class instruction we were also ready to ask for our church letters, which were cheerfully granted.

Since gaining a more thorough knowledge of Science and how to apply it to meet the false claims of error, we have used Christian Science and that alone in our efforts to restore harmony. Many times we have had to ask for aid from an older student or our teacher, but the Science has always triumphed. We feel especially grateful for the revelation of what the claim of sin really includes and how to destroy the claim. We consider that this side far outweighs the physical healing.

THE blue sky is the temple's arch,
Its transept, earth and air;
The music of its starry march,
The chorus of a prayer.

So Nature keeps the reverent frame
With which her years began,
And all her signs and voices shame
The prayerless heart of man.

Whittier.

SEARCH REWARDED.

BY CORNELIA CAMP.

BEFORE last summer, I knew nothing about Christian Science, but for a number of years had been searching for something that would satisfy the nobler aspirations of the heart. There were intuitions that rebelled against the thralldom of material sense; but being ignorant of a present possibility of deliverance, the destiny of mankind seemed dark and enigmatical in its inconsistencies and uncertainties.

Reluctantly, and with deep sadness, I turned from the popular interpretation of the Scriptures. Reason rejected that which I had been taught to believe from infancy. The question presented itself: "Is there a revelation by the aid of which the aspiring thought may rise, and find a sure foundation of knowledge, and guidance?"

Among the ancient and modern religions some glimpses of Truth gleamed like rare gems; but creation presented through the physical senses, seemed worse than useless,—unjust, unmerciful, and cruel,—while the burden of the ages remained unlifted, and there ever appeared a power of evil to defeat the ends of harmony.

In weariness of the nothingness that surrounded me, I cried: "Surely the Creator of the universe is not a God who has pleasure in wickedness, in afflictions, in sorrows, in uncertainties. Is not all power His, in Heaven and on earth?" But what of the unsolved problem that has confronted man since time began—the presence of perpetual evil and despair?

While contemplating the varied and beautiful forms, the exquisite colorings, and the grandeur of nature, hope would revive, and a divine intuition whisper, "There must be a God whom to know is beauty, love, and holiness—Life everlasting." The gracious, loving Father was revealing Himself unto me without the aid of human intellect, and dispelling the once cherished illusions of tradition.

I was conscious of being in touch with some spiritual movement in process of development, but was utterly ignorant as to what or where it was. The language of di-

vine Love was voicing its silent Truth to the earnest seeker. So strong was this impression that the subject was frequently and wonderingly discussed with members of my family.

"I cried unto the Lord with my voice, and he heard me out of his holy hill." "Dead sea fruits that turn to ashes with a touch," are no longer real, but instead a God, infinite in wisdom, justice, goodness, and mercy is now manifested unto me.

With that touch of nature which makes the whole world kin has come physical healing as well as spiritual illumination. While reading Science and Health, I laid aside my glasses, which I had been using five or six years. There was no further need of them. This was a great relief, as my eyes had become troublesome, and I am very fond of reading. For twenty years deafness had been a source of great inconvenience and anxiety, and was growing worse. Now my hearing is perfect for all practical purposes. Sick headache was a frequent companion, but is yielding to the power of divine Love. These are only a few of many beautiful demonstrations we have had in my family, two other members having accepted the Science of Life and Truth. Together we are enjoying the blessings that come to those who seek "the kingdom of God, and his righteousness."

ALONE.

BY SARA E. BRADLEY.

ALONE? with Thee, when the bright day is breaking?
 Alone? with Thee as evening shadows fall?
 Still, still with Thee in the dark hour of midnight,
 How can I fear, since Thou art All-in-all?

And I to Thee, in the glad hour of triumph,
 And I to Thee all praise and glory give.
 Still, still to Thee, when error loudest calleth
 To Thee I look, in whom I move and live.

Alone with Thee! 'Tis perfect happiness!
 Alone with Thee I have no thoughts but Thine.
 Still, still with Thee! 'Tis peace and joy unbounded!
 I'm *ne'er* alone, Life, Truth, and Love are mine.

NOTES FROM THE FIELD.

FIFTEEN years ago Christian Science treatment was suggested to me as a means of relief from a nervous trouble that had held me in bondage for several years. During the period of treatment, which lasted almost three weeks, I asked the Scientist but one question: "If God is a loving Father and infinitely able to do all things, why did He make me sick?" I had asked this question before, of a physician and of a clergyman, and had received in substance the reply, "I do not know." The Scientist in reply said, "God never made you sick. If He had done so, man could never heal you. God made you well, and a knowledge of this destroys sickness." In a few days I found she must be right, because I was well. From that day to this, through all the stress of human experience, that pain and weakness have never returned.

During the year following I gradually lost the use of my right hand and wore a tight bandage on the wrist. Believing then that Christian Science had healed me of a nervous trouble but could be of no avail in a surgical case, my wrist was cared for by a surgeon with the result at the end of a year, that I was burdened with an almost useless hand and a verdict of "incurable." I then asked a Christian Scientist if she could help me, thinking only of relief from pain. Being assured that I could be helped, I took off the bandage one night, asked for treatment, and the next morning found my wrist perfectly well, a condition which has been proven permanent.

About a year later my eyes began to trouble me. I had worn glasses for several years for astigmatism, but now, even with glasses, my eyes gave me pain. When the oculist put on the glasses I had asked him, "If God is infinitely able to do right, why did He deliberately create me with defective eyes?" He said he did not know. So when my eyes began to hurt me again, I remembered that such a question had once been answered for me, and I went again to a Christian Scientist. Her reply to the question about my eyes was, "God never did such a thing. All that He created is perfect." I took off the glasses, asked for treatment, and at the end of a week found all discord gone and I have never again felt any need of glasses. Some months later I had an attack of quinsy,

a trouble to which I had been subject. On these occasions I had always believed that quick, vigorous measures must be adopted, but this time the suggestion that a doctor be called immediately did not meet with favor. I wanted a Christian Scientist, giving as a reason that I felt sure that Christian Scientists had some way of praying by which their prayers were answered, and I would rather trust that kind of prayer than medicine. The one treatment destroyed that disease for me.

Some months later I suffered from dyspepsia and went without delay to a Scientist. When she asked me my trouble I said that it seemed like dyspepsia, but I thought it was really discontent. Upon adding some further explanation, I was asked to read "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy. I think that is the first time I had heard of the book. It was certainly the first time I ever saw it. I read the book carefully and honestly, and at the end of three weeks was healed of dyspepsia but declared that I did not understand one word I had read. No argument was used, but I was told to go back to my home, to live my life according to the best I knew, and trust God with the result.

The next five or six years brought me large and sorrowful experiences of failure along all the lines of endeavor to express Good undertaken under the supposition that life, intelligence, and power exist apart from God. From time to time I turned to Christian Science for treatment or to re-read Science and Health, and I soon recognized the fact that the various illnesses or mental disturbances for which I sought relief meant the breaking down of some phase of belief in material power and a consequent opportunity to know more of a higher Truth. During this time I saw that Christian Science, even though I did not understand it, was true, but I was unwilling to admit it was absolute Truth, so I continued to work along other lines, trying to prove by results that other methods of dealing with evil were also true. One by one I recorded failures as results, while I observed that my Christian Science friends were recording success.

In the healing of sickness I admitted that Christian Science stood supreme, but gradually I saw that in the destruction of sin, poverty, lack of employment, in the elevation and purification of character, Christian Science succeeded where the methods of orthodox religious teach-

ing or the theories of humanitarianism failed. This groping in the dark finally led me personally into serious trouble. Excusing myself under the plea that the counsels of others influenced me I turned in a crisis to medical treatment, almost bringing disaster. I was rescued by Christian Science and woke to see clearly this fact, that no outward circumstance or environment can prevent the individual from thinking rightly, nor hinder the proof in his life of his right thinking. This not only showed the way to individual freedom but showed me the underlying difference between Christian Science and even the highest endeavor of material methods to solve the problem of evil—the infinite difference between a supposition of the reality and power of evil and the certain knowledge of the reality and power of God only.

I gratefully record a steady unfolding of understanding of Christian Science during the last few years, and in its practical application to the daily needs of mankind my endeavors have met with success and bring positive results in destruction of sin and its attendant ills.

Jesus' words: "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself," have been fully justified in these years of active, thoughtful experience.

Of the many helpful lessons learned two stand out clearly:—

The scientific statement of God and man and their true relationship formulated and fully explained in Science and Health is the only foundation upon which practical philanthropy can be based or the problem of evil solved.

But more than all else appears clearly the certainty that "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy is the full revelation of absolute Truth, unmixed with human hypotheses—the Comforter promised by Jesus, which shall lead us into all Truth.

Clara E. MacMahon, Bloomington, Ill.

ALTHOUGH it is a little over three years ago that I first heard of Christian Science, it is only lately that I have been forcibly impressed with the thought that it is my duty to God and to my fellow-men to bear witness to the fulness with which divine Love has so plentifully supplied all my wants.

Memory turns lovingly back to the years when my

mother's tearful prayers helped keep me true and faithful to the highest conception of God that the Episcopal Church could offer. I was surprised and saddened when I noticed that the more enlightened people became, the more they drifted away from the established churches. While in college I discontinued church attendance entirely; I devoted myself to the sciences, and unconsciously found myself also drifting gradually away from what I used to think I thought, into a vague, unsettled, unsatisfied condition.

About the time of graduation a kind friend loaned me a few Journals and mentioned "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy to me. I put the Journals in the desk and there they stayed untouched for several weeks, until one Sunday when I had been studying unusually hard all day and all the evening; my brain was so confused that when I went to bed I tossed for over an hour; then it occurred to me that if I should look at the Journals a while I should soon be asleep. I began to read, and kept on reading until, when I came to a case where sore throat had been destroyed, I realized that the sore throat that had been bothering me all day was gone, and the bright rays of the morning sun were streaming in upon me.

I next hunted around in the library till I found Science and Health; the chapter on "Prayer" seemed good but the rest of the book I could not understand. Back to the library went the book; within a fortnight, however, I had it out again, reading the chapter on "Prayer;" and the power of prayer sent me to the library the third time for the book; then an invitation to attend a testimonial meeting at The First Church of Christ, Scientist, Boston, was received and accepted. My crude notions at the time are well illustrated by one of my questions to a Christian Scientist, "*Are God and Good synonymous?*"

It is now my privilege and blessing to be a member of the Mother Church, and also of one of the nearby branch churches. And here I want to express my gratitude and thanks for the impersonal sermons we hear every Sunday, and for the helpful mid-week testimonial meetings. When I think of the love and faithfulness of our Readers, I like to turn to Nehemiah, 8 : 8, for the definition of Reader: "So they read in the book of the law of God distinctly, and gave the sense, and caused them to understand the reading."

It has been my blessed privilege to be able to help a few of God's children to a clearer understanding of their real inheritance, but by far the larger part of my work has been to work out my own problems.

This past winter I arose one morning with all the symptoms of the grip, and had to catch hold of the bedposts to keep from falling in a faint. Everything seemed blank except the thought that, "I am all right; I am all right." It was the only thing I had to cling to for some time, but it enabled me to be at my work in less than half an hour. I worked hard all day, had no dinner, but enjoyed a hearty supper. On the same day a man (not a Christian Scientist) who works with me was attacked with the same claim and was confined to the house for three days. "Christian Science has fashioned for us no strange god, but has given us a higher, more practical, more helpful understanding of Him whom we have known from the beginning" (*Christian Science Journal*, March, 1900, p. 807).

During the last two winters I have repeatedly gone with wet feet for half a day at a time, when it seemed impossible to change shoes, and no symptoms of cold appeared, because I was governed by the Law of Divine Mind, not by mortal mind. Upon undressing one night I found both my heels frozen stiff and white; I instantly raised my thought *above* my feet to the higher things of God; the next morning the heels were all right, and have not bothered me since. A sense of want has been replaced by plenty, because I am now working for God and He does not withhold His rewards or wages; and a sense of hate, revenge, and resentment has been replaced by love.

Wilhelm Segerblom, Wakefield, Mass.

I FEEL it my duty, as well as a blessed privilege, to give to the Field, through the columns of our *Journal*, this beautiful demonstration in mental surgery.

In March, 1899, I gave birth to a baby boy, a practitioner of Christian Science only being present. The birth was a natural and easy one, all being over in less than two hours after sending for the Scientist. At once it was seen that our little one was sadly disfigured, and, according to a cruel mortal-mind law, would be through all his earthly existence, as it was from pre-natal causes, I having had dental work done the previous summer.

There was a growth attached to the centre of the lower gum of a very repulsive and unsightly appearance. It protruded from the little mouth in such a manner that he could not close it at all. It was of a dark purplish color, about the size of a chestnut, but more elongated. On the upper jaw there was no gum at all for a space the width of the end of one's little finger, and back of this, from the roof of the mouth, was suspended another growth.

Our grief and distress cannot be described, but we felt at once that this must be cured by Christian Science. A surgeon might remove the growth, but could never close up the space in the upper jaw. We thought of taking him to Chicago at the earliest time possible, principally that we might be free from the antagonistic thoughts of those about us, who do not understand Christian Science treatment. Accordingly, I wrote to a Scientist there who is a personal friend, asking his advice.

I received in reply a beautiful letter, advising us to procure local help, as he considered it preferable. We did so, with most gratifying results.

The beginning of the demonstration was an instantaneous one, and impressed me with the beauty and immediate aid Science is to us, more than any one thing ever has. It was over the claim of seeming impossibility for baby to nurse. He was struggling away, attempting to do so under great difficulty to mortal sense. I had been working with him, trying to assist him, until we both were overcome with fatigue. At this point I called to the Scientist. She stepped to my side, and I asked her what we should do. I will confess that I was in despair. I received my answer after a few moments of absolute silence, in this way. Baby began nursing without a particle of inconvenience, and never experienced any thereafter. The demonstration as a whole was rather slow, but sure. The cavity in the upper jaw filled up in a very short time, and the gum was perfect. There is now a pearly tooth where there was once an ugly space. The growth disappeared and the cavity filled so rapidly that I do not know just when it was. It was as though it were there one day, and perfect the next. The protrusion on the lower gum grew perceptibly smaller each day, until he could close his little mouth nicely. It changed color at once, assuming the flesh-like appearance of the gums. At this period it seemed to remain for quite a time, when the error that was holding it was discovered, and it has gradu-

ally disappeared since. At present, it is but a tiny speck, and not noticeable at all. His teeth are coming through the same as any child's. He has four on the upper jaw and four on the lower. We know there never was any imperfection there in truth. (John, 1: 3). It does not seem possible to express in words our gratitude to our dear Leader, Mrs. Mary Baker Eddy. It was only living and hourly demonstrating this great Truth that made our child whole.—*Mrs. J. H. Dodge, Galesburg, Ill.*

IN the fall of 1896 our youngest child was born. A Christian Science practitioner was called, also an experienced accoucheur, who informed us that the practitioner would not be needed until the following morning. At one o'clock in the morning it became evident that the practitioner was very much needed, as the suffering had become intense and unnatural, but it was impossible to reach her until morning. At 4 A.M. the child was born, and then re-action took place. It was 7 A.M. when the Scientist arrived, but to all appearances I was rapidly passing away. Discerning that something had been done not in accordance with Christian Science treatment, she requested that the house physician of a neighboring hospital be called who diagnosed the case as hemorrhage resulting from torn placenta. On leaving, my husband followed him to the door and asked what he thought of the case; the doctor informed him that I had refused to take medicine, but that that decision would make no difference, as in his opinion, it was a question of only a very few minutes when all would be over, and requested that the accoucheur (who did the work and refused to tell what had been done) be found and punished.

Knowing that we were Christian Scientists he asked permission to call to see me the following day, in case I should live, which was granted.

Three times I was laid down on the pillow as dead, with intervals of several minutes between my returning to consciousness.

The Scientist declared aloud the Truth, never faltering, affirming and re-affirming the *Omnipotence* and *Omnipresence* of divine Love.

The last time I returned to consciousness her voice seemed to reach me at a distance with its mandate to return and take up my work. At first there was a feeling of rebellion,

but a sense of duty was borne in upon me, that my work was here, and I must return to it. The rebellion vanished and I became perfectly conscious, and with it came a most beautiful sense of peace and blessedness, an inexpressible condition of mind, and there were no more relapses. The following day the placenta came away, thirty-two hours after the birth, without material assistance. Two hours later the doctor called, and was very much astonished at the removal of the placenta in such a manner, and also at my improved condition, and from that hour there was a steady improvement noticeable, and although confined to my bed three weeks, I was not weary of it once.

Two months later the doctor called to see what had become of me, and frankly admitted he could not understand a power that could do such wonderful work. That I lived and that he was cognizant of the conditions that were overcome, he was sure, but was not ready to accept our explanation of it.

As I came back to my old place in the world, there came with it a sense of gratitude to, and appreciation of, the author of "Science and Health with Key to the Scriptures" that I had never before felt, and it has made me more determined to overcome self and its many manifestations of error, to be more faithful over the "few things" that have been revealed to me in Christian Science, that in time I may become ruler over the "many things" that error claims.

Luellen Wilbur Ruth, Denver, Col.

WE sometimes hear it said, "Christian Science sounds very beautiful, but my nature is too practical ever to adopt it."

A short time ago I was working very hard one forenoon with several things ahead of me to be finished before dinner-time. In trying to raise a heavy window that stuck I was pushing very hard, when it suddenly went up with great force and caught three fingers of my right hand just at the root of the nails, between the sharp edges of the upper and lower sashes, crushing them flat. For a moment the mortal thought of bruised flesh and loss of nails was present, but this was immediately met and denied with the Truth. I sat down and treated for about ten or fifteen minutes; gradually the feeling came back to my finger tips. I got up and went right on with my work, there being only a slight sensation of soreness,

which soon entirely disappeared. By supper-time I would not have known anything had happened, not a particle of discoloration being visible. Two days after this, by mistake I plunged the same hand almost up to the wrist into a vessel of scalding hot water. Again the realization of Truth—the ever-present help—met this claim of error, and again brought instant relief. For a few hours there was a slight feeling of tenderness between the fingers, but this, too, soon disappeared, causing me no inconvenience and only a few minutes' delay with my work. Is not a system that "works" practical? "By their fruits ye shall know them."

This universal remedy is always ready, can be used in all places and under all circumstances, as thousands of faithful witnesses testify. I am sure that in the old thought either of these accidents would have disabled my hand for at least a week, causing loss of nails in one and perhaps scars in the other. Of course, these are small affairs, but they are signs which show that Christian Science as a healing agency is practical, and even though they are trifles, is there any such surcease in medical science for even burns and bruises?

Thankful as I am for the understanding of this Principle of Being, gained by a constant study of Science and Health, which helps me over these material troubles, that is almost lost sight of in my deep gratitude and thankfulness for the mental and spiritual light and help which has come to me through Christian Science, opening up the beautiful truths of the Bible, and making it, to me, a new book. Gradually I am coming out of darkness into light, out of old uncertain beliefs into the solid ground of understanding, out of aimless, uncertain drifting as to the meaning and purpose of life to one constant, unceasing purpose—the effort to know God, whom to know aright is life eternal. Daily, hourly, my thoughts go out in thankfulness and gratitude to Mrs. Mary Baker Eddy for what she has done and is doing for humanity, present and future; through her writings and teachings we are being led out of the bondage of materiality into spiritual freedom. I am also thankful to the Publishing Society, who so faithfully and carefully supply us with our periodicals, the *Journal*, *Sentinel*, and *Quarterly*. These are my daily companions, and next to the Bible and Science and Health, my most precious possessions, guiding, teaching, and encouraging me.

A. J., Nebraska City, Neb.

SOME months ago a Scriptural text was brought to my notice which has deeply taught and blessed me. For several years past among my Christmas gifts has been one I have learned to prize highly, viz., a calendar containing a Bible text for each day in the year. However hurriedly one may be called to the duties of the day, there is always time on rising in the morning for a text of Scripture, and often a single verse greeting the ready mind proves as effective as a whole chapter. I have come to anticipate with much interest these morning texts, and often it has been beautiful to observe how the day's text meets the day's need in a very special manner.

Some time ago I was under a cloud of discord, occasioned by the unkindness and injustice done me by one with whom I was associated. An excellent opportunity offered itself of punishing the offender, and I must confess I felt at the time strongly inclined to mete out human justice rather than to reflect divine mercy and love. In this struggle of contending thoughts, I arose one morning and sought the day's text. It was this, "Love one another with a pure heart."

We are told that "He sent his word, and healed them, and delivered them from their destructions." Truly, this word was sent to heal me! It took possession of my thought, and I let it work there.

"Love one another with a pure heart." As the heavenly message grew and unfolded in consciousness, as it chastened and cleansed the thought, the sense of resentment and strife melted away like snowflakes on the water. Wishing to know more accurately and clearly the meaning of the word "pure," I found the significance of the text greatly simplified and magnified by this definition from the Standard Dictionary. "Pure. Free from mixture or contact with that which weakens, impairs, or pollutes; containing no foreign or vitiating material. Free from adulteration; unmixed; clear; clean; hence, genuine; sincere; stainless," etc.

The pure heart, then, must be free from mixture or contact with anything which weakens, impairs, or pollutes. Love must spring from a heart unvitiated by selfish interests, unmixed with pride or personal feeling, cleared of prejudice, cleansed from pettiness and hypocrisy, genuine, *stainless*. How such a standard of purity startles the hu-

man heart! How such a command to love must purge the thought and still the tongue!

Perhaps there is nothing more needful among all followers of Christ than the frequent examination of ourselves to learn what manner of love we bear one another, and whether we are growing in the understanding and demonstration of Love. The realization of this Love must hush the world's strife, and simplify the complex problems of our human relationships. To rise to this standard of selflessness and purity is the work of a lifetime. It is truly to know God, for God is Love.

Hattie H. Wheeler, Los Angeles, Cal.

I ATTENDED my first Christian Science service in September, 1898. I was not impressed with the service, and, apparently, I took no new thoughts away with me. However, the words "Principle of being" came to me again and again the week after I had attended church. After a few days I went to a Christian Scientist and asked her about the hymn which contained those words. She copied for me the second stanza of Hymn 81 of Christian Science Hymnal, one line of which, "He holds us perfect in His love," came like a revelation. Since that time all my joys have come through a recognition of God's love in Christian Science.

Later, Mrs. Eddy's words in *Science and Health*, page 490, "Divine Love always has met, and always will meet, every human need," took the place of my hymn. I did not know when I found that sentence that it was so dear to Christian Scientists.

Previous to 1898, for more than ten years, I suffered from a chronic throat trouble. I had consulted several specialists, towards whom I have only the kindest feelings, in regard to my throat. They told me frankly that they could give me only temporary relief. The relief was long in coming often, but when it came it never failed to be temporary. One advised an operation, but I refused to submit to that.

My first winter in Buffalo caused me much suffering. I began to fear that I could not endure the climate. During one of my attacks I could not speak a loud word in the schoolroom for two days. I was forbidden by my physician even to attempt to articulate.

When I returned to Buffalo the next year I brought with

me throat remedies enough to stock a small drug store. Shortly after attending my first Christian Science service, the old throat disorder returned with unusual violence. In spite of my druggists' outfit, I was beginning to lose faith in medicine. At the suggestion of a Scientist I went to talk with a Christian Science practitioner, who told me that I would be able to go to school the next day and *to teach*. When I left her I did not believe for an instant that I could talk at school the next day.

For fifteen hours after my treatment I was no better, apparently I was worse. I slept only a few moments at a time during the night. This attack was the most severe one that I had experienced. Early the next morning the pain and discomfort left me instantaneously. I went to school and heard all my classes as usual. I had only the one treatment for my throat. Two winters have passed since then, and I have never had the slightest symptom of any throat disorder since my recovery.

Some of my other claims were very slow in yielding. One I have with me still. So many of the testimonials show such perfect healing and physical wholeness that a beginner might be disheartened in consequence. This is written for the inexperienced ones by one who has just begun to learn.—*Etta Helena Chase, Buffalo, N. Y.*

FOR some time past I have acknowledged in thought only my debt to Christian Science and the Field. These words from the Psalms express it better than any other words that came to me just now: "He brought me up also out of a horrible pit, out of the miry clay, and set my feet on a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the Lord."

After many years of sanitarium and hospital treatment, and also years without any doctoring, and after five years more of life in a institution, Science found me quite reconciled to the lie—incurable! This claim was substantiated by some of the very best medical authorities, otherwise one is not eligible as an inmate here. To sense the healing has not been fast, as more than two years have passed since treatment and the study of Science were begun.

Still the claim (can't walk) is in mortal evidence. But as I recall the old landmarks of disease which have disappeared under the new reign, these lines from our textbook, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, come to me with renewed force: "Does not God's pardon, destroying any one sin, prophesy and involve the final destruction of all sin?" (p. 234.) A changed condition of the bowels and corrected heart action, which for years required stimulant, were the first effects noticeable. Next the old claim of tuberculosis of the bones and glands, which defied many doctors, began to abate, and has since been entirely healed.

In 1891 I was operated on and some glands were removed and many incisions made and carious bones scraped out. In 1895 it was so bad again that it required a pound of absorbent cotton per week to dress it; and now it is all a thing of the past!

But by far the greatest blessing Truth has brought to me is a sense of usefulness which in the old thought and former good health I never had. When Science found me in my wheel chair my whole life was just to watch my physical sensations, devise ways for comfort, and receive the sympathetic mesmerism of friends and visitors. But upon learning that I am a part of the mental world, and give and take from its atmosphere, and also the power of Truth and Good in my thought, I am now doing work in the world and helping others! For as one gains an understanding of God, Good, it becomes manifested in those "signs following," as Jesus demonstrated. And as we have Life more abundantly, and show better health and morals, we are preaching the gospel to all the world.

Previous to these fourteen years of this worst bondage, the "almighty dollar" was my main god; but I find now that God is Love, and that is absolutely satisfying. We do not need to wait until the last claims destroyed (the error insists on it), boldly to give thanks. Even though a claim still binds the body, it cannot hinder us from sending out Truth.

S. A. B., "The Home," Ellis Ave., Chicago, Ill.

FEELING a sense of discouragement at my slow spiritual growth, and honestly asking myself how much of the study of the lessons in the *Quarterly* I was making spiritually practical, rather than theoretical knowledge of the letter),

I prayerfully resolved that I would, to the highest light I had, make practical use of the first thought that presented itself to me. I had not far to go, however, for the Golden Text gave me ample opportunity to prove my good intentions. "Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing."

I found by careful self-examination that the very sense of discouragement was a contradiction to the *very first* statement, that I had *not agreed quickly* with mine adversary, had not *immediately* dismissed the error that any or *all* thoughts that were adverse to the truth of being, that God is all Harmony and man His spiritual idea (harmonious) before it found lodgement in my thought; and this state of condemnation delivers us to mortal, material law, and, in proportion as we are held under this misnamed law, are we liable to the effects of the same made manifest in discouragement, depression, sin, and dis-ease, and we find ourselves in bondage (prison) to a false claim of unbelief, doubt in God's allness, and "Thou shalt by no means come out thence [be released], till thou hast paid the uttermost farthing,"—or experienced the penalty of sufficient suffering to produce re-form (form anew our thoughts according to Truth). With this uppermost in my mind, I determined not to listen to error of any sort, but wisely and gently, the best I knew, to rebuke, audibly or silently as circumstances seemed to demand, in myself or others, any sense or adverse thought, with Truth. This practical demonstration brought with it a greater peace and a much clearer understanding of the lesson than I had heretofore experienced, and I found great help in striving to make one statement *my own* as well as much study of the letter, for "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, pp. 128, 219, says: "In order to apprehend more, we must put into practice what we already know. We must recollect that Truth is demonstrable, when understood, and that it is not understood until demonstrated. If 'faithful over a few things,' we shall be made 'rulers over many.'"

M. E. H., Providence, R. I.

EVER since the return of our loving friends from the communion services in Boston, I have been filled with a great sense of gratitude to Christian Science for what it has done for me, and I would like to say that the love that was brought home to us who did not go to Boston so filled me with love and gratitude, and so uplifted me, that a sense of sin that had held me for years, one I had struggled long to overcome in the old way, left me, and I know I was healed by our Mother's message of love.

Until I came into Science, I never knew happiness, my earliest recollections as a child were of tears and misery. I did not always know why I was unhappy, but a sense of it remained with me, and I had days of dark despair. There seemed always a great longing for love. My mother passed on when I was a mere child, and all things seemed to conspire against me to deprive me of all the good there seemed to be. One thing followed another, and then came ill health and more misery. I traveled the world over, but found only temporary help. When I at last, after years of striving to know God, found Christian Science, and divine Love, which fills my heart and mind and life, has made me happy, I see that it was just this I was looking for always. "Seek, and ye shall find,"—so it was with me.

It may help some suffering one to know what Science has done for me. When I was just starting, beginning to know what Science was, my only child, a beautiful girl of fifteen years, was taken from me, under the care of *materia medica*, and my dear father followed in a few weeks, leaving me seemingly alone. But divine Love taught me that "Sorrow is not the master of Joy" (Science and Health with Key to the Scriptures by Mary Baker G. Eddy), and that there can be no separation in Truth. Loving friends declaring the Truth for me lifted me out of the depths of despair and belief in death, and showed me life as God.

I have been healed of many claims which many physicians could not deliver me from. My first healing came from reading Science and Health, though I seemingly understood but little of it. The realization of what did the healing did not come to me until some time after, so I say to those who read and do not seem to understand, continue to read; the help will come. It is the Truth, and God is Love.—L. N. D., Chicago, Ill.

I HAVE thought for some time that it was really selfish in me to continue to read the Christian Science Sentinels and Journals, which I enjoy so much, and not write a word for either of them myself, when I had so much to give thanks for; but as I did not become a Christian Scientist by being wonderfully healed myself, as so many have, I had thought that I could not write anything very interesting or wonderful. But then the thought came to me, Is it not wonderful, to mortal sense at least, that a family of four should be kept well and happy for fourteen years, without drugs or remedies of any kind excepting the Truth? Of course, physical troubles of various kinds have many times seemed to come to us, but never to stay long, and these were always met by "Divine Love" which we know from our text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, "always has met, and always will meet, every human need."

We have found Christian Science all-powerful, not only in disease and sickness, but in cases of accident, blues, or depression and fear, and is a preventive as well as a cure. It is a religion to *live* by.

I first got interested by the healing of some of the family, and thought then that the healing was all that there was in Christian Science, but I soon learned that that was the least of all the wonderful blessings that it brings to us. I first studied with a student of Mrs. Eddy, and then later with the dear Mother herself, and shall never cease to be thankful to her for showing me the source of all goodness and happiness, and how to live in Truth. I hope always to be faithful to her teachings.

As our family was the only Christian Science family living in the city until now we have one more, my growth has seemed slow, and my practice has not been extensive, but I have always had some patients in my family or among my friends, and have seen a case of croup disappear in less than half an hour, a serious accident to the eye—while coasting—quickly healed without leaving a scar or mark of any kind, a case of nervous prostration and a complication of other troubles of two years' or more standing, and treated by many physicians, healed in a few weeks.

All cases have not been as quickly healed as these, but we can never be discouraged when we remember that there is but One Power, and that Omnipotent and Omnipresent.—N. K. S., Montpelier, Vt.

HEARING of the healing of a friend I decided to give Christian Science a trial, as every other remedy, from pills to powders, through the category of less material therapeutics, such as massage and electricity, had been tried and found wanting. It goes without saying that that which I was seeking was found in Christian Science, and the claim of mental overwork succumbed in a short time to Truth healing. This led me to seek for the Principle and rule of healing, and after reading "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, I became a convert to its doctrine.

Before reading the book through I was enabled to lay off glasses, which had been worn fifteen years, the oculist, a prominent one of Indianapolis, stating at the time he prescribed them that they could never be laid off. A noted oculist of Chicago informed me a few years before coming into Science that the lenses needed changing every two years, as the advanced claim of astigmatism and maturity of life made stronger glasses necessary.

After six months of faithful work and study of Science and Health the tempter whispered to me one day, How do you know there is a God? how do you know Christian Science is the Truth? For a week or more I wrestled with this insinuation, but earnest seeking and prayer brought light to my darkened senses.

Not long since I met a sudden severe sickness instantly. I had done this many times before, but on this occasion I seemed particularly grateful and said to myself, "What a comfort Christian Science is!"

Christian Science is indeed a Saviour; I have known a case of blood poisoning caused from afterbirth, healed; diphtheria in a grown person met instantly, and scarlet fever in its early as well as advanced stages go down before it. In one case the physician had given up the patient, when the understanding of Life as immortal, never in or out of matter, recalled consciousness.

Scarcely a day passes but some error is uncovered and met. We all as Scientists need more of that childlike faith and childlike trust which our Mother so faithfully exemplifies. It is my constant prayer to have more of "that Mind . . . which was also in Christ Jesus, to love one another, and to be meek, merciful, just, and pure," as taught in our Church tenets.

A. K. C., Provo City, Utah.

ON awakening one morning I found I was possessed of a very painful belief or trouble with my right eye, which I could scarcely open and from which fierce darting pains shot out through that side of my face and head, while the eye, as I was told, for I would not look in the mirror to see for myself, was in a very inflamed and blood-shot condition. I at once denied all error and the pain stopped. Then I bathed my face without paying any particular attention to the eye, ate breakfast, and went to my labors as writer and proofreader on a morning paper.

Then came the conflict with mortal mind *in extenso*, for I was told to stop work and go to an oculist or doctor at once, or I would lose the sight of the eye. I laughed at the idea, but was told this was too serious for Christian Science treatment and I must not risk the loss of my eye in that manner. Many times that day I had the same advice, even doctors and druggists stopping me on the street to warn me of my danger, so the entire day and evening was a continual warfare.

Strong in the knowledge and understanding of the Truth, their alarm was always met with a smile and an inward denial of the claim as they saw it, but the struggle left its imprint, for when I left my work at three o'clock in the morning the seeming pain had returned with all its first vigor. Then came the crowning triumph of Truth, for as I closed the office door behind me I also shut out the world, and before I had gone half a block the seeming pain had entirely left me and never returned. Although the color remained in the eye for several days, there was no feeling of soreness and I never lost a moment's time from my labors in consequence of it, except to answer innumerable questions, for the world could not comprehend the "miracle."

In the old way, before the dawn of the Light of Christian Science, there would have been necessary a cessation from all business for from a week to a month or more, and confinement in a darkened room. The Light of Truth is far preferable to the darkness of error and a shaded room.—*Kendall Holt, San Bernardino, Cal.*

ONE day in July, 1899, a little boy six years old, who was at the time on a farm, came to the house so covered with dust and dirt that you could hardly tell that it was a boy. His mother asked him where he had been, and

he said, "I thought I would go to the corn-bin and get a piece of wire that I knew was there, and I thought I would take the shortest way and went through that sow's pen [a pig weighing about three hundred pounds which had little ones], and she grabbed me by the leg and threw me down, and bit me, and tramped me." His mother asked no more but continued to take off his clothes. Pretty soon he said, "That time, mamma, I *know* it was Jesus, for there was nothing else there." "Did you ask Jesus?" "Ask nothing! there is no time for asking after the old sow gets a hold of you! If I hadn't had divine Love in my heart already, I'd have been a gone boy!"

"How did you get away from her?" "I didn't get away from her, she just went away and left me and I crawled out of there." The marks of the teeth showed in several places on his body. At the knee the flesh was cut open. A few moments after this his mother said, "You don't feel like taking the men in the field a drink now, do you?" "Yes; I'll take them a drink any way. I'm all right."

After his return from taking the drink, which was a walk of about half a mile, he sat down on a chair and started to pull up his pants to look at his knee, and said, "There is a little manifestation of error there yet." Then he jerked it back down and said, "I guess I won't look at it; it's nothing. I guess I'll go and play." He has never mentioned it since.—C. J. Millison, Sioux City, Iowa.

GRATITUDE impels me to write to the *Journal* and tell something of what Christian Science has done for me. Two years ago I was a great sufferer from insomnia, and for a period of ten years prior to that time had tried about all the remedies used in *materia medica*, such as morphine, chloral, bromides, sulfanol, trianol, etc., with but indifferent success. I was also afflicted with chronic catarrh of the head, accompanied with discharge from the ear. My mental condition can better be imagined than described when I state that in addition to these physical ailments I was more or less steeped in theosophy and so-called metaphysics. Truth, as usual, however, was victorious, and after a few months of Science treatment I found that I could sleep without difficulty, that the catarrh had left me, as had also the chronic discharge from the ear. For over a year my general health has been better than ever before, and without resort to any material remedies whatever.

In a great many ways I have found Christian Science to be "an ever-present help," and in realizing that there is but one source of supply, business cares and worries are reduced to unknown quantities. Before closing I should like to speak of one instantaneous demonstration. The patient was a boy of fifteen who, afflicted with rheumatism, had suffered from cramp in the cords of his leg almost incessantly for a period of several hours. He requested treatment for it, and was instantly freed from all pain and discomfort, and enjoyed a good night's rest.—*C. H. Cushing, Foxcroft, Me.*

I HAVE been studying Christian Science for nearly two years. I had consumption and I knew there was no help for me in medicine. After hearing of a friend's recovery from insomnia and neuralgia, I thought possibly I might be benefited.

This friend loaned me "Science and Health with Key to the Scriptures," and of course I wanted one, but as we were financially embarrassed I did not think I could buy one, but my mother loaned me the money to buy that and the *Quarterly*. Since then I have earned the money to repay her and get "Miscellaneous Writings," and subscribe for the *Journal*, etc.

It is unnecessary for me to state that I was healed of consumption and neuralgia, and that many other errors are disappearing.

Through my understanding all the members of my family have been benefited beside a few other people.

Last June we organized an Association, having ten members. Now we have twelve members, and others are interested.—*Hattie Dodd, White Cloud, Kan.*

I AM a boy fourteen years old. I thought I would write and tell what Christian Science has done for me. I was afflicted all my life. I hardly knew what a well day was. A year ago last fall I took the grip. It left me with a very weak heart, which the physician said would keep me from school the next year. We heard of the Science, and my father went for the healer. He came and treated me, and in six months I was well. I never missed any school last winter, as the physician said I would. Christian Science has made me what I am, a strong, healthy boy.—*Robert Yohey, Tippecanoe City, O.*

EDITOR'S TABLE.

PRO AND CON.

WE have recently perused a series of sermons by different ministers of the gospel on the subject of Christian Science, some of whom have many pleasant things to say of it. Others are inclined to be somewhat harsh. Most of these discourses make many concessions to the claims of Christian Science, some of them being even generous in this direction. Were it not that they undertake later to explain these concessions away on mistaken grounds arising from a misapprehension of what Christian Science really is, there would be slight room for objection on the part of Christian Scientists.

One gentleman says he recognizes many of the adherents of Christian Science as devout Christians whose beautiful living wins his admiration, and that he has dear personal friends among them. While this gentleman plainly shows his unfamiliarity with Christian Science healing, he nevertheless admits enough to make inconsistent any attempt to decry a system that produces such results as he concedes.

We have perused also a symposium of the views of Christian Science by ten eminent ministers in different parts of the country. In this symposium we read that a religious movement which within a quarter of a century has won many thousands of adherents without the slightest attraction in the way of elaborate ritual or familiar creed, is worthy of careful study; that when that movement has drawn many of its followers from evangelical churches, including persons of unquestioned intelligence and piety, such study becomes a duty; and if the new teaching be proved to contain elements of truth which Christian people have ignored or neglected, then "we must correct our practice to square with the truth, whether the truth be new or old."

We heartily endorse these sentiments, and assure our friends that Christian Scientists are always glad to have their system studied. They are using every fair and legitimate means so to place their claims before the public that it may have full opportunity to study them.

We further read, in substance, that the public have become aware that there is here a religious sect which hardly had existence twenty years ago, now numbering its followers by hundreds of thousands, the great majority of whom have come out of other churches, and however indifferent they may have been in their former church relations, they seem now to be possessed of a consuming zeal; costly houses are erected and paid for with astonishing ease; services that are not especially attractive to an outsider are attended by great numbers of people, and that not once or twice only, but regularly, month after month and year after year; that the strength of Christian Science cannot be estimated by the number of communicants, for in many evangelical churches may be found those who have accepted its teaching, while others have partly accepted, but are not yet fully persuaded. We read that Christian Science converts because it cures, that many by persistent reading of the Rev. Mary Baker G. Eddy's works, especially "Science and Health with Key to the Scriptures," have been cured of serious maladies, and instances of healing from consumption, etc., are referred to. We read that many persons have come into Christian Science because they have seen some of their friends suddenly and strangely released from the grasp of some chronic and severe disease while under the care of Christian Science practitioners; that they have witnessed the swift transformation of an apparently helpless rheumatic or paralytic patient into an active and cheerful person; or in their own bodies they have felt such changes, after proving for months or years the powerlessness of drugs to effect a cure; that cures have been wrought in not a few cases where, according to ordinary views of physiology, the mind is not a controlling factor; in other words, that organic diseases are cured without material remedies or appliances.

We read in one of these sermons the following significant comment:—

"It is much easier to ask for an explanation of this strange stampede than it is to give one that shall be satisfactory. . . . It is often said concerning Christian Science that 'what is true is not new, and what is new is not true.' Granted; but that does not dispose of the truth or rob it of its power over human hearts. To say that this is the work of the devil . . . is to substitute assertion for

argument, and utterly fails to satisfy candid minds. Explain it as we will, truth is found in this new faith, and has its power over the souls of men."

This same gentleman also says that "it is quite the proper thing in some cities to be an avowed believer in the new cult. In Chicago, for example, the congregation which meets in the building recently erected is not only large, but well dressed. It has in it many men and women of social standing."

We read that "Christian Science has a future because it has a vigorous, phenomenally growing present; at the heart of this growth, disagree and dissent as we may, there is forcefully evident profound conviction, sincere reverence, such a sense of discovery and victory in daily experiences as to make many lives radiant with joy and hope; and that the future is judged by what the present holds."

We read that letters of inquiry sent to persons outside of Christian Science circles, in eighteen representative cities of our country, bring back word that it is still making headway, and in most places with a greatly accelerated momentum. Statistics are quoted in corroboration of this statement, and the writer adds that "Mr. Kimball claimed in his Chicago lecture that Christian Scientists had nearly two million instances of healing. Make such allowances as the most sceptical insist upon; even then you have a bulky, vigorous fact striding to-day where it was only creeping yesterday. It has emerged from the silence of contempt. Editors, ministers, medical clubs, legislatures, give it attention. Such an aggressive force is bound to project itself further. It has a future."

In further support of his estimate of its future, he says:—

"The uniform report is that their services show a happy and contented company. Something gives them joy. Not many houses of worship have been built; but when they build, they dedicate free of debt. It takes conviction to use the pocketbook in that way. The *Sentinel* and the *Journal* give in every issue a large number of letters. Hard-headed business men, as well as women and farmers, open their hearts in testimony; specify as to the healing that has come to their home, sagacity and poise to their business management, and spiritual calm to their minds; and then give name, city,

street number. Just such testimonials are coveted by *materia medica* and orthodox churches. They are willing witnesses, and zealous in distributing literature. In all this we must admit 'promise and potency' for the future."

This gentleman, speaking of Christian Scientists' use of the Bible, says:—

"There is a vital joining upon underlying principles; namely, the divine immanence, the communion of man with the Infinite, casting out fear through love, gaining peace through staying the mind on God, divine power and promise to heal all manner of diseases. In the last particular they claim a fidelity to Scripture superior to that of their critics. They claim to demonstrate the truthfulness of their position in that they do actually cure disease without the use of drugs. Leaving the nature of the cures until later, let it be noted that Christian Science insists on keeping its teaching blended with Bible teaching. The mind comes in contact sympathetically with some of its vitalizing truths. Such buttressing gives strength that promises endurance. Even the novel interpretation awakens interest in the Bible never dreamed of before. Bringing great truths to bear upon every-day worries, fears, ailments, and securing thereby quiet of mind and health, invests that interpretation, in spite of all imperfections, with a glory it will be hard to dissipate. Let the man who applies the whole Scripture to his whole self cast the first stone."

It seems almost incredible, after all the above favorable comments, that these gentlemen should undertake to nullify their effect by trying to explain them away; and yet they do. But of these we do not care to speak. We are content to rest, for the most part, upon the pros, for they make up a consensus of admissions sufficient to satisfy any unbiased truth-seeker that Christian Science has become a factor in the world that must be reckoned with in any fair estimate of the office of Christianity and the work of the churches in the future as well as the present. Not only so, but the open-minded reader will see in these admissions enough of good to warrant the conclusion that a system whose critics are bound in fairness to award so large a measure of virtue must have a sound basis, and be worthy of a careful looking into. Already has this class of literature led many to investigate Christian Science, who otherwise had remained indifferent and uninformed,

and not a few of these are now ardent adherents of this new-old faith.

Having thus noticed the pros, we shall refer to the cons only for a single purpose.

One of these sermons urges the oft-repeated objection that because Christian Science declares sin to be unreal it does away with the necessity of a Saviour or of salvation. Another thus states the author's objection:—

"Mrs. Eddy denies that man is able to grieve God, both because God is incapable of grief or any other emotion, and because all human sin is apparent only, and in reality does not exist. Such teaching is exceedingly perilous to the moral life."

As to the first proposition, we suppose that if God were capable of grief and emotion, in the sense manifestly intended, he would be a human God of like passions and emotions with our common humanity. But the Bible does not declare Him to be such a God, nor do the most orthodox of the creeds so define Him. In these He is declared to be "without body, parts, or passions."

As to the objection that the teaching of the unreality of sin is perilous to morals, we remark that if the teaching were what the critic evidently understands it to be, we should most heartily agree with him, but in this, as in so many other respects, the objectors are objecting to their own erroneous view, and not to the teaching of Christian Science.

Its teaching, rightly apprehended, is this, that while sin is awfully real as a human, or mortal, claim, it is not real in the sense that it is a part of the Divine law. If it were, God would be its author, and as such He would be responsible for all its direful consequences. Does our critic so hold? If so, he differs from some of the orthodox articles of faith, for some of these expressly declare that God is not the author of sin. A careful study of the Christian Science text-book will convince any unprejudiced person that its teaching upon the subject of sin is strictly Scriptural, and the only rational interpretation possible. To say that sin is not a part of the divine plan is simply to say that, in the true sense of reality, it is not real, for only things of God's creation have eternal reality.

Christian Science is quite willing to concede that sin

has, on the human plane, or on the temporal side, all the reality that the most radical of our orthodox friends demand for it, but that it has the reality which pertains to God's creation, they deny on the grounds of Holy Scripture. Will those who claim this teaching to be dangerous to morals please carefully ponder this statement of "Science and Health with Key to the Scriptures," page 193:—

"A belief fulfils the illusive conditions of belief. Sickness, sin, and death are the realities of human belief. Life, Truth, and Love are the realities of Spirit, which dawn in faith, and glow full-orbed in the understanding."

Also this on page 222:—

"Sin is the image of the beast, to be effaced by the sweat of agony. It is a moral madness, which rushes forth to clamor with midnight and tempest."

And page 390:—

"You cannot cure a bodily ailment, a moral law being broken, unless you repent and forsake the sin."

Page 342:—

"Does not Science show that sin brings suffering as much to-day as ever before? They who sin must suffer."

Page 444:—

"A sinner is not reformed merely by assuring him that he cannot be a sinner, because there is no sin."

Its unreality must be proven by its destruction. When a sin is overcome and destroyed, we do not suppose our critics will claim that it remains real. In the sense in which our text-book considers the word real, if sin were real it never could be destroyed. This text-book further teaches that the only pardon for sin is the destruction of sin.

Which is treating sin most lightly, that teaching which declares that the sinner must overcome sin in himself by ceasing to sin, or that which declares it may be pardoned or forgiven by the sacrificial offices of another? If sin were real as a part of God's creation could it be forgiven by another? Even Omnipotence could not forgive—destroy—that which He created.

The text-book throughout dwells most earnestly and deeply upon the absolute necessity of destroying sin by forsaking it, and points out the awful penalties for the wilful failure so to do.

If our critics will carefully study the works of the author of the text-book, the Rev. Mary Baker G. Eddy, especially "Unity of Good," instead of drawing superficial conclusions from a hasty and biased perusal, they will see how unjust and erroneous is the deduction that Mrs. Eddy teaches that "all human sin is apparent only," and is therefore "exceedingly perilous to the moral life."

It would seem as though such a study of the subject would be deemed only a wise precaution, with a view to historical accuracy, before one would wish to put his views out to the world in cold print; the more so, in this case, since our critics are generous in their expressions of admiration for the exemplary lives of their many acquaintances among the Christian Scientists.

We say in conclusion to our brethren of other churches that Christian Scientists will unite in assuring them that Christian Science has revealed to those who understand its teachings a depth of sin of which they before were unconscious, while at the same time, it has shown them how to meet and destroy it in a way that they knew not of in their former life.

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

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THE UPWARD LOOK.

BY WILLIAM P. MCKENZIE.

TOILER and drudge, look up,
The sky is blue,
And clouds as white as wool
Float lightly there;
The love-light of the heavens
Is over you,
And like a floating cloud
Becomes your care.

Great peace have they who love
The heavenly way;
The upward look of joy,
The tender tone,
Brighten the toilsome hours;
How bright a ray
Of God's love-light springs up
When love is sown.

OUR PROBLEM.

BY SARAH J. CLARK.

THE vast concourse of people which filled the Mother Church five times on Communion Sunday, attests their love and gratitude to God for His "Word, in Christian Science" (Church Manual), and expresses love and loyalty to our beloved Leader in her untiring effort and labor in teaching, guiding, and directing us, whereby we are enabled to know the Truth which makes us free.

These assemblies of cultured, happy people were in striking contrast to the few eager Truth-seekers who met in Hawthorn Hall but a few years ago to hear our Leader preach Christian Science, a subject then almost unknown outside of Massachusetts. Marvelous indeed has been the growth of Christian Science, with its hundreds of chartered churches, many with beautiful edifices, and thousands of practitioners, restoring the sick to health, comforting the sorrowing, and pointing the way of salvation to the sinner. Never shall I forget the peace that came to me in Hawthorn Hall, as I heard our Teacher explain the truth in Christian Science which brought my healing, and gave me the consciousness of what Life is, that it is right here, and my problem is to know it. From that moment it has been my constant effort to learn the lesson.

Last summer an eminent theologian visited our city and became interested in reading and studying our textbook. When he came to the question, "What is Life?" on page 464, and read the answer, he said, "That is worth the price of the book." Then he told how he had searched for twelve years through libraries at home and abroad to find a satisfactory answer to this question. He said that in one of the conferences of his denomination he had been invited to write a paper on this subject; that he prepared it as carefully as possible, and yet when he read it to them he felt that he had utterly failed in his explanation, and in despair he appealed to the assembly of ministers, saying, "What did Jesus mean when he said 'I am come that they might have life, and that they might have it more abundantly'? (John, 10 : 10). Jesus was talking to men just like you and me: what did he mean?" The silence that met his question made him feel that it was useless to make

further inquiry, and he ceased his search. But now, in "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, he had found a satisfactory answer to the question, "What is Life?"

To work out our life problem in Christian Science means daily experience, continual exercise of our faith, and obedience to its Principle. The apostle James said, in the first chapter and third verse, "The trying of your faith worketh patience." This kind of faith relies on a foundation or principle, working from facts made known, and waiting their fruition; just as the gold is tried in the fire.

Said an old-time writer, "There is a plan working in our lives; and if we keep our hearts quiet and our eyes open, it all works together; and if we do not, it all fights together, and goes on fighting till it comes right, somehow, somewhere." Thus it is in our warfare with Truth and error, the real and the unreal. If we are watching and working as we are taught in Christian Science, we shall demonstrate love and harmony. But if we allow ourselves to forget God's way, and work from the mortal standpoint, we shall keep in a turmoil, until through suffering we come into the right way.

Mortals are free to choose whom they will serve. They consent to a life of freedom, gained through the earnest effort to work out their problem; or they consent to sin and suffer. But with either master, work is required of them. To serve under the rule of mortal mind, is to live a life of bondage and limitation, for the senses bind upon them heavy burdens.

But the reign of Christian Science brings about a wonderful change. It saith to mortals, "Come into your God-given heritage and be free. Love has prepared the way." It says to every sufferer, in the language of Jesus, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Him that cometh to me, I will in no wise cast out; but I require of every one a willing service for the riches I give them. If they are seeking health and strength, I ask them to leave their old opinions and theories, which have become threadbare with hard usage, and accept my Principle, which will make them every whit whole. But they must combine letter and Spirit in the working out of their problem.

An old Scotch minister preached a sermon on faith, arguing that faith alone would get men into the kingdom

of heaven. The next morning he wanted to cross the ferry, and as he seated himself in the boat, the ferryman told him he had listened to his sermon the day before, and before crossing the river he would like to reason with him a little on faith. The minister was impatient, as he wished to cross the river without delay, so the old boatman began to pick his faith theory to pieces, by proving that faith without works was worthless. The minister ably defended his theory, but finally the boatman proved its instability through an illustration. He said, "You wish to cross this river. I will call this right hand oar faith, and the other works. You claim that faith alone will get you into heaven. Now to reach the other side of the river I will follow your line of argument, and use this one oar." He was out in the middle of the stream by this time, and began to work diligently with the right hand oar, but instead of making progress, the boat went round and round in a little circle. The man looked at the minister, shook his head, and said, "There is something wrong here, for we neither go forward nor backward, so faith alone doesn't get us anywhere. Now we will try works." Dropping the right hand oar and taking the other, he rowed diligently with that, and the boat reversed its movement, going in a small circle the other way. Still no progress. Finally the man took both oars, and said, "We have proved that neither faith nor works alone will get us anywhere, so now we will see what we can do with both together." With the two oars he pulled a steady, even stroke, and in a few minutes reached the other side of the river, in a straight line. The minister then acknowledged that his theory was not demonstrable, and promised to correct his mistake.

"Let patience have her perfect work, that ye may be perfect and entire, wanting nothing." Yielding to the demands of personal sense involves us in greater difficulties every time. But to enlist on the side of Truth, with an earnest determination to obey orders and march in line, will give us strength to grapple with error, and prove Truth the victor. We must not fear because to mortal sense the forces of the enemy seem to outnumber those in the ranks of Truth. It may seem an unequal strife, but knowing that Truth destroys every error, we go forward. As when Gideon put to flight the Midianites and the Amalekites, and all the children of the east that lay along the valley like grasshoppers for multitudes. With only

three hundred men he went into the enemies' camp and put to flight their vast multitudes, demonstrating that the victory was won through the power of God, and not by their own strength in numbers. The poet Whittier wrote:

Shrink not from strife unequal!
With the best is always hope;
And ever in the sequel
God holds the right side up.

The side that God holds up is Truth; and as we look into its perfect law, and abide in it, and are of it, and inseparable from it, it gives vitality and strength to purpose and action, guiding, directing, and supplying, giving us the understanding of fixed rules, whereby we multiply, add, subtract, and divide, according to the Principle of Christian Science.

The one who sees nothing in Christian Science but multiplication, cannot understand his neighbor who is dividing or subtracting. Said a writer, "To the one who expects in some mysterious, chance way he is to be ushered into dominion, count him a hearer and not a doer. A mathematician must not only understand the principle, but he must apply every rule at the time and place where they appear. They cannot be set aside for any particular time, or changed about to suit different opinions and theories. They have their time and place, and any attempt to set them aside only brings confusion and loss."

We read in Revelation, 1 : 3, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand." Through the struggles and great sacrifices of one woman an infinite blessing has come to this age, and we are seeing prophecy fulfilled. What is your part and mine in this great work of Christian Science? Our Leader says in her book "Miscellaneous Writings," page 155, "Strive for self-abnegation, justice, meekness, mercy, purity, Love. Let your light reflect Light. Have no ambition, affection, nor aim apart from holiness. . . . Forget self in laboring for mankind."

"The time is at hand." "Now is the accepted time." Jesus' words were not spoken simply for that day and age, but to you and to me are they whispered. The way of salvation has been mapped out for us, and we have but to walk in it. This, of course, means work. To work out our salvation, then, there must be action. The Master

said, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." All this implies a willing and honest heart, moral activity and humility. There is a starting-point which we must be sure of ere we can make any real progress in this work of salvation. Are we grateful for the self-sacrifice of our Leader in demonstrating the way in Science for us? We can never get very far without gratitude, that must be the forerunner of obedience.

"Lord, I pray thee, open his eyes, that he may see," was the prayer of the prophet Elisha concerning his servant. This servant could see the Syrian army which now encompassed and shut in the plains and slopes of Dothan, whither they had been sent to arrest the apparently defenceless prophet. When his servant saw the vast army of Syria, in that early morning, and saw no means of escape, he was frightened, and ran to his master with the news, saying, "Alas, my master! how shall we do?" Elisha answered, "Fear not: for they that be with us are more than they that be with them. And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha." All fear vanished before the evidences of Divine protection.

The prophet had seen this protecting host, but the servant at his side had not beheld it. Why this difference? Because the eyes of one were opened to see spiritual things, while the vision of the other was limited to material things, visible to corporeality only. The resources of material sense are limited, and spiritual sense is limitless, bounded by no lines of materiality. "They that be with them" are limited resources, soon exhausted; they are visible, you can count them. But who can estimate the resources of infinite Love? Who can estimate the resources of the one who is awakened to the truths of Christian Science, where God and one are a majority?

I hear some say, "It is impossible for me to understand the unreality of a discord which meets me on every side." Is not that just the time to pray, "Lord, open my blind eyes"? Then if you will turn to the "little book" you will find that the scales will fall from your eyes, and you will see the vast army of ministering angels, and Love will deliver you. No matter what the pressure, if the heart is

honest, you will find in that precious book the open road to freedom and rest.

To the prophet this infinite Love appeared as chariots of fire, which stood between him and the Syrian host. The enemy could not see him, for they were struck with blindness. But the prophet led them into the city of Samaria, and there left them. Thus it always is, if we are faithful and obedient, the methods of mortal mind come to naught when it attempts to thwart the working out of God's plan.

It is easy to see material things. Disease and error seem very real to us, looking at them from a material standpoint. But when the inner sight is cleared, we look from another standpoint, and are sure to find that material sense has given false testimony; and what seemed real before, has been proven to have no real basis. Even with a faint perception of Christian Science we can remove mountains of discord, and with every victory over sense and self will we be able to comprehend more and more its depth and beauty.

This is the harvest hour. The wheat and tares are being separated, and the tares are being destroyed, as the individual consciousness is awakened to the power of Truth. This awakening rouses us to deny the errors of material sense, and to stand more firmly on the foundation of Truth and Love.

"History repeats itself." Mortals are easily turned from the contemplation of sacred things to personal ambition and power. But if the wise counsel of our Leader is heeded, this evil will be overcome. We must let the faith and trust of a little child remodel our lives, put out the doubts and questions, and come into a conscious realization that divine Love is the only power that governs and controls all. It is the lever that moves the world, and the Principle that heals and saves. Jesus said, "If ye love me, keep my commandments." This great Love that has manifested itself to us through Christian Science calls for a complete consecration of the best we are capable of.

In looking back over our work, we see many places which might show better work, but instead of grieving over past failures, or work slighted or poorly done, make them "stepping-stones to better things." The question is, Are we manifesting more and more of the Word that brings freedom and wisdom? What are we doing with our talents? Much is expected of us, as Christian Scientists,

for we are called a peculiar people. But is the best too much to expect from us "to whom much is given"? Jesus, our great exemplar, said, "Unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more."

The Word was given us to plant and increase. There is a plentiful harvest, but where are the reapers? You may say, "I can do nothing outside of my home, that keeps me constantly busy." Is that strictly true? Are there not moments when you can do a little more than the home work? Are you not wasting precious time in hunting excuses for your neglected opportunities? No matter how busy you are in your home, in your office, in your place in this busy world, you can always find time to work for the Cause. Our Leader is never idle. Every effort of mad ambition has been made to usurp her place, and wrest from her her discovery of Christian Science, and from us the Cause we have pledged ourselves to protect and build up. But with it all, never has there been so much love expressed as now; never has the Cause seemed so prosperous. Isaiah's prophecy is being gloriously fulfilled: "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn."

It requires much less faith and purity of purpose to accept the established creeds of our fathers than to adopt the one just presenting its glorious truths to the day in which we live. A dead faith cannot demonstrate the living present; it is the living faith that makes God's word practical, that verifies the power of Mind. The former exalts personality, the latter proves the ever-operative, divine Principle,—Life, Truth, Love,—manifested through man, purifying and elevating our daily lives.

The humanity of Christ's gospel of love and peace has been brought to our very door. Isaiah said, "Ho, every one that thirsteth, come ye to the waters." But how did we come? Some one brought the message of Love to each of us, individually, and in listening we were healed. Are we to sit quietly in our homes, while poor humanity all around us is suffering and dying for lack of this life-giving Word that some one is selfishly withholding?

God, in His great wisdom, selected one to define His message to human comprehension who was not afraid to meet the derision and hatred of the enemies of humanity,

one who would stand in spite of hatred and persecution. It was not we who toiled unceasingly to make the way plain to human comprehension. But to you and to me has come the opportunity to uphold the standard of Truth in Christian Science, to carry this wonderful message of Life to sin-tossed and suffering mortals, weary of the thralldom of disease and despair. To us is given the Key to His Word, and while we are sheltered in the "shadow of a great rock," safe in His protecting Love, we must diligently labor to draw others into this refuge. Our Leader tells us in "Miscellaneous Writings," p. 113, "We have nothing to fear when Love is at the helm of thought."

We are called to bear witness to what we have seen and felt of the power of the Word in human mind and body, changing thought and conditions, awakening from the dream of material sense. We catch glimpses of the substantiality and harmonious beauty of the real man and universe. Our willingness, our devotion, our faithfulness, our obedience, must increase day by day and hour by hour, if we are Christian Scientists, and we move more surely in God's grooves, and manifest His love in all our ways.

MY REPLY.

BY MARY BAKER G. EDDY.

THE *Granite Monthly* published in New Hampshire, for which I requested Christian Scientists to subscribe one year, is not adapted to the issuance of Christian Science literature, and it was not my intention to make it an organ therefor. If you have paid a subscription fee for said magazine one year, that suffices. My purpose in calling on you for this subscription, was personal, not however in relation to myself, nor was it to aid our Cause—it concerned alone the interest of the proprietors.

Pleasant View, Concord, N. H., September 22, 1900.

To know the beauty of cleanness
 The heart must be clean and sweet;
 We must love our neighbor to get his love,—
 As we measure, he will mete.

Alice Cary.

A LAWYER TO A FRIEND.

WE publish below a letter written by a lawyer, who has become an earnest student and advocate of Christian Science, to a young friend.

The letter is interesting and instructive, and will, we are sure, be read with profit by all. We gladly give it space.

My Dear Young Friend:—You ask me what Christian Science is. You say it has been under discussion at your school, and that your teacher cannot tell you what it is, although he says it is very strange that any one should believe in such nonsense. There is so much ignorance, if not unfairness, displayed by persons who undertake to explain the teaching of Christian Science from, it may be, a not very friendly standpoint, that it is no wonder many good people are prejudiced against it.

You say when you look at a horse you certainly see a horse, and I grant that, being a Kentucky lad as you are, you can probably see a horse under as great difficulties as anything you could look at. Your last statement indicates that you have met, at the outset, with the difficulty which is a stumbling-block to so many who might otherwise become interested investigators of this most wonderful Truth, viz.,—the doctrine of Christian Science that there is no matter, "All is infinite Mind and its infinite manifestation" (Science and Health with Key to the Scriptures by Mary Baker G. Eddy). We will take up the statement, then, There is no matter.

But before we undertake to explain Christian Science, it is but fair, and may be greatly to our advantage, to consider what natural science or philosophy teaches us along lines somewhat parallel. If we are to criticise Christian Science, or the teachings of any science for that matter, we must first assume a scientific attitude ourselves.

One of the first lessons to be learned in any scientific pursuit of truth, is, that the testimony of our material senses is not to be trusted; that in our common, every-day experiences, instead of dealing directly with reality, we are dealing almost wholly with phenomena, with appearances. You see an object, for you it has color, you detect an odor which it gives off, you taste it, you feel it, you hear sound which it emits, you lift it and discover that

it is, to your senses at least, ponderous and impenetrable, and you say it is made of matter—this you call matter. The process is simple enough to you. There is no difficulty about seeing, hearing, feeling, and knowing the external world so far as your common-sense experience goes. But what does science say about all this?

I suppose if there is one thing more than another that common-sense, so called, is sure of, it is that the world is full of things which exist in a material, lumpish form, called matter. What is matter? In spite of the direct, obvious testimony of your eyes, of your every-day experience, let me say to you that nobody in this world knows what matter is, or that there is any such thing as matter. We have a material sense, a material consciousness, but nobody can say that we have matter.

Grant Allen, the well-known author, in the course of an article on the late Professor Tyndall, thus speaks of matter: "The charge of materialism could only be brought against such a man by those abject materialists who have never had a glimpse of the profounder fact that the universe as known to us consists wholly of Mind, and that matter is a doubtful and uncertain inference of the human intelligence."

Professor Wilhelm Oswald of the University of Leipsic, Germany, writes thus of matter: "Matter is a thing of thought which we have constructed for ourselves rather imperfectly to represent what is permanent in the change of phenomenon."

Mr. Huxley writes: "After all, what do we know of this terrible matter except as the name for the unknown, hypothetical cause of states of our own consciousness."

Suppose you let your mind dwell for a moment on the conclusions of these distinguished professors, conclusions reached by them after years of profound thought and scientific investigation. The matter these learned men are referring to is the identical stuff which you are so sure you see, feel, touch, handle every day, and which you are sure is a ponderous, lumpish, impenetrable substance. And yet, Mr. Huxley tells you its existence is hypothetical; and Professor Oswald tells you it is a thing of thought merely, a creation of the human mind.

When Christ made his appearance in the world he found it immersed in sensualism. The people then believed, as many people now believe, that life was a thing to be real-

ized along material lines only, that it consisted in gratifying the material senses, in exercising dominion over one's fellow-man, in the possession of property, in eating, drinking, etc. To such people then, as now, life was wholly a sensual or physical affair, and as the body is the apparent seat of physical sensations, and as the only consciousness or realization of life such people have comes through physical or material sensation, they naturally came to regard the body as being also the seat of life. Hence the misapprehension which obtains so largely even in these days, that life, mind, or spirit, resides in the body, and can only be released from its material immurement by death.

Driven deep into this materialistic view of life, however, is the anchor of nearly all the philosophy of Paganism, both ancient and modern, and it is both interesting and pathetic to witness the struggle of the human intellect to free itself from this worse than Egyptian bondage. Here, then, in human consciousness for its arena, began the battle between the spiritual and the material or sensual, between Mind and matter, between good and evil, between that which lifts up, dignifies, and honors our manhood, and that which drags us down, degrades, and debases us. For, whatever may be taking place in the world about you, there is but one arena in which all your real battles must be fought, and in this arena there appear but two contending forces, on the one hand, Mind, or that which is spiritual, on the other hand, matter, or that which is material. These forces have nothing in common with each other. They are, and have been, always irreconcilable enemies. They cannot dwell together in peace in human consciousness, either one must overcome the other, or else there will be perpetual warfare and unrest.

This material sense of life which we call our bodies, and which we regard as matter or material stuff, is the seat of all our evil propensities. From whatever direction evil temptation may approach us, you may rest assured it found its suggestion in one or more of our five material senses. It follows that, if we could in some manner rid ourselves of these material senses, or this sense of materiality, which is the same thing, so that Mind or Spirit could have its perfect ascendancy we should attain a higher plane of living and would be more as God would have us be.

The noblest character, perhaps, and the grandest intellect

of the Pagan world was Socrates. By the force of his wonderful mind he reasoned out the immortality of the human soul. He maintained that virtue is knowledge, and vice is ignorance; and upon the principles laid down by him, as a basis, Plato built the first school of what is known in philosophy as idealism. And so the philosophy of the world divided itself into two great schools or systems, known as idealism on the one hand, and materialism on the other hand.

The question as to which of these schools any modern system of philosophy belongs is to be determined by the ratio of ascendancy ascribed by it to Mind or matter. If it holds that Mind is independent of matter, that its activities are determined by its own inherent laws and energy, it is idealism; if it holds that mind is passive merely, receiving its information from without by means of material sensations making themselves felt in a merely passive consciousness, it is materialism.

It is plain to see that idealism honors Mind, while materialism seeks to reduce life and all mental activities to a mechanical or material basis. For instance, Plato, who has been called the father of idealism, based his moral system upon the distinction between the bodily or sensual, and the spiritual or mental parts of our nature, the first being, in his estimation, the sign of our degradation, and the second of our dignity.

It is easy to see which of these systems most nearly resembles Christianity. Indeed, Christianity presents a strikingly pure form of idealism. It honors Mind above every system of philosophy, to such an extent, indeed, that Christian Scientists believe it teaches that Mind is all.

Naturally enough, history records the fact that the atheists and infidels have generally belonged to the school of materialism.

In view of what has already appeared, is it not an occasion of surprise to you that in this conflict between Mind and matter Christian people, and especially Christian ministers, should feel called upon to rally around the standard of matter, and should display such unwonted zeal in defence of that which has done more than everything else to defeat Christianity in its effort to spiritualize human life?

Out of this antagonism between Mind and matter there arises the question, How are we to establish or bring

about any recognition between them in human consciousness? It is certainly true that, however much a thing may exist in reality, it exists for us to the extent only that we are aware of its existence.

If our minds cannot recognize matter as such, who can affirm that matter exists? This difficulty, in my opinion, cannot be surmounted by any theory or resource of material philosophy. Suppose we refer this difficulty to some accomplished modern materialist for solution? Prof. Noah K. Davis of the University of Virginia, has written a book on this very subject. Dr. Pierce used it as a text-book in our Kentucky Wesleyan College. Professor Davis is not an extreme materialist. He adopts a dualistic philosophy which embraces both the materialistic idea and a modified form of idealism, which he states to be the only escape from pure idealism; an admission highly significant in itself.

Now, if I were to refer this difficulty to you, or possibly to ninety-nine out of every hundred citizens in Winchester, the solution would come quickly enough. You would say, "I see a chair, or a table, or a horse, of course I see it;" and you would laugh at me for a jester if I should question the accuracy of your statement. But if Professor Davis and other learned college professors and scholars are to be believed, your mind would see nothing that bears any resemblance whatever to the object you thought you saw. You did not see a chair, or table, or horse at all; all that your mind beheld was a vibratory motion in the inner sensorium of your brain. Absolutely, according to Professor Davis, the only thing your mind sees is a vibration, and to the extent only that a vibration may be said to look like a horse can you be said to have seen a horse. You may call this nonsense, but I beg you will bear in mind that it is Professor Davis' nonsense, and not mine nor Mrs. Eddy's.

To be sure, there are those who will insist that the thing they see is a chair, or table, or horse, just as one may insist that he sees the sun rise, or knows the earth is flat, nobody would perhaps quarrel with him, but everybody would know he was either an ignoramus or a very obstinate fellow.

I have no doubt you feel very much shocked at the views which I have ascribed to Professor Davis, and yet, I tell you plainly, they are the views maintained in text-books

on psychology and physiology which are daily used in our colleges and in our public and private schools.

You should bear in mind it is generally conceded that the only knowledge we receive of external objects, or of the fact of the existence of external things, must come to us through one or more of our material senses, viz., hearing, seeing, tasting, smelling, or touching. And yet, we are told by Professor Davis that we can get no knowledge whatever of the existence of an external world by means of these senses.

On page 25 of "Elements of Psychology" he says: "If the foregoing views be correct, it is evident that, were we limited to the perceptions of sense, we would be shut up from a knowledge of the outer world; for no one of the senses, nor any combination of them, reveals to us aught beyond certain states of our own nervous organism."

The position Professor Davis takes as to these various senses is that they are states of mental consciousness, mere vibrations, or excited states of the brain. As to the senses of smell and taste, he says on page 6: "What was said of odor in the preceding section, may be said of savor. It is merely an excited state of an intracranial sensory, and what is immediately perceived is not something in the mouth, but something in the sensorium." Again, on page 8, he says: "Hearing is a specific sense-perception, a state of mind; sound is its object, the thing perceived. Sound, then, is a phenomenon of brain." Again, on pp. 11 and 12, he says: "The primary percept of sight is color, including under this term not only all hues, but also white and black, and every variety of light and shade. Seeing is a specific sense-perception, a state of mind; color is its primary object, the thing perceived. I am conscious of the color."

He then proceeds to define what color is, as follows: "The retina serves to receive, modify, and transmit in modified form through the optic nerve the light-producing vibrations; but I am unconscious of the part it plays, or even of its existence. I am conscious only of a result, which has been ascertained to occur at a sight centre far within the cerebrum, and I call it color. We thus trace this percept, as the others, into the nervous centres, and find that color, too, is a phenomenon of the brain. It is not that we perceive the sight centre to be colored in the manner that we seem to see outward objects colored; but

it is that the sight centre is the immediate object, the material thing that directly causes the conscious impression of color in the mind, and therefore it is the material object immediately known or perceived. We commonly attribute color to external objects, and think of it as residing on their surfaces. We regard light as something beyond ourselves, filling space. There is, hypothetically, a vibrating ether filling space, which causes the phenomenon; but there is no brightness beyond ourselves out in space, nor any color, blue, yellow, or red, residing on the surface of bodies. Colors are wholly the phenomena of one's brain, caused by the supposed vibrations; so that, were there no eye to see, the sun would not be bright, the moon and stars would not shine, the sky would have no tints, the landscape no hues, no shades, and absolute darkness would reign throughout the universe."

I have quoted thus extensively from Professor Davis in order that you may begin to realize to what an extent qualities which you are accustomed to ascribe to things are not in reality qualities of those things, or qualities of things at all, but are merely states of your mind.

To recognize a material object directly, as we seem to do, is admitted to be out of the question by every one who makes any pretension to reflective thought along these lines. Hence it is no wonder we find this admission from Professor Davis, on page 16: "The doctrine of immediate perception, in its usual form, has encountered many objections, which, if our proposition be allowed, are avoided. We shall find hereafter that an escape from idealism, or the doctrine that a non-ego does not exist, can be accomplished only on the ground that extra-organic objects are not immediately perceived."

This is all very contrary to what we have supposed to be our daily experience of life and things. To have to admit thus early in our investigation that when we look at a horse or other object, we do not see the object at all, but only experience some kind of cerebral excitement which takes place in some remote recess of the brain is, to say the least of it, humiliating to common-sense. And yet, the votaries of matter or materialistic philosophy are driven to this extremity by their own admission. Either they must maintain this proposition or share the, to them, more dreadful fate of letting go their hold on matter alto-

gether, and submitting to be swallowed up in the vortex of idealism.

Leaving our friend the materialist to work out at his leisure, if possible, this problem of getting matter into the consciousness of mind, let us turn to that other great stream of philosophic thought which has flowed down through the centuries from Socrates and Plato to the present time. It appears to me we can hardly hope to find a fairer or more intelligent and practical representative of modern idealism than is presented in the person of Professor Borden P. Bowne, professor of philosophy in Boston University, who revised and republished his work on metaphysics as late as 1898.

However, before proceeding further with our investigation, let me again assure you that it is by no means my purpose to commit you to any particular school of philosophy. What I am trying to do for you is to call your attention to the thoroughly unreliable character of what people are pleased to term their common-sense experiences, as they transpire in daily life, whenever these experiences are subjected to anything like critical analysis.

In his "Theory of Thought and Knowledge," page 296, Professor Bowne says: "Objects exist for us only as the mind builds up valid conceptions within itself. The forms of knowledge are primarily forms of thought, and we can have no knowledge which is not determined by those forms. Hence it follows that our apparent knowledge can have no objective validity unless our objects themselves are cast in the moulds of thought, or unless the laws and categories of thought are also laws and categories of being. Without this essential identity, or, at least, parallelism, between our thought and things, there must be a parallax between the conception and the reality, and a resulting failure of knowledge." Also page 310: "Our thoughts are not things, but are valid for things; nevertheless, we must at last come down to a thinker whose thoughts are things; that is, to a thinker whose objects are only his realized thoughts." Also pages 422, 423 of his "Metaphysics:" "The illusion further rests on the failure to distinguish between the phenomenal and the ontological reality. Common-sense unhesitatingly takes phenomena for substantial realities, and takes the phenomenal categories as the deepest facts of real existence. In this way it builds up a mechanical and material system

which often proves a veritable Frankenstein for its creator. But when we came to study this extra-mental reality we found it extremely elusive. It finally appeared that the world of things can be defined and understood only as we give up the notion of an extra-mental reality altogether, and make the entire world a thought-world; that is, a world that exists only through and in relation to intelligence. Mind is the only ontological reality. Ideas have only conceptual reality. Ideas energized by will have phenomenal reality. Besides these realities there is no other."

Now, if you are not unwilling to be instructed by such learned men as Professor Davis, Professor Bowne, and a host of others who might be cited to the same purport, you have long since begun to realize that your senses are not to be relied on when they testify to you of the existence of a world of things "in hard and fast lumpishness," as you have been wont to suppose, and that, if you expect to be classed with informed people, your views on these things, of which you were so sure in the beginning, must needs undergo a thorough renovation and readjustment along lines, not of common-sense, which is so often another name for common ignorance, but along lines of reflective thought and enlightened judgment.

In "Metaphysics," page 294, Professor Bowne states his conclusions, as follows: "On whatever line we approach the subject, we find thought able to save itself from contradiction and collapse only as all reality is taken up into mind. The extra-mental world of sense-thought is seen to be a misreading of experience; and it must inevitably vanish before criticism. A thought-world is the only knowable world; and a thought-world is the only real world."

I suppose it will be conceded that the part of us which is immortal is our intelligence. Upon this assumption, and in view of all that has gone before, I propose to submit a statement of being to you, known as the "Scientific Statement of Being," to be found on page 464 of "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, and ask you if it does not appear to be a rational statement, to wit:—

"There is no life, truth, intelligence, or substance in matter. All is infinite Mind and its infinite manifestation, for God is All in all. Spirit is immortal Truth; matter is mortal error. Spirit is the real and eternal; matter is

the unreal and temporal. Spirit is God, and man is His image and likeness; hence, man is spiritual and not material."

Go carefully over the above statement, with the assistance of your teacher if you like, and kindly point out to me, when we meet, any error you may detect in it. In the mean time it may be well to make a few more brief and apposite quotations from Professor Bowne's "Metaphysics," beginning with pp. 100, 101: "The finite is dependent on the infinite, and is also a member of a system to which it is continually subject. The result is that the finite spirit has only a limited and relative existence at best. As compared with the infinite, it has only a partial and incomplete existence. In the fullest sense of the word, only the infinite exists; all else is relatively phenomenal and non-existent."

One of the most fruitful sources of error, to common-sense, is the necessity it seems to be under of positing its objects in space—space seems so real to it. What would common-sense do with its objects if there were no space to put them in? And yet, in reality there is no space. Space is a trick of the mind by which it relates its objects in space form. On page 124 of "Metaphysics," we read: "In the Theory of Thought and Knowledge it has been shown that space, whatever else it may be, is primarily a mental principle according to which the mind projects and relates the objects of external experience. . . . We as little need a real space to see things in as we need a real space to dream things in. In both cases the spatial form is primarily a mental imposition from within, and not a passive reception of something existing without." Page 155: "The conception of omnipresence as a boundless space-filling bulk is a contradiction, for that which is in space and fills space cannot be omnipresent in space, but different parts must be in different places. Each part, then, would be in its own place and nowhere else. Thus the unity and omnipresence of the infinite would disappear." Again, on page 134, referring to space: "Its reality is incompatible with the unity of being, and with the unity of all principles in one fundamental being." And, on page 108: "Again, those first principles themselves must be founded in the nature of the infinite. Just as what is real is founded in the infinite, so also what is true is founded in it."

Now, fundamental unity means oneness, and if we have

unity of fundamental principles and fundamental Being, we have oneness of Being and Principle; that is, God is one with Life, He is one with Truth, He is one with Love, He is one with all Principle: and, therefore, since there is but one God, there is but one Life, one Truth, one Love, one Good, one Principle. Any view which would make Life, Truth, Love, Good, or any Principle, separable from God, would require fundamental unity to be divisible, which would destroy the unity of God. Hence, the said text-book of Christian Science says, there is one Life, Truth, Love, Good, Principle, which is God. Hence Paul said to the Athenians, "For in him [God] we live, and move, and have our being."

We live, and move, and have our being in God, because there is but one Life, one fundamental activity; and whatever lives must have its being in that fundamental Life, and is a manifestation of the one Life. There is but one Mind because there is but one fundamental Being or Intelligence. Hence, the Christian Science text-book says, "All is infinite Mind and its infinite manifestation."

The position of Christian Science is, not that we do not see objects and things when we think we see them; but that these objects are not seen by us in the form in which they really exist—the reality of the object does not appear to us, but only its sense phenomenon. The same sense-thinking that calls sin pleasure, that calls selfishness wisdom, calls a man flesh and blood and bones. The same sense-thinking which Adam and Eve first indulged when they thought that by knowing good and evil they could become as gods. They ate, that is, they indulged a material sense of life, and by it gained a sense of evil, and with it a sense of death.

This coupling together in human consciousness of a sense of good and evil has been the one scourge of the human family from that day to this. It finds its dearest expression in a counterfeit combination of mind and matter which it projects out of its own consciousness and calls man. We have seen that even philosophy calls and calls in vain to this sense man, "Adam, where art thou?" until it has had to give him up as a myth. This is the man of whom Christ said: "Ye are of your father the devil, and the lusts of your father you 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."

Christian Science maintains that God never created this matter-man, that God never created matter in any form; and because God created all that was created, matter never has been created and, therefore, has no existence. We have found that many of our most distinguished modern scholars have likewise come to the conclusion that no such matter-man, and no such material as matter, exists; and, I confess, I cannot see why any one should persist in a belief which is the occasion of so much sorrow, sin, sickness, and death in the world.

God told Adam if he ate, that is, if he indulged this material sense of things and so acquired a knowledge of evil, he should die. And Paul told the Romans that "to be carnally minded is death; but to be spiritually minded is life and peace." Therefore, Paul enjoined the Ephesians, "That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness."

If God had created this material or fleshly man it would not be possible for us to put him off; but if we created him by projecting him out of our own material consciousness, we can put him off by attaining a spiritual consciousness, which is the way pointed out by Christ. Paul said to the Colossians, "Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him that created him."

We find, then, that, according to Paul, this putting off process is a mental one. We are to put on the new man by being renewed "in the spirit of our minds," and this new man is "renewed in knowledge after the image of him that created him;" that is, this renewed man is the man of spiritual reality which God created in His image and likeness. Hence Christ said to Nicodemus, "You must be born again!" This sense-conception of yourself is erroneous, and before you can see the kingdom of God—that is, before you can come into a full consciousness of the Truth—you must go back to the beginning and correct this error in its incipency; you must recognize yourself as a spiritual being from birth, for God is Spirit, and that which is born

of the Spirit, that which has its origin and source in Spirit, that which is produced or created by Spirit, is Spirit. On the other hand, that which is flesh is born of the flesh, has its source and origin in a fleshly or material sense of things. Now, then, will you make God the Source, Origin, or Creator of this matter-man, this fleshly myth, which you call man?

Christian Scientists believe that this is the Truth which Christ came to bring to the world, viz., that man is spiritual and not material. That the real man, the man that God created, being wholly spiritual, the laws of his nature are wholly spiritual; and that, therefore, the laws of *materia medica* have no application to him whatever.

Sickness may be defined as simply impaired life, it is more accurately defined as an impaired sense of being. What is Life? We have seen from philosophy that there can be but one fundamental Being or Life, in which all other being is rooted. Paul says, "to be spiritually minded" is life. John says, "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." So, life is not a breathing process at all, but a knowing or mental process. To know, that is, to understand, is to live. Life is a spiritual or mental something to be known or understood, and not a material thing to be doctored with senseless drugs.

Paul says the natural man cannot know the things of God, because they are spiritually discerned, that is, the Truth must be discerned spiritually; hence Christian Science teaches that in order to have perfect health we should live spiritual or godly lives.

Again, error is the opposite of Truth, as death is the opposite of Life, hence to think the opposite of Truth is to be conscious of the opposite of Life. Therefore, when Adam acquired a knowledge of both good and evil—that is, of evil—he became conscious of error, which is death. For this reason, Christian Science holds that sin, sickness, and death are error, and, therefore, unreal.

What is ordinarily called knowledge is knowledge of phenomena, merely. It is not a knowledge of reality or Truth, which Paul says must be spiritually discerned. This is the reason Christ said to Pilate, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice." And because Pilate had

been seeking the Truth in a world of phenomena, and not in the real or spiritual world, he asked, "What is Truth?" This question has come ringing down the centuries, and because men still persist in seeking the Truth in a world of phenomena, it remains unanswered to their senses. Christ said, "I am the way, the Truth, and the life."

Here I must close. I have preferred to treat this matter on the plane of philosophy largely, if haply we might feel after the Truth and find it. Christian Scientists believe that it is embraced in the fulness of inspiration in their text-book, "Science and Health with Key to the Scriptures."

Winchester, Ky.

Your friend,

L. H. JONES.

WHERE CHRIST OUR LORD ABIDETH.

BY JOHN FRANKLIN CROWELL.

WHERE Christ our Lord abideth
We know no thought of care.
With heavenly might environed
There is no sense of fear.
In His sweet presence serving,
And toiling by His light,
We keep the path of promise—
The triumph of the right.

There is no wisdom other
Than His to govern men.
There is no wealth or treasure
His love doth not contain.
And by the sure dominion
Of love that worketh good,
He giveth rest and plenty
To the tired multitude.

Oh king, oh priest, oh captain,
How long will lust or power
Hide from our eyes the kingdom
That is coming hour by hour,
In which the tender Spirit
Of Christ the Conqueror,
Shall make of all men brothers
And none the slaves of war.

THE POETRY OF CHRISTIAN SCIENCE.

BY SAMUEL GREENWOOD.

IT is now a number of years since Christian Science was brought to my notice as a possible escape from the invalidism of many years. Through this long period of suffering, a nature, always practically inclined, had grown into regarding nearly every phase of this many-sided mortal existence from the aspect of pathos and sadness. I saw that the sunniest day had its twilight and darkness; joy and sorrow, mirth and sadness, pleasure and pain, went hand in hand toward that dreaded blank of the unknown. There was no respect of persons; rich and poor, the prattling child, the hopeful youth, the old man, were indiscriminately blotted out like a candle flame, leaving only the great, cold gulf of silence behind. This was the common round of life. Thus poetry, the expression of harmony and beauty, had become to me little more than the expression of discord.

I remember one day, walking along the street with my friend who had introduced the subject to me, deep in one of our discussions of Christian Science, when the Scientific statement of the utter and absolute unreality of matter was presented to me, and a glimmer of what I thought it meant struck my material consciousness like a cold wave. No matter, none at all! and there passed before my thought, like a swift dream, what this elimination would mean. I saw my world pass away with its sweet flowers and loved landscapes; no more stars at night, no sea or sky—nothing there at all; these material bodies, our earth-life, the loves and joys and sorrows, the struggles, triumphs, and defeats of men, the wars of history with their heroic sacrifice and valor—history itself—all nothing, dreams, illusions, a mockery!—and I turned to my friend with the remark, "Why, Christian Science takes all the poetry out of life."

A year or two passed. I had come to Christian Science for physical help as a last resort, and had clung to it. Mine was a case of slow healing; and as time passed on, and the conception of what Christian Science really was dawned upon my awakening thought, the vision of my world changed. Once more I saw its material forms and symbols pass away as the unrealities of a dream; no more

withered flowers and rotten trees, no blighted beauty and dismantled landscapes; no sick and crippled bodies, no heart-broken, and widowed children of men—all gone with the mockery of matter. And as it passed I caught the mental vision of God's world, with its sweet, fresh, enduring beauty; its men and women as the children of Love, unchangeably happy and harmonious, doing the will of the Father, and I said, "Christian Science puts all the poetry into life."

In all ages, the human mind, in its higher impulses, has been reaching out after a diviner sense of things,—for something more satisfying and permanent than its consciousness of materiality. Like a lost explorer, it has wandered through the mazes of its "broken sphere," seeking for beauty, harmony, and sublimity, and has caught but faint glimpses of the Life supernal. With its harp of many strings, how could material sense express the melody of Soul?

The poetry of the past has mainly been the poetry of sadness and unfulfilled hope. The rhythm of its sweetest songs has broken on the note of pain. The belief in suffering and the certainty of death runs, like a dark thread, through the literature of all ages. The spectre of disease, with its attendant shadow, has haunted earth's festivals of pleasure, has been the bitter dregs of its wine, the hopeless sadness of its songs. Up and down the gamut of its joys and sorrows, its follies and its sins, have swept the cunning fingers of its bards, and produced those strains of pathos, tenderness, and passion that have touched the holiest impulses or stirred the basest feelings of the human heart.

Mankind has built its temple of the muses on the sand of sensuality. It has bowed before brute force, animal courage, sensuous love, and made music of its sin and death. The enslaving joys of carnal sense, the wild carnage of battle, the hot slaying of his fellows, the tramping under of weaker forces, these are what have given birth to much of the poetry and song of all times. The charm of soft phrases, the flow of rhythm, the "cunning witchery of words," have too often hidden the serpent of a sinning sense.

Brave ones there have been since mankind has "talked in numbers," who, with clearer vision and purer heart, have striven to rise above the mist of these mortal dreams, and

have voiced with wondrous sweetness their glimpses of the life divine, and the hope of liberty for man. But age after age has passed out, like flitting shadows across the dial of time; and generation after generation of sweet singers have gone on into the silent gloom of which they sang; but that liberty has not come, and material man is still wearing the shackles of his self-imposed slavery to a false sense.

And the poetry of the future—what shall it be but Christian Science, which is revealing to man the true beauty and harmony of Life, and whose songs, unwritten on paper, are written in the glowing hearts of its thousands of liberated ones, and shall yet crystallize into expression?

The past has had the poetry of matter; the hopeless, sad attempt to voice harmony to a sensuous accompaniment. The future shall have the poetry of Spirit. Already, in the glory of the departing century and the golden promise of the new, we can hear the first glad notes of its emancipation song, and feel the first touches of its chastened joy, the joy of the new birth wherein the old heavens and old earth are passing away, and the universe of Truth is appearing.

We are passing through the period of transformation. The breaking up of old foundations, the crumbling away of our idol's temples, the shattered ruins of our clay-footed gods, have yet to be cleared away from thought and vision ere the full reality of the new heavens and earth shall be ours. As children just learning to lisp the new tongue of Spirit, our expressions are still hampered and weighed down by old sense laws and limitations; but the time is not far distant when this old world will be startled by such an outburst of sweet melody as has not been heard since those angel songs over the sheep-folds of old Judæa. And the charm will not be of rhyme or rhythm, but of purified thought and sanctified love.

The poetry of Christian Science will be the overflow of an abiding gladness that holds no fear of blighting sorrow; the rapture of a conscious life in God, whose joy can leave no sting, for it shall continue evermore; of a love unselfish and unbounded, that knows no jealousy or hate, and shall have no taint of flesh. Its battle songs shall be of man's triumph over self, of his conflicts with error, when "one man of you shall chase a thousand."

The poetry of Christian Science shall be of a God whose throne has ever been above all thought or ken of evil or of death, and yet from everlasting has been established in every place; of a God who has reflected in His universe a fadeless beauty of which earth's poets have scarcely dared to dream, and whose men and women are too "like" their God to fall, and "too good to be blotted out" (Science and Health, p. 278).

I am glad to have known some of the sweetness, born of pure and uplifted thought, enshrined in our English poetry. I am grateful for those "simple, heart-felt lays" that have helped to cheer and brighten many a dark and weary hour. I still love the beauty of the earth, the stars and sky, the sea and flowers, and all the forms of loveliness such as our present imperfect sense cognizes. And yet, standing here at this short stage of my progress in the understanding of Christian Science, I can thank God with a glad heart for the passing out, in a measure, of that which I first dreaded to lose,—this matter world,—and the coming into consciousness, though faintly discerned as yet, of that new-old world of God that holds nothing at all of matter, and whose unfallen children of our Father-Mother God, shall know no change or lapse in the perfect harmony and beauty of the Life of Soul.

LECTURES.

I HAVE the pleasure of announcing to our readers, by consent of Judge Joseph R. Clarkson of Omaha, Neb., that he is now available as a lecturer throughout the United States and Canada. Any Church of Christ, Scientist, can call for his valuable services in this capacity, and be supplied according to the rules regulating the Board of Lectureship.

MARY BAKER EDDY.

"LET not your heart be troubled, neither let it be afraid." Ah! we too often *let* our hearts be afraid: we yield without even a parley; a fear arises, and we do not recognize it as an enemy of our King, we just *let* it enter and sit down, instead of unsheathing the sword of the Spirit and attacking it in the power of His might, and in the name that always conquers. No matter how powerless we feel about it, strength comes with determination to obey.

F. R. Havergal.

A REMINISCENCE.

BY A. K. FRAIN, M.D.

ABOUT the year 1886 Christian Science first came to me with sufficient force to compel my attention.

A gentleman of high business standing, who for several years had been slowly but surely passing down the well-traveled road of tuberculosis, suddenly, in the fall of the year, took the train for Chicago, instead of California, as was his custom. He took with him the shrunken body, the hectic flush, the stooping figure, and that indefinable unrest and glitter of the eye peculiar to consumption.

In three or four weeks he returned leaving everything behind that he had carried, and bringing, in lieu thereof, a form erect, a body expanding, a color of health, and an expression of soundness in body and mind which could not be gainsaid.

Upon inquiry I learned that this metamorphosis had been wrought by Christian Science, and it appealed to me with great emphasis, for the reason that I was ticketed for that same consumptive shore.

Although actively engaged in the practice of medicine at this time, assisted by my wife, who was also a practitioner, I completed arrangements at the earliest possible moment for a few days absence from my field and departed for Chicago.

As I remember that trip now, it seems that I was primarily actuated by hopes for my own health, a possibility of breaking the chain that bound me, but close upon the heels of this thought, if not in advance, was a dream of mystic power over disease which I would buy and use as an adjunct to my pills and pellets—a sort of lean-to that I could occupy at pleasure or whenever the main building failed to withstand the assaults of the enemy.

I consulted the prominent Scientists, asked many stubborn questions, bought a copy of "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, and returned home.

I read the book through once, wrote two letters to, and received replies from the author, and yet was so blind that I could not see.

I read it again, but what I was looking for could not be found. So, convinced that it was not there, I threw the book aside and destroyed all notes and correspondence pertaining thereto. I arbitrarily disposed of the case of consumption as an error in diagnosis, and boldly proclaimed that I had investigated Christian Science and found it based on superstition, false statements, and erroneous premises. It might do for hysterical women but presented no claim for credence to the religious thinker or to any sufferer from actual disease.

And yet, during all this time, I was commending myself for being honest, and had mesmerized myself into a belief that I was really seeking the Truth.

I remember that, notwithstanding my opinion, I one night emptied my medicine cases of all medicine, carefully washed the bottles and refilled them with sugar-of-milk pellets or dilute alcohol, leaving the labels intact, and for several weeks attended to my regular professional work with this equipment. Malaria, diphtheria, croup, scarlatina, typhoid fever, and the ordinary lot of simple cases that come to the busy practitioner were taken care of rapidly and successfully with this armamentarium. Some of them were of peculiar interest and are as fresh in my mind as though it were but yesterday.

I could not continue this deception, however, and stay in the business, and so returned to the old way. Looking back with the clearer revelation of Truth that has since come to me I wonder why I so stubbornly clung to drugs. Why I was apparently determined to hitch Christian Science to medicine or not have it at all. Why the light, which came to me a dozen years later, remained so long behind the clouds of mortal sense, and the "little book" a sealed volume to my comprehension. It required more than scepticism in drugs to make me a willing listener at the feet of Truth.

March, 1898, found me still following my profession. On the fourteenth of that month I closed my office and went home in usual health. Some time in the night I was attacked with a chill and high fever. Quinsy followed, and before this trouble, which was a chronic claim of mine from childhood, had abated, articular rheumatism manifested itself in a number of my joints. My left arm became helpless and the suffering from pain was intense. For weeks my only rest was an occasional half hour on a

reclining chair. Then came enlargement of the joints, the joint drawn out of shape, practically useless and never free from pain. My treatment consisted of homœopathy, allopathy, electricity in its various forms, massage, and patent medicines.

Having run the gamut it at last dawned on me that I was a chronic invalid, a deformed apology for a man, whose days of usefulness were passed. During these months of affliction I had not once thought of Christian Science until some time in the early part of August, when I was thrown in almost daily contact with a Christian Science practitioner in a semi-social way. She carried with her the evidence of health, a joyous disposition, and a contented mind which were inspiring and a living sermon of the Truth she taught.

Our conversations on Christian Science were frequent, the remarkable feature attending them being that, as soon as they entered the field of disputation, I seemed to be left alone to do all the talking, and it grew monotonous dogmatically to set up men of straw and have no effort made to knock them down. But, somehow, I was led to read again the "little book," for the purpose, this time, of utilizing its statements instead of combatting them.

My education, lectures on the medical rostrum, and nearly twenty years of active and successful practice raised their united voices against me in arguments filled with irony and recrimination. Sometimes I was victor, sometimes vanquished, but the light began slowly to percolate through the clouds, and within a week I attempted my first demonstration.

So little did I know of Mind, so dim was my conception of this Science which "knows no lapse from or return to harmony, but holds the divine order, or spiritual law, to have remained unchanged in its eternal history, wherein God, and all which He creates, are perfect and eternal" (Science and Health, p. 466), that I had no hope of curing my deformed joints and small expectation of relief from pain.

The only way to settle the question, however, was to make the effort. No other straw appeared for me to grasp, and being awakened at night by pain, I made the test. The result was not the most brilliant success, so far as the pain was concerned, but it marked the first faint glimmer of Light in my consciousness, and in a few days I was freed

from that incubus whose slave I had been for nearly six months. From this on, my physical healing was rapid. The stiffness, deformation, and enlargement of my joints were supplanted by the mobility and perfection of boyhood. Other troubles, such as hemorrhoids, inability to use vinegar, etc., are no longer dreamed, awake or asleep. Ah, how dense the darkness a little Light dispels, yet how studiously mortal mind often bars every ingress to its rays and hugs its tatters of gloom.

FACTS.

BY LUTHER M. DAVIS.

WHEN one states a fact all hearers immediately agree with him unless ignorant of the truthfulness of his assertion. Yet, many of the most universally accepted facts of to-day had to force their way into human consciousness through the most stubborn resistance. Only when proof after proof has been given is mortal mind convinced and found ready to yield up its preconceived erroneous notions which a newly discovered fact corrects. Facts are eternal; only ignorance or misconception hide them from view. When the fact appears the misconception disappears with all the attending errors.

Take for illustration the false hypothesis that the earth was flat, held for so many centuries. This supposition gained credence of course from the evidence before the physical senses. Man's sight being limited, he looked out upon a comparatively level surface and naturally concluded that the earth was, as it appeared to his limited vision, flat. To his unenlightened sense this was a stubborn fact, because he had no proof to the contrary.

From such a standpoint, the earth was stationary and the sun traversed the heavens from east to west. All his calculations were built upon this false supposition. When it was finally discovered that the earth was round and revolved on its axis and also around the sun; that the sun was the stationary and central orb of a system of planets; what was the result? a complete overturning of all systems built upon the falsity. What had happened? Had anything been changed in God's universe? No; the truth had appeared, that was all. The earth had been revolving in the same manner always, wholly unaffected by this hu-

man theory; but man didn't know it. When he learned the truth, his ignorance was removed, the light of wisdom appeared, and he bowed to the fact. Not without a struggle, however, did the false yield. It contested stubbornly every inch of the ground, but truth prevailed because it was true and the lie could not stand before it. The false belief had never affected anything excepting mutable mortal opinions and those controlled by them. It never disturbed the fact, nor did its denial hinder the operation of the laws of the solar system. Thus, one by one, beliefs arising from evidence before the material senses have yielded to facts. That the world is awakening fast to the fact that Mind is causation is evidenced in every department of human activity. Mechanical inventions, by utilizing natural forces, are revolutionizing beliefs held for centuries. Man rises into greater dominion as he discovers his mental capacity,—the power of mind over matter. Yet, on the wholly material basis this discovery is not an unmixed blessing; for it liberates in one direction only to enslave in another. It is still the fruit of the tree of knowledge of good and evil; otherwise it would emancipate in all directions. The coming of railroads, the telegraph, telephone, and the thousands of other modern inventions, each designed to overcome in some degree existing limits, meet opposing forces, before unknown, which hinder the realization of the promised freedom. We see the continual warring of the forces of good and evil in human consciousness, and mortal man unable to find the pathway to peace and harmony. He still finds himself in bondage to sin, sickness, and death. Should he build to the skies without discovering his spiritual selfhood, his relationship to his Creator, and his proper place in creation, his structure would fall because not built upon the eternal rock of Spirit.

Through this medley of mortal-mind opinions a voice is heard, a gentle voice yet firm and positive, saying: A fact of vital importance has been discovered; a fact old to God but new to mortals. If you will listen you may know the fact and the fact will free you from sin, sickness, and death. The fact is this: That God made man in His image and likeness and gave him dominion over the earth; that God's man has never fallen or become anything less than His image and likeness; that God is wholly Spirit or pure Mind, from which nothing but good proceeds; that true manhood

possesses nothing underived from God, always reflecting the perfection of Deity; that this truth concerning God and man is the eternal fact, and that anything which denies it rests upon a false conception as much as the old mistake concerning earth and sun; that all mortal opinions and beliefs springing from the supposition that man starts from matter are false and will disappear with the appearing of this fact in universal consciousness.

Do you wish to learn of this discovery which brings so great a freedom to the race? Do you wish to escape from the bondage of the fleshly mind into the heaven of the Christ Mind? Then study "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy in connection with your Bible, and it will make the way plain to you. It will turn you to the words and works of the master metaphysician, Jesus of Nazareth, who spake as never man spake, interpreting the meaning of his life history, and instructing you how to follow in his footsteps. It will explain the Science by which he performed his wonderful healing from sin, sickness, and death.

First, it will teach you the rudiments of this Science—how to heal sickness; second, how to uncover and cast out sin; and lastly, the meaning of those wonderful words in John: "If a man keep my saying, he shall never see death." This remarkable revelation of man's true selfhood in Mind; this discovery of the facts relative to eternal existence exemplified by Jesus, and coming now, as he promised, to lead into all Truth, may be denied and scoffed at through ignorance and superstition, but can never be obscured or ruled out of human consciousness. The facts will remain because they are facts, and the false conceptions of man and the universe will depart, never to return, with the full appearing of Christian Science, the Science of Christ.

No man can rid him of himself and live; . . . but he can rid himself of that haunting shadow of his own self which he hath pampered and fed upon shadowy lies until it is bloated and black with pride and folly. When that demon-king of shades is once cast out, and the man's house is possessed of God instead, then first he findeth his true self, which is the servant, nay, the child of God.

Geo. MacDonald.

THE SCIENCE OF LIVING.

BY CLARA MARIE PLATT.

ALMOST every theme known to man has been classified, amplified, and constituted a science, and the best years of our lives are spent in an absorbing study of these various theories; yet the subject of the most intense interest, the most vital importance to every human being is still, so far as the majority of mankind is concerned, without law or order, left to the dictation of circumstances or individual caprice. The science of *living* is unlearned, unknown.

Mortals go through the world at the mercy of every wind that blows. With the wisdom of the ages behind them, they sin and suffer as helplessly as ever, and know no way of averting the many ills to which flesh is supposed to be heir.

The average mortal spends the first half of his life in getting into trouble and the other half in trying to get out of it. Toiling early and late, he imagines he has a hard time, but these hardships are as nothing compared to those which he brings upon himself in his efforts to have what he believes to be a "good" time. He rushes headlong into his misfortunes as well as his pleasures, and then sends an agonized prayer to a far-away heaven to avert the very calamities which he has, by his own blunders, produced.

Is there nothing wrong in such a state of affairs? To our actual knowledge the human race has existed for six thousand years, and yet the problem of its existence, in all its fundamental propositions, is as uncertain and as unsatisfactory as ever. Does it not seem as if there must be an awful mistake somewhere? There are many who freely admit this, and as freely assert that the one who has made it is God.

But look carefully over the events of one day. Can you not see how, in a dozen ways, you might have done better than you did—how this and that contingency might have been avoided, this and that situation improved, had you acted with more patience, with more kindness, with better judgment? Will you not admit that fully two thirds of the friction which has made your day a failure was wholly unnecessary? Now, with the same charity,

observe your neighbor. It is still easier to see how, had he done or not done this and that, his affairs might have been thus and so. Then multiply these petty, daily, mistaken acts by millions and millions of actors for six thousand years, and you will have a fair idea of what is termed, with no suspicion of either injustice or sacrilege, "the government of an all-wise Providence."

Psychology, which assumes to be the Science of Soul, declares that it is impossible to formulate any but the most general laws of thought, as no two persons, under the same circumstances, will think or act alike; nor even one person, under the same circumstances, at different periods of time. It is evident that they know no *science* of living, and the same conditions which show the lack of such a science, prove also the dire need of it.

Every Scientist, natural and Christian, will agree that there is no atom in all the universe which is not created, controlled, and preserved by Law. If there seems to be lawlessness, it is in violation of Law, not in accordance with it, and is always punishable by it. A creative force can never become a destructive force. Suffering comes from defiance of Law, never from obedience to it. These truths are self-evident except when applied to the problem of human life; then they are not so, only because living is not considered scientifically.

If living be conceded to be a science, it must adopt the same standard which prevails in any other exact science, that of absolute perfection. The mathematician does not recognize his own errors as a part of the principle of mathematics; nor does the musician admit discord to be a necessary factor of music, but each strives to eliminate every error from his work, and regards it as genuine only when he has done so. With no reason can the errors of existence be considered as a legitimate part of the Science of Living.

Again, what would be thought of a musician who confessed to being without knowledge of the laws which govern harmony and could not keep his music free from dissonance? or of a mathematician who worked in ignorance of the relations of numbers and could not solve a problem correctly? We would indignantly deny their claims to either musicianship or scholarship. Yet any one possessing a consciousness of existence in the senses, without knowledge of Life or its laws, and without power

to subdue the smallest germ of error which threatens that existence, may claim, with common consent, to "live."

All the forces revealed through natural science were working in the same indestructible harmony before their discovery by man, as afterward, and many undreamed of now will finally be brought within our range of knowledge. For centuries we have been dwelling in dreamland, denying the reality of that universe which He pronounced good; yet the Science of Living is as complete and demonstrable as when "the morning stars sang together, and all the sons of God shouted for joy."

Imagine a people of whom one could safely assert, in defiance of psychologic tradition, what each and all, under any circumstances, would do; a people thinking and acting from a standpoint of Principle instead of personality; a people living by fixed rules, obtaining definite, invariable results; a people not only healthy, happy, and successful, but knowing why they were so and how to become so. Could it not be justly claimed that this people had found a workable theory of life—a *Science of Living*?

This is Christian Science—a Science of Living which, in time, will eliminate not only sin, sickness, and death, but sorrow, poverty, unhappiness, failure, evil of every sort. The Discoverer and Founder of this Science is Mary Baker Eddy. By her purity of heart our God was seen, when ages of searching had found him not; by her patience through great tribulation His truth has been established in the sight of men; and the world is slowly learning its lesson of gratitude.

"This is life eternal, that they might know thee the only true God."

In sickness—To know that Life, whose source and sustenance is God, cannot be sick or suffer. This Truth will "take sickness away from the midst of thee."

In health—To know that in God alone is "the fountain of life." Life is dependent only upon its Creator, and Life is eternally *Life*.

In poverty—To know that God is the support of His children and there is no lack in Him "in whom all fulness lies." Nothing can deprive you of Good, which is the only substance.

In wealth—To know that every good gift is from above and cometh down from the Father, and is the manifestation of the infinite treasures of Spirit.

In sorrow—To know that in a universe of Love, there is and can be no cause for grief. Infinite Love can neither cause nor comprehend suffering; hence, there can be none except what a false sense of love has produced. "And God [Truth] shall wipe away all tears from their eyes."

In joy—To know that "in His presence," in the presence of Good alone, is joy that cannot be turned into mourning.

"In *all* thy ways acknowledge Him, and He shall direct thy paths."

To live a happy, successful life is possible for every human being; and when we shall all come, at last, into an understanding of God, the phantoms of our fears will vanish and we shall know that His love has been round about us and He Himself has been waiting for us all the time.

A HAPPY THOUGHT.

BY ADELAIDE M. McCONNELL.

Whatsoever a man soweth, that shall he also reap.—*Galatians, 6:7.*

As I read the editorial on this text in the *June Journal*, it came to me, not in the sense of punishment, but of reward; immediately I was lifted out of the region of chronic fear, discouragement, and despair, up into the realm of joy and peace, into the consciousness of the protecting care of an all-wise, all-powerful God of love; and as the babe nestles with perfect confidence in the arms of its mother, so I rested in the arms of Infinite Love.

Oh, afflicted mortals! beset on all sides by numberless fears, cast aside your worry and anxiety. "Whatsoever a man soweth, that shall he also reap." Is this not a promise made to us by God? Is it not an unconditional promise that if we, each day, perform conscientiously the tasks awarded to us by the divine Mind, success shall crown our labor, and we shall receive our just and proper compensation?

We should not fear that our work will not be satisfactory; because He who is all-wise, will not give His children tasks that are too difficult for their performance; and all the help that we need lies in His province to supply. "Since to all mankind, and in every hour, Deity supplies all good" (*Science and Health with Key to the Scriptures* by Mary Baker G. Eddy, p. 490).

Trust in the loving care of God! Know that if we conscientiously perform the tasks that each day brings, and are obedient to the Divine Will, that that is all that is required of us. Our efforts must meet with success, and we must receive our due compensation.

A good mother properly compensates her child for services performed; a good employer pays his employees their due wages; as a rule we see those engaged in the various fields of labor throughout the world, performing their tasks without fear or anxiety regarding remuneration; they are satisfied, providing their employer be reputable, that when, at the proper time, they present themselves for their wages, it will be given to them, in full, promptly and unconditionally.

Now what about those employed in the field of the Lord? Is not our Master just and reputable? Has He not power to act in accordance with His sense of justice? Why, then, when we are working conscientiously, do we fear about results? We say that "God combines all-power, or potency, all-science, or true knowledge, all-presence" (Science and Health, p. 462). Then how can we ever worry or have an anxious thought? All that we have to do, is, each day, to perform the tasks awarded to us by divine Mind. To Him belongs the responsibility, to Him belong the results, to Him the credit.

In the words of our beloved Leader, "Let us be faithful and obedient, and God will do the rest" (Miscellaneous Writings, p. 159). Again, "Mortals have only to submit to the law of God, come into sympathy with it, and to let His will be done" (Miscellaneous Writings, p. 208).

Then will our daily tasks present the degree of perfection desired. Then will our labor be joyous and free from care, and each task will have its harvest time and its fruitage, a season for enjoying the just and proper results of our activity.

WHEN Egypt's king God's chosen tribe pursued,
In crystal walls the admiring waters stood;
When through the desert wild they took their way,
The rocks relented and poured forth a sea.
What limit can Almighty goodness know,
When seas can harden, and when rocks can flow?

Christian Observer.

THE TRUE WAY.

BY JAMES H. DAVIS.

"I AM the Way, the Truth and the Life: no man cometh unto the Father, but by me." What did our Saviour mean when he said these words to his disciples? Could there be but one meaning? that the only way to the Father was by living the life Jesus lived, and following his example in word and deed? Does it mean anything less than it did nineteen hundred years ago? is there any other Way? The answer is found in the Master's own words, "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."

So we must follow "The Way" in all his teachings, for he said, "He that hath my commandments, and keepeth them, he it is that loveth me."

Jesus' commandments and teachings were always exemplified in his life; he was ever the demonstrator of what he taught. Now, Jesus, the Way, the Truth, and the Life, would never have asked his followers, whom he loved, to obey any impossible commands. So, when he said, "The works that I do shall he do also; and greater works than these shall he do; because I go unto my Father," he not only meant that his followers could do these things, but that if they did not do them, they did not love him. He also said at the same time, "Whatsoever ye shall ask in my name, that will I do." This did not mean that for simply asking God in the name of His Son, would our requests be granted. It means that only as we approach the life and assimilate the character of Jesus are we in our proper order of being and fitted to be heard of the Father, and to lay hold on what God has provided for His children.

All the Christian denominations are founded on the life and teachings of Jesus, and it is taught by all that the nearer we approach the life and example of the great Master, the more in accord shall we be with their several orthodox beliefs; but ask them if this saying of our Saviour, "I am the Way, the Truth, and the Life," is to be accepted literally, as well as all his other commands, and the answer will be, "No; the great portion of his sayings and com-

mands were intended only for his immediate disciples, and for the special period in which they were given."

Christian Science says Jesus, "the Way," meant every word he said, and meant it for all time; that he uttered no promise, gave no command that could not be fulfilled, and moreover, none but *must* be fulfilled at some time, before we can come to the Father. Every command he gave is as practical and as obligatory to-day as it was nineteen hundred years ago.

When he said, "Whosoever will come after me, let him deny himself, and take up his cross, and follow me," he knew that at some time all must do it. He also said, "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."

The yoke is indeed made easy and the burden light through the understanding of Christian Science, as taught in "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy.

Through the study of this inspired book, all the teachings and commands of the Master are understood and made practical.

When he summed up his commands he said, "Be ye therefore perfect, even as your Father which is in heaven is perfect." We are taught in Christian Science that this, and all the Master's sayings are comprehended and made possible in the saying of the apostle: "Let this mind be in you, which was also in Christ Jesus."

Science and Health is indeed the Key which unlocks all the seeming mysteries of the Master's sayings, and makes possible their complete fulfilment. Moreover, it makes it imperative on those who are his professed followers to-day, to obey *all* the commands of him who was the "Way."

Science and Health asks, "When will his professed followers learn to emulate Jesus in *all* his ways, and imitate his mighty works?" (p. 342).

Christian Scientists, there is but the one "Way." How closely are you following in it? "By their fruits ye shall know them."

BE not simply good; be good for something.—*Thoreau.*

CONSECRATION.

THIS beautiful poem was sent by a student of Christian Science to the Rev. Mary Baker G. Eddy, who was so touched by it that she sent it to us with the request that it be published in our *Journal*. Its authorship is not known to us, but we feel sure that the beautiful spirit which gave it birth will be glad to have it do as much good as may be, and therefore will freely approve our publishing it.

Laid on thy altar, my Lord divine,
Accept my gift this day for Jesus' sake,
I have no jewels to adorn thy shrine,
Nor any world-famed sacrifice to make.
But here I bring within my trembling hand
This will of mine—a thing that seemeth small—
And only thou, dear Lord, canst understand
How, when I yield Thee this, I yield my all.

Hidden therein Thy searching eye can see
Struggles of passion, visions of delight,—
All that I love, or am, or fain would be,
Deep loves, fond hopes, and longing infinite.
It has been wet with tears and dimmed with sighs,
Clinched in my grasp till beauty it had none,
Now from thy footstool, where it vanquished lies,
The prayer ascendeth, May Thy will be done.

Take it, O Father, e'er my courage fail,
And merge it so in Thine own will that e'en
If in some desperate hour my cries prevail
And Thou give back my gift, it may have been
So changed, so purified, so fair have grown,—
So one with Thee,—so filled with peace divine,
I may not know or feel it as my own,
But gaining back my will, may find it Thine.

TESTIMONIES FROM THE FIELD.

LAST October my attention was first directed toward Christian Science with the desire to investigate. I had, of course, heard of it before, but had rather hazy ideas regarding the "peculiar people" who needed no medical attention in sickness.

I had been raised an atheist, but when converted over four years ago, became an earnest and devoted believer that the effectual, fervent prayer is answered of God, and have had many, many prayers answered beyond question or doubt. The one thing bothering me was to know, when a prayer was not answered, if the lack of answer was because of my lack, or because God did not will it to be so, and I finally concluded with the little girl, "God always answers prayer, but sometimes He says *no*, and sometimes *yes*." Doctrinal points I always avoided and evaded, because I believed that the Spirit would lead me into all Truth, and I could not understand the authority of a Church Board to interpret Scripture and make iron-clad laws regulating the conduct and belief of its followers.

When Christian Science was presented to me, I beheld at once the spiritual freedom which trespassed not upon my brother's freedom. Spirit the guide, Spirit the teacher, Spirit the Board of Control. Oh, it was all so grand, so beautiful, I accepted it at once and knew it was the food I had so long, and earnestly, and prayerfully sought for my spiritual being (which I now know is my only being).

I had physical ills, to be sure, but in the old belief they were to be endured, and thus be made the means of blessings; now I see that to endure is to give power to error, that endurance is not a virtue, but an acknowledgment that I doubted the omnipotence of God. Now I see that to "overcome evil with Good" is to "have no other gods before me," is to triumph by knowing that God is omnipotent, and error has no place or power.

Such a bundle of aches and pains I had been, and did not realize it till Science opened my eyes, but not until nearly three months after I first saw the spiritual significance did I realize the importance of the letter and demonstrations also, and begin the earnest, daily study of the Bible and Science and Health under the guidance of the

Quarterly, then, as Truth uncovered one by one the mental errors which had produced the belief of physical ills, those errors struggled for a short season, then disappeared because of their inability to exist under the Light of Truth, just as mould disappears when exposed to sunshine. With the destruction of error, the ills of the flesh vanished.

A dear loyal student of our Mother has treated me several times when the demonstration of Truth uncovering error was faster than I could realize the nothingness of error, but she has always wisely encouraged and insisted upon my demonstrating for myself, so far as my understanding was developed. And I owe it to the friend who first talked to me of Science to add here that my daily talks with her have been an invaluable assistance. Truly she has faithfully obeyed the injunction of Christ: "Let your light so shine before men, that they may see your good works, and glorify your father which is in heaven."

A severe cold and pneumonia was met by realizing that "lungs never sustained existence, and can never destroy God, who is our Life. . . . God is more to a man than his lungs" (Science and Health with Key to the Scriptures by Mary Baker G. Eddy, p. 423). That demonstration led to a second one, enabling me to sing my best without physical effort or pain, when to mortal belief my lungs were in a serious condition under a sudden attack of grip and pneumonia. After that demonstration the claim was immediately checked, and later cast out speedily and entirely by Truth.

These two demonstrations that Life is not in nor dependent upon lungs, but that God is Life and Life is therefore indestructible, lead to a third, which enabled me to realize the Truth for a boy, who, to mortal belief, was drowning and had sunk for the last time in the sight of perhaps a hundred or more people, unable to swim. When rescued from the river he was found to be uninjured with *no water in his lungs*. He was sent home after the doctor who had been called examined him and assured the people he needed no medical attention. The beautiful part of the last demonstration is that, though I saw the boy fall into the river, no one could convince me for a moment that he was in the least danger, or could possibly drown, and as I recall the incident and circumstances they are vague impossibilities except the grand, glorious Truth, that God is Life, and Life cannot be lost.

Gertrude Ide Wood, Osmond, Neb.

ALL my life, except for a few transient sunbeams of health, I had been a great sufferer, and have endured many things at the hands of innumerable doctors, who, no doubt, meant well, and did all in their power to relieve me, but without success.

Fifteen months ago, I heard of Christian Science, and was only too thankful to avail myself of treatment, for I had lost all faith in *materia medica*.

I placed myself under a practitioner in London, mentioning an old claim for which I desired treatment. And now, for the encouragement of others who may be passing through, or have passed through, a similar experience, I must say that after taking six weeks' treatment, I could not see any result, and therefore gave up the treatment. However, no word of Truth is spoken in vain, and by keeping steadily to my study of "Science and Health with Key to the Scriptures," at the end of seven months I was entirely healed of chronic indigestion and another internal complaint. I can now eat or drink anything at any hour of the day or night, without experiencing the slightest ill effects, whereas before I was most strictly dieted—soup, bread, cake, tea, coffee, fruit, almost every kind of vegetable, and all puddings, except baked custard, being absolutely forbidden, while there were doses many before and after all meals, and divers pellets at intervals during the day. But with all this, nights of misery and days of despair had been my portion.

Having received so much benefit, I greatly hoped to be cured of my severe and oldest claim (this was a surgical case in the old thought), but as I deemed myself not sufficiently advanced in Science to treat such a claim, I again took treatment for several weeks, with no apparent result. It has since become clear to me that I am one of those who cannot be healed only by the work of others, however faithful that work may be, but that it needs earnest effort on my own part to complete the demonstration. I ceased taking treatment, and worked for myself to the best of my understanding, with the result that the claim, a very severe one of seventeen years' standing, entirely disappeared at the end of two months.

Since then another very disagreeable old claim, which several doctors had assured me was incurable, has disappeared, and this without any special treatment; but of

course I was and am keeping steadily on with the "little book."

Besides these benefits to myself, I have been able to help others, and have had many very good demonstrations. One, which occurred a few weeks ago, I should like to mention here. I was staying with a sister who for years has suffered with acute attacks of spinal neuralgia. She came into my room about one o'clock in the afternoon, and said, "I am suffering very much from my back, and were it not that we are expecting a party of friends to lunch to-morrow, and that I *must* be able to receive them, I think I should let you try to treat me with Christian Science." I smiled, and said, "You must, of course, do as you please, but it seems a pity that you should go knocking at so many wrong doors, when I can show you the right one." She hesitated for a minute or two, and then said, "Very well; will you treat me *now*?" I did so, and at the end of a quarter of an hour she walked across the room, and said, "I am perfectly well, every particle of pain has gone." She went for her first bicycle ride this season that afternoon, and enjoyed it. Had I not treated her, she said she would have put on a belladonna plaster, and taken her medicine, both of which things she kept a store of. Since then she has not had the slightest return of the pain. I have been treating her absently for more than a month for two chronic claims, one being inflammation of the eyes, for which she had been under a celebrated oculist, who could only relieve her for a time by a painful process, and whose fees were very high. She tells me that both claims have almost disappeared. Truly we, the people who have until now sat in darkness, have seen a great light, and honored and blessed indeed is Mrs. Eddy, whose hand has been singled out to hold the Sacred Lamp.

M. J. B., Kintbury, Eng.

THERE are many who think Christian Science treatment may be good for minor complaints, such as are often commonly called "nervous troubles," but that there is no possibility of the treatment being able to reach "*real disease*," such as consumption, heart-disease, tumors, typhoid fever, venereal, so-called incurable conditions, also the effects of heredity and congenital malformation, and it is to these incredulous ones that these few words are addressed.

Those of us who have seen the "glory of the Lord" in the healing of many or all the above list of ills, do not need further proof of the power of God to heal "all manner of disease," as we find recorded in Matthew, 10: 1, for we know whom we have believed, and would attest our gratitude for these mercies by a life devoted to the spread of God's kingdom among men, that others might learn of the way out of bondage to the freedom of the children of God.

Three years ago a lady asked help for a belief in consumption in the first stage. Her family had nearly all passed away with this dread complaint, and she felt she was doomed, as she then had evidences that made her doctors pronounce her ailment hereditary consumption. She had also a belief in deafness. After four weeks' treatment the pulmonary trouble and deafness disappeared, and she now enjoys the best of health, and is an earnest student of "Science and Health with Key to the Scriptures," applying its teachings in government of her children and her home.

A case of eczema of four years standing, in an elderly woman, who had used all the old women's remedies, as well as consulted the best medical talent in St. Louis, was healed by Christian Science in eight treatments.

A young lady, aged twenty-one years, who from her birth had been afflicted with incontinence of urine, so that she could never leave home, was healed in less than two weeks by the Truth as demonstrated in Christian Science. The same lady's sister was treated in Science and healed of what medical practitioners diagnosed as cancer, neuralgia, and tumor of the breast. These ladies will testify to the above statement of their cases.

I could give many other demonstrations that are quite as wonderful, proving the power of Mind over sin and disease, but space prevents this time.

Having practised *materia medica* nearly ten years, with the usual failures and occasional alleviations that all experience who try to get success out of inaccuracy and a system of change, I was shown the results of Christian Science treatment in my own family as well as in the family of one of my patients, and the truth of the healings was a fact that could not be gainsaid. It was then that I began to investigate the Science for myself, and have since found it to be a never-failing remedy in cure of

"all manner of disease," and I am glad to bear testimony to the results of the work that has come under my observation during the last six years.

E. T. B., St. Louis, Mo.

WHEN I first heard of Christian Science in the autumn of 1898, it found me in a state of mind which was in sore need of a radical remedy. I was practically an agnostic, dissatisfied and without real object in life. I saw little else but selfishness in human nature, my own included, and had a hearty contempt for it. A keen desire for investigation, human knowledge had been unable to satisfy; I hesitated to form a definite opinion about anything, either for or against, as I had never seen any question of importance to the welfare of humanity either thoroughly proved or disproved. The study of certain branches of natural science gave me a training of mind I am very grateful for, but it did not satisfy my heart's desire. When Christian Science was presented to me here, I began to study it without prejudice, and seemed to have no difficulty in following the line and connection of the leading arguments. I was struck at once by the wonderful logic and consistency which seemed to extend to every statement made by the author of Science and Health. I was so accustomed to find weak points in every theory that had come under my notice before, that I looked for them at once in my investigations of Christian Science. I said to myself, "Let me find one weak point in this system, and the whole structure falls to pieces." Needless to say, I never found one; if the healing was what it claimed to be, the truth of the whole was proved. When this dawned upon my consciousness, a great joy filled me; I felt instinctively that I had found what I had been searching for all these years. I had no reason to doubt the numerous cases of healing I heard and read of, for it was soon perfectly clear to me that any deviation from the Truth was fatal to the demonstration of the rules of Christian Science. But they did not fully convince me,—I must prove it to myself. So I set to work and applied it, as well as I understood, in my daily life and occupation, which was engineering at that time. It was a very hard and long struggle, but what hitherto seemed impossible, happened: gradually the forms of sin and certain inveterate physical claims which had ruled me entirely, lost their

power, till I became finally their master; not until after more than a year did all doubts vanish, and firm and lasting conviction take their place. But this year had changed me completely. A wonderful sense of peace and rest and of true, permanent happiness—sensations quite unknown before—filled me; I was no longer a slave to sin; I had all my heart desired, and what a glorious outlook, the grandest object that life could offer was before me.

My gratitude to the Discoverer of Christian Science it is impossible to express in words. I am trying to prove it through devoting all my time and energy to the great Cause, which will redeem humanity.

I derived such wonderful benefit and help from the *Journal* and *Sentinel* that I cannot help acknowledging it here; these publications, together with the works of our Leader, make the library of the Scientist complete, and are an inexhaustible source of untold riches.

J. v. Hodenberg, London, Eng.

YESTERDAY, a man whom I had not seen for over a year, asked me where my cane was. I told him I had no further use for it, and I want to tell others. In 1895 I was first affected in a marked degree, by spinal trouble, some physicians pronouncing it rheumatism, some sciatica, and some poor circulation. I obtained little if any relief. In 1896, after a severe attack, which landed me in the hospital for a time, I was able to start on the road again as a commercial traveler, and while I was able to do enough to hold my position, I suffered over half the time.

While in Kansas City, Mo., suffering from a severe attack of pain, and having about lost the use of my limbs for a time, my doctor pronounced my case locomotor ataxia, giving me very little hope of a cure, but said that if my stomach would stand the medicine, he could help me so I might live for a number of years. During all this time I had resorted to whiskey for relief from pain, and I had always found it.

I obtained some relief, and for over a year took 180 grains daily of iodide of potassium, continued to travel through 1897, and at about that time almost gave up the use of the drug, but gained in the liquor habit. I was not able to do any work from that time till October, 1898, when, by the use of a cane I could get around some, but did not gain any.

In 1899 I went back to iodide of potassium, but gradually got worse, having about given up hope. At the close of 1899 I had fallen to near the bottom of the ladder, and did not expect to live, drank hard, and was a disgrace to my family.

An old friend urged me to try Christian Science, and I finally consented, though I had no faith in it. I simply cast aside all prejudice, and allowed Truth to enter. Truth manifested itself and brought the Light as fast as I was able to use it, and the Truth has made me *free*. I have not tasted or wanted liquor since last January, and a few weeks after I gave up my cane, and have not used it since. I have not been so well in twenty years. I always *believed* in the alleged orthodox faith, but it was simply *belief*; now I have the *proof* of the Omnipotence of God, and have passed *belief* and attained in a degree, *knowledge*.

Aside from the physical cure the insight I have in regard to the Science of Being, the fact of knowing God—Good—is worth more than all.

Let me tell what one copy of "Science and Health with Key to the Scriptures" has accomplished. That one copy first healed one who is now a prominent healer in Chicago and one of Mrs. Eddy's pupils. It then healed her brother, then the one who treated me, and then myself, and is now in the hands of one who is sorely afflicted. May the power of Truth prevail in his case.

Chas. F. Cooper, Sullivan, Ill.

WHEN first Christian Science was brought to my notice, it was through the healing of some absent friends. One of these had been in an asylum for the insane, and pronounced incurable. It seemed to me almost incredible that she could be healed, but upon investigation, I learned that it was true. Soon afterward, a cousin, visiting us from Buffalo, loaned me a *Christian Science Journal* and other reading, but I was not quite ready for the Truth, and turned from it, to follow my material gods a little longer.

Still there was something about it that appealed strongly to my thought; and the time soon came when life seemed so full of suffering and mental unrest, that I turned to Christian Science, employing a healer, and beginning at once the study of "Science and Health with Key to the Scriptures." My treatment was absent, and I could feel

the love manifested in the letters I received from the dear, patient helper. I felt, "This is true Christianity."

There were several diseases to be overcome, but from the first I felt help, and gradually these disappeared.

The "little book" grew very dear to me. I felt so happy, so free! Such a new sense of Life came that I could only liken it to the green sprout pushing its way out of the old dry acorn. I felt that I could never return to the old condition of thought, any more than the miniature oak could be put back into the shell.

The study of Science and Health drove me at once to the Bible for thorough investigation. Could it be possible that these teachings were identical with those of Jesus and his apostles? Even so! As this conviction strengthened, I grew to love the Bible as never before. *Now* I could bring it into my life, and begin to *prove* its Truth.

Before this, it was to me little more than a matter of history; so far back in the experience of man, it seemed, that I could not make it practical. I wondered why religion did not mean more to me, for I was a church member, and tried to be faithful.

Several years ago I had the privilege of class instruction from one of our Mother's faithful students, and I feel that the value of such instruction cannot be over-estimated.

Divine Love has been the only physician for myself and children, since this new understanding came to me. Oftentimes, being absent from my teacher or other helpers, my faith has been put to the test, when my dear ones seemed overcome by sickness. But Truth is always the victor over error, and through these trials has come a stronger reliance on Principle,—God,—the ever-present Healer. (See Science and Health, p. 408, l. 24.)

Sunday services are held at my home, attended by a few earnest seekers for Truth. Good healing has been done; the seed is being faithfully sown, and we wait for Him who is Life, Truth, and Love, to give the increase.

Mrs. Mabel R. Tallman, Perry, N. Y.

I HAVE long wanted to tell the world of my being healed through Christian Science. About seven years ago I was taken with a disease pronounced incurable by the doctors. I was given but a short time to live, the papers having given notice of my approaching death. The doctors could only give relief. I was urged by my mother to take Chris-

tian Science treatment. I was ready to take anything that would bring relief, and so concluded to do so. I was able to be about the house within a few days after the first treatment. I improved steadily and was soon able to resume my work. I did not understand at that time what had healed me or how it was accomplished.

I attended church, a small gathering then, at Madison, Wis., to see if I could get a clearer view of this Truth. The understanding was very slow. The reason for this slow growth is clear to me now. If, when going to attend the services, I should chance to meet a person whom I knew (not a Scientist), I would walk past the church and when they were out of sight I would dodge into the church. I thought this all right because this Science was ridiculed on every side and I had spoken unkindly of it myself. All this came back to me in time to be accounted for, for "with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again." I did not then wish to be classed as one of them, although willing to receive the benefits and blessings.

It was some time before I overcame this fear, but one day going to the reading rooms for a *Sentinel* I met a friend near the entrance and did not go in until he left. The thought came to me very forcibly that such actions are cowardly, and after working over the error I think I have no fear of being seen going to or coming from a Christian Science meeting. I soon became a member of the church and have improved in health until now I am healed. I had been a member of the Baptist church since childhood but had lost all faith in the Bible and church. To-day the Bible and "Science and Health with Key to the Scriptures" take the place of all other books for me. I give little time to the reading of anything else.

The Bible has a meaning to me now, while before it was a blind conglomeration of English language. Words fail to express my thankfulness and gratitude to Mrs. Eddy for this key to the Bible. May God bless her for it. My daily prayer is to grow into a complete understanding of this Truth that will destroy all error—false sense. I receive daily benefits from the little understanding I have of Science and derive great good from the *Sentinel* and *Journal*.—Geo. H. Bresee, Milwaukee, Wis.

A RECENT accident and demonstration which came to me may be helpful and interesting to others.

While in my kitchen, superintending some of my household affairs, I overturned a large panful of boiling water. The water covered my left hand and arm nearly to the elbow, and poured down the left side, filling my shoe, which was low and somewhat loose.

My first impulse was to remove the shoe and stocking, and otherwise pull the wet clothing from my smarting flesh. But glancing at my left hand, and seeing it was already beginning to look like a piece of raw meat, I did nothing of the sort, but immediately began to demonstrate. My realization of divine Principle as the only Causation, and of its idea as perfect, even as itself is perfect, came so quickly that the error was cast out almost instantaneously.

The hour was near at hand when I had promised to be in a distant part of the city to treat a young child. I hastily dressed, putting on new shoes and close-fitting kids, but I suffered no pain or inconvenience.

This seemed to me a wonderful demonstration, inasmuch as the water had reached boiling point, and the realization of perfection was so swift that, although when I first looked at my hand, it already presented the appearance of being thoroughly cooked—yet in less than five minutes it had assumed its natural condition.

The lessons I learned were these: First: No such accident could have occurred had I been at that moment thoroughly attuned to the harmony of divine Being. The words, "Pray without ceasing" have since had a deeper significance than ever before.

Secondly, Go, and tell no man. The day after the accident and demonstration, I told it a number of times to friends, who thought, as I did, that it was wonderful. On the third day I felt a soreness at the base of the nails—it seemed to be in the bones rather than the exterior of the flesh, for no evidence in the way of redness was manifested. Also, my left foot was so tender I could scarcely wear a shoe.

After handling the mental conditions vigorously, I felt that it was all right, but it was not until the next day that the sensation of soreness entirely left me.

I shall be more careful hereafter, in speaking of past

error that *seems* to be destroyed, not to build it up as something, but to know, in Truth, it *never was anything*.
Mrs. Letitia Vertrees-Pullman, Reading, Pa.

WHEN the light came to me through Christian Science, I was in the darkness of despair; I thought, "Oh! where can rest be found?" After trying many physicians, patent medicines, and everything that mortal thought could suggest, I knew not which way to look. One physician said that I had inflammation of the spleen and left lung; another said I had an abscess on the liver that would have to be operated on; another said that I had an acute attack of indigestion.

For eight years I had been growing worse and worse, until at last I was helpless, and prayed daily to die.

One day a friend insisted on my trying Christian Science. I told her I did not believe in any such foolishness; however, she prevailed, and I started, and had about eight blocks to walk. I stopped at every corner and rested, and asked God to give me strength to get to the healer's house. About an hour and a half from the time I started from my home I reached my destination. I was very weak, could not stand up, and had to sit down at once; I was out of breath and said I was almost dead.

The healer asked me what was the matter. I told her what the physicians had said. She wanted to know what I thought. I told her, and after a few moments she treated me. I watched her very closely, for I did not know what she was doing. When the treatment was over she gave me some little tracts to read, and to my surprise I walked home without a pain, and unassisted.

At that time I had not eaten any solid food for ten days, but I went home, cooked and ate a hearty supper, and slept well. That night I slept on my side, something I had not done in some time. At that time I weighed ninety-three pounds, and now I weigh 125 pounds. I am enjoying the best of health, and have not resorted to any material remedy since being healed, more than a year ago.

I was raised in the Catholic Church, and at the time of my healing had never read the Bible and knew nothing of its beautiful teachings. I am now a member of the Second Church of Christ, Scientist, of Houston, Texas, and became a member of the dear Mother Church at the June, 1900, Communion services.

Mrs. Fannie Coulson, Houston, Tex.

FROM the first time that I entered a Christian Science church I felt that God was there, but immediately to prove the truth of this teaching did not seem altogether simple, there was so much latent error to be stirred and destroyed. One hot summer day on the Hudson, it seemed to me impossible to sit up and read *Science and Health*, I felt so very ill, and I quietly retired to my room to rest. While scarce asleep I heard some one pace back and forth in my room, repeating over and over again, "I love God. I am strong. I love God. I am strong." I turned about with some effort, and as I observed that it was my nephew, I asked, "N., what are you saying?" He seemed surprised, —he evidently had not observed me,—but after a pause, replied, "Why, if I love God, I must be strong," and quickly left the room.

I felt rebuked. N. was not yet nine years of age, had only heard a few of us read the *Quarterly* lessons every morning under the trees, and had had little, if any, definite instruction in Science. I did not even know the Scientific Statement of Being, and was only beginning to understand *Science and Health*, although I had read it faithfully for several months. I arose, took a long ride on my bicycle, repeating the words of the child, and thus continued, trying to realize that God's child must be strong, until in the course of a few days I was in the very best of health. Later it was explained to me that the other children at the hotel, had resolved on a certain day to rob a neighbor's pear orchard, and that if N. would not join them they would "fix him." One of the number had informed N. that he might be on his guard, and the dear child had gone to be alone with God, and in that struggle came to the conclusion, which was duly reported, that do what they would, he could do only what was right. This message had so rebuked the robbers that their meeting was indefinitely postponed. No more pears were stolen that summer. Tears of joy came to my eyes as I learned of the manliness of that little fellow and of the power of Truth, and often as the way has seemed dark and temptations great, I have remembered the self-evident truth so sweetly uttered, that if I love God, Good, I must be strong.

R. B., *Dorchester, Mass.*

It is now three years since I was lifted, through Christian Science, from bondage and sorrow to freedom and

peace. For fifteen years I had battled with ill-health, showing itself first in a severe form of stomach trouble. Although everything, I think, known to *materia medica* and hygiene was tried, no relief came, but other complications and troubles arose, until surgery was deemed necessary and resorted to. This, like everything else, failed utterly to bring the health so long sought for.

At this time, to the burden of ill-health and physical suffering, was added a great sorrow—the loss of husband and home. In this dark hour when the suffering and burdens seemed greater than could be borne, opiates were given for relief. In a few months I found myself depending upon this means for a few hours' oblivion from pain. Then began a struggle against this bondage which continued for two years, growing always more hopeless, until the physician informed those with me it could not last much longer—possibly a couple of months. Surely "man's extremity is God's opportunity," for here Christian Science was brought to me. All medicine was thrown away, and at the end of three weeks I was eating everything and sleeping naturally—a perfectly well woman. In twelve hours all thought of, or desire for, any material relief was destroyed and a perfect willingness to let God heal me came.

Can I, for such a blessing, do less than give a life corrected to reflect the healing power of Truth and Love in the earnest effort so to express my gratitude to God for that precious book, Science and Health, which has shown us all how to find God? I have had struggles, battles, and glorious victories. Many times the promise has been fulfilled, "My grace is sufficient for thee." Endeavoring to follow step by step in the footsteps of our Mother, we must indeed learn a greater humility, deeper love, and broader charity.—*Clara S. Adae, Cincinnati, O.*

AFTER several years of suffering, and at least two years of serious illness, it became necessary for me to decide between death and Christian Science. July 4, 1898, I was compelled to take my bed with a severe claim of inflammation of the womb and ovaries; afterwards inflammation of the bowels and kidneys. I lay seemingly at the point of death for some time, not being able to sit up for four months. I suffered all winter, being confined to my room, and a part of the time to my bed, until April,

1899, when my husband took me to the hospital, hopeless of my recovery. I underwent one of the most serious operations performed by the best medical skill, having my ovaries removed, but I returned home only a helpless invalid, growing worse, as dropsy had then set in. I was not able to walk, and could only wheel my chair at times.

I was very much prejudiced against Christian Science, and would not allow any one to talk to me of it, nor allow my sister-in-law, who was interested in it, to read it to me.

During the summer a healer and her husband came to my sister-in-law's to board, and I then finally consented to take treatment. As a result, I was healed entirely in three weeks.

The day after my first treatment I walked two blocks, and in one week, walked and wheeled my invalid chair four blocks, to the place it was gotten from. In five weeks I discharged my servant, and have been doing my own work ever since.

We moved onto a farm this spring, and I have had no help, and never enjoyed better health. My husband was healed of lung trouble, and our little girl of deafness, all of which has brought much joy to our home.

We are studying the Bible and Science and Health, and are realizing that God is All-in-all, and an ever-present help in time of trouble.

Mrs. Jennie Cowgill, Holdrege, Neb.

I WAS burdened with constipation for twenty-six years. It was in every way disastrous to me except that it at last brought me to a knowledge of Christian Science.

I had been under the care of thirteen doctors all these years, and was reduced to a walking skeleton. In the wake of my bowel trouble came dyspepsia, Bright's disease, a tumor, a stricture of the rectum for which I endured a painful operation. At last, paralysis seized me, even to the loss of speech. After the attack of paralysis I was forced to learn to talk as a year-old child learns to talk.

During the last twelve years, I took medicine daily to secure a movement of the bowels. Since the paralysis, six years ago, I had confusion of the brain and tongue up to the time of beginning Christian Science treatment.

I was not healed *instantaneously*, but from the first week of treatment I began to improve, and continued to

improve until I could eat wholesome food with an appetite I had never before experienced.

I gained fifteen pounds in a few weeks. I now can eat anything, at any time, with no sign of indigestion. I am at last, in *perfect* health. I had never known what *perfect* health was until I came under Christian Science treatment.

So great has been the change for the better in my mental and physical conditions that it is difficult to state it, without seeming to exaggerate.

To think that not one of my thirteen doctors could remove this inveterate malady during all those twenty-six years of torture, seemed surprising to me; but under Christian Science treatment the dread affliction disappeared like dew before a summer sun.

Charlotte E. Wood, Chicago, Ill.

FOR eight years I was a great sufferer. My troubles were many: tumors, kidney and bladder troubles, bloating of the limbs and the entire body, severe headaches, and bronchial trouble. Everything that human aid could do was done, but of no avail. My physician brought two of the best Detroit doctors for consultation. They wanted me as a last resort to have an operation, which I refused to have done, feeling that it would do no good; finally, a lady who had visited me through all my long illness, told me of a friend of hers living in Detroit who had been healed in Christian Science, and wanted me to try it.

My husband said if I could have the same lady that healed her friend he would have me treated, but he had no idea I could be helped. July 5, 1898, my husband brought me to Detroit. For eight weeks I took present treatment. The third day the bladder and kidney trouble were met, and I found my first relief. In three weeks I could walk with a little assistance; my ankles measured twenty-seven inches each.

My healing was very slow, owing to my medical education. I had been a medical student for two years in London, England, before my marriage. I am thankful to say that nothing but Christian Science, which is the word of God, has made me whole. Now I can walk, attend to my home duties, and realize more and more what the divine Mind is. I cannot express my gratitude to God and the word he has spoken through Christian Science for all I have realized. Ask what thou wilt, "believing," and *ye shall receive.*—*Mrs. F. E. Pound, Pontiac, Mich.*

IN January, 1895, the book "Science and Health with Key to the Scriptures" was brought to me so forcibly, by means of a friend being remarkably healed, that I went at it to study its contents as if my life depended upon it. It shows us how to read the Bible with new meaning, it gives us larger and broader ideas, and it shows God, the one Mind, to be the only real Life, Truth, Love, Intelligence, and Substance.

When I first began studying Christian Science, I had been wearing glasses constantly for eight years.

While in my Freshman year at college, it was discovered that I was afflicted with astigmatism, was far-sighted in one eye and near-sighted in the other.

This was confirmed by three eye specialists in Chicago, and I was told I would have to wear glasses the rest of my life.

With about six months' study, and after going through a class of one of Mrs. Eddy's students, I saw and understood why I could do without glasses.

One Sunday in June, 1895, after wearing glasses for eight years, I laid them aside, and have never had them on since.

The demonstration was so complete that I saw perfectly as soon as the glasses were removed, and now, after being without them for five years, would add that I see as perfectly as I can imagine any one seeing.

E. F. Dodge, Chicago, Ill.

SOME years ago Christian Science was suggested to myself and husband by dear friends who *knew* by experience that the Truth would free us from the bondage to *materia medica*, and heal our claims of sickness in its many types and forms; but we were not ready till financial difficulties came and we were convinced that we must trust in God to remove the almost hopeless despair which seemed to envelop us. We thank God the Truth, as taught in Science and Health, has enabled us to overcome physical claims and to find that divine Love will meet our daily need.

We rejoice that the demonstrable Truths, as taught by Jesus, have been voiced to this age by our beloved Leader, —Mrs. Mary Baker Eddy—who has so patiently and unselfishly toiled to bring this Light to the world, thereby showing the heavily laden they can find peace and rest

on earth by realizing the allness of God and the unreality of matter.

We have derived much benefit from class instruction by one of our Leader's loyal students, and are members of the Mother Church of Boston, and of First Church of Christ, Scientist, of this city. We are constant readers of all the Science literature, always looking forward with pleasure for the helpful articles in the *Journal* and *Sentinel*. In one of the *Sentinels* which we read (*Sentinel* of February 23, 1899), we found a prayer which has been a daily help to us.—*Mrs. E. M. W., Chicago, Ill.*

I WOULD like to give a demonstration I made, that it may help and encourage others in the great work.

I was working for a store as errand boy and was going on an errand when I jumped on a milk wagon for a ride, but in getting off both feet slipped and went under the wheels of the wagon, but I got up. I went a little way but it hurt me so I had to sit down and a lady took me to her house. Then after a while a big boy who lived in the same house carried me to the car and I rode home. When I got there I went to bed, but Truth won the victory, and the next day my foot was entirely healed.

I will tell of one more demonstration of the healing of a smashed thumb. I was trying to put a screen in a window and succeeded in getting it in but could not get the window down. After a while I got it half way when I gave one good pull and it came down on my thumb. I went to my room declaring the Truth, and in a few minutes the bruise and pain were gone. I am fourteen years old and have two sisters and two brothers who are working earnestly in Truth.—*Hanson C. Wheeler, Chicago, Ill.*

Six years ago I was healed of a severe stomach trouble, which I had tried in vain for two years to get relief from through medicine. Three years later, through the study of the Bible Lessons as given in the *Quarterly*, it began to dawn on my consciousness that Christian Science is the religion of Jesus Christ; and that it can be proved by its works. There have been cured in my family through Christian Science, one case of defective eyesight, two cases of felon, and many minor claims. Surely it is the ever-present Christ who is with us always. "A good tree cannot bring forth evil fruit, neither can a corrupt

tree bring forth good fruit." We cannot be too thankful for the great gift to this age of the text-book, "Science and Health with Key to the Scriptures;" and as we bring our tithes into the storehouse, do we realize that we often return thanks for only *one tenth* of the blessings which we receive, since we take the other *nine tenths* like thoughtless children, as did the nine lepers of old.—*Seba C. Sturtevant, Pittsfield, Me.*

A STANZA in our Hymnal,—

For we must share if we would keep
That blessing from above:
Ceasing to give we cease to have,
Such is the law of love,

reminds me that I have not shared the benefits I have received from Christian Science, and that, "It is more blessed to give than to receive." Last July I was stricken down with a violent case of typhoid fever. At the time, I was a staunch Methodist and very bitterly opposed to Christian Science, yet, strange to say, in my delirium I called for Miss R., a Scientist, then living in the country. She came and commenced treatment at once, and I was not only healed of the fever but of total deafness. These are but two of numberless benefits received by me from Christian Science, and I desire to show my gratitude to our Mother by being obedient to her teachings.

Hattie A. Snyder, Lexington, Ky.

I WAS born of Quaker parentage, and taught to speak when the Spirit moved me. Surely the Spirit of the Lord is upon me at this moment, to tell to all the world what the teaching of Christian Science is doing for me.

From life-long invalidism I have come into *perfect health*. The feeling of weariness was seldom, if ever, absent from my consciousness. Since my healing in Christian Science, over three years ago, I have never said "tired" but once. My desire has always been to scatter sunshine, but never until these last few years, have I known the secret of the blessedness of the abiding Light within.

I am glad of the opportunity which your columns afford grateful children to express their overflowing thoughts, and confess that no other reading is so helpful to me as the Christian Science literature.

M. W. G., Detroit, Mich.

THREE years ago, when going through mental and financial distress, I happened upon Christian Science, and while I had been brought up in the Jewish faith I found that it was not an ever-present help in time of trouble and need.

I took Christian Science treatment and began to read the literature, and soon to attend services. I am thankful to say, it has met my every need. About eighteen months ago I became a member of the Christian Science local church, and am also a member of the Mother Church. All claims, coming up in my family for the past three years, have been met by Christian Science, and I cannot begin to explain what has been overcome in a financial way for me and mine. What we want is a religion that meets our needs, in sorrow as well as sunshine, and I have, through experience, found that Christian Science certainly does.

F. E. M., Dallas, Tex.

THE year of the World's Fair I met with a very painful accident at the Art Institute, spraining my ankle, and being bruised in several places. Christian Science healed me so that within two weeks I was out at the Fair, walking around for hours, and with no discomfort whatever from my ankle.

I have also been healed of what seemed to be a fracture of the hip, caused by a fall from my bicycle.

The peace which Christian Science has brought to our home, where fear and anxiety seemed almost overpowering, is more than words can express.

I am thankful for the Spiritual uplifting, and I feel a deep sense of gratitude and love toward the Discoverer and Founder of Christian Science, and to my loyal and patient teacher.—*K. A. Lathrop, Chicago, Ill.*

I HAVE been a constant sufferer from a claim of rheumatism for forty years, of late years scarcely able to get up when down. At times I could not lift my hand to my head, being in constant pain, with swollen limbs and joints most unsightly. But thanks to this Truth which Jesus says makes us free, in less than two months I was cured, sound, and well. "Praise God from whom all blessings flow." I can now attend to my household duties with ease and never felt better in my life. I am sixty-five years old. I am born again and enjoy this new life. I know of a Truth that God healeth all our diseases and is a present help in trouble.—*Sarah Ames, Canyon, Tex.*

EDITOR'S TABLE.

THE NEW HAMPSHIRE FAIR.

WE published in the *Sentinel* of September 13, an account of the New Hampshire State Fair, and of the visit of the Rev. Mary Baker Eddy thereto.

We herewith republish a part of that account, including extracts from the *Concord Evening Monitor* and the *People and Patriot* and other papers.

Thursday, September 6, was set apart as "Governor's Day;" and on this day, as hereinafter related, occurred events which gladdened the hearts of Christian Scientists in an especial sense—this was the appearance of their Leader, the Rev. Mary Baker Eddy, on the grounds by special invitation of the management, the clearing of the race course for the passage of her carriage around the circle, her escort by the governor's aide and by the marshals and policemen on horseback and on foot, and her cordial and warmly spontaneous reception, full and graphic accounts of which were published in the daily press of the country, from some of which we below extract. These accounts are so full and generous that there is nothing to be added to them in the way of detail.

The writer and his wife were honored by an invitation to accompany Mrs. Eddy in her carriage, and were thus afforded the privilege of witnessing her delight at the demonstration of welcome and cordiality, as well as her lively interest in all that transpired while she remained on the grounds. There were two events that deeply impressed her because of the thoughtful consideration evinced: the announcement of her name and designation as the Discoverer and Founder of Christian Science, and the request by the management that anything in the nature of a boisterous demonstration should be avoided because of her well-known distaste for undue publicity.

The incident quite reversed the Scriptural adage that a prophet is not without honor, save in his own country, and in his own house, for never did prophet or dignitary receive greater honor and respect than was accorded Mrs. Eddy on this occasion.

In view of the malicious falsehoods which have been so industriously circulated as to the state of Mrs. Eddy's

health, it is not strange if she was deeply touched by this spontaneous exhibition of respect and confidence on the part of her eminent fellow-citizens and neighbors. Nor will her adherents be at fault if they feel a pardonable pride and gratification at the high honor thus accorded her whom they so well know and so much love. They do so feel, and their hearts in due proportion, are thankful to those who were instrumental in bringing about the happy event.

The *Concord Evening Monitor* gave the following interesting account of the event:—

"One of the most prominent Christian Scientists spoke as follows concerning the visit of Rev. Mary Baker Eddy to the Concord State Fair Thursday:—

"This is the first instance in recent years that Mrs. Eddy has attended a public function except such as might be connected with her church. The hearty reception by the vast throng expressed their recognition of the high character of the distinguished guest.

"This visit of the Discoverer and Founder of Christian Science to such a public gathering and the spontaneous and cordial reception by the vast multitude reveal Mrs. Eddy to the world as she has been long known to her followers.

"Every person present had the opportunity to see that Mrs. Eddy is in excellent health. She is in full possession of every faculty. She is youthful in appearance and vigorous in every act and movement. Her bright, sparkling eye, her clear, fair complexion, her quick, vivacious movements, bespoke a strong body and a forceful intellect. Her public appearance is conclusive evidence that she is no recluse. She is glad to meet the people, and the only reason for so seldom appearing is the strict attention she gives to the vast and important interests in her care. Her appearance on the State Fair grounds shows the breadth of her interests.

"No pent up Utica" confines her powers. The demands of her religious duties are exacting, but she is concerned with all that makes for the public's highest welfare. Her cordial patronage of this state enterprise betokens her hearty support of home interests. Though a great religious leader, her religion has not removed her from those concerns which are close at hand. It shows a public spirit of which the people have many proofs, and is evidence

that every worthy public enterprise has her cordial support.'"

The *People and Patriot* of Concord, of date September 7, 1900, also contained an account which concluded thus: "Her appearance disproves the stories current of late of her serious illness."

The Boston Daily Globe:—

"Concord, N. H., September 6.—The Concord State Fair drew the largest crowd to-day that has gathered in this city for a quarter of a century. The official statement from the management placed the number at twenty-five thousand.

"This was Governor's Day, and as usual attracted the largest crowd of the week. Before noon fifteen special trains came into the city, all heavily laden, and reporting, as yesterday, that the supply of fair tickets, which was thought to be adequate, gave out at every station.

"Governor Rollins, accompanied by his staff, the council, and guests, reached the grounds at 10.30 A.M., and as the party entered the combined bands of the exhibition played 'Hail to the Chief,' and a great cheer went up from the crowd. At the grand stand the governor and party held a brief informal reception, being presented by officers of the Fair Association. They returned to the city for dinner, and visited the grounds again this afternoon, remaining from 1.30 to 5 o'clock.

"In Governor Rollins' private box were seated the Governor and Mrs. Rollins, whose guests were Adj. Gen. A. D. Ayling and Mrs. Ayling of Concord, and General and Mrs. W. E. Spaulding of Nashua. The remaining members of the staff and Governor's Council occupied adjacent boxes, and among other guests present were U. S. Senators William E. Chandler and J. H. Gallinger, Congressman Frank G. Clarke, Hon. F. D. Currier, Hon. Henry M. Baker, and Hon. Henry N. Blair, all accompanied by ladies.

"A company of Boston & Maine Railroad officials also occupied boxes, the party including Pres. Lucius Tuttle, T. A. MacKinnon, general manager; Frank D. Barr, assistant general manager; J. O. Melcher, superintendent, Fitchburg division; G. Bean, superintendent southern division; Henry Bartlett, superintendent motive power; A. C. Cheever, assistant engineer, and J. T. Chamberlin, master car builder.

"The feature of the day was not on the set programme. This was the appearance of Rev. Mary Baker G. Eddy. She arrived at the main entrance at three o'clock. The races on the track were immediately suspended and, under the escort of mounted police with patrolmen on either side of her carriage, Mrs. Eddy drove around the race track in her victoria, drawn by a pair of handsome bays. On the seat beside the driver was Judge Septimus J. Hanna, First Reader in The First Church of Christ, Scientist, Boston, while Mrs. Hanna rode beside 'Mother' Eddy.

"The coming of Mrs. Eddy was announced through a large megaphone, and when her carriage was driven before the grand stand, filled with five thousand people, and surrounded by three times that number, there was considerable applause and many bared heads. Mrs. Eddy responded with a gracious smile and nods of recognition. She looked remarkably fresh and fair for a woman of eighty years, and in her quiet dress of lavender shade presented a picture not soon to be forgotten.

"Mrs. Eddy remained on the grounds over half an hour and when departing expressed much appreciation of the exhibit and the kindly reception given her by the people. The forty First Members of The First Church of Christ, Scientist, Boston, who were called here by special invitation yesterday, remained over night, and early this afternoon were Mrs. Eddy's guests at Pleasant View, her home, and also accompanied her to the Fair grounds."

Full accounts, similar to the above, were also published in the *Boston Post, Herald, Transcript, Traveler*, and other papers.

To Christian Scientists the day was verily an historical one, and no more appreciative people can anywhere be found than those who bear this name. Thousands of eyes, from all parts of the globe, will turn with renewed interest toward this state of diverse resources and scenic grandeur by reason of the kindly recognition of their beloved Leader as above chronicled.

We gladly bear personal testimony to all that is above said as to the health, youthful appearance, and activity of Mrs. Eddy. In the more than ten years of our personal acquaintance with her, we have never seen her when she expressed greater activity or better health. She moved around among her visiting students the sprightliest of the group.

COMMON SENSE.

WE have always heard much of common sense. There are no words more commonly used than these. The world is said to be governed by common sense. Remove this ballast and things would soon go to wreck and ruin.

So, on the surface of things, it appears; but, after all, what is common sense?

Some might suppose it to be a low order of sense or intelligence, narrow in scope and confined to the little routine, stereotyped affairs of life, and that when this little standard is overstepped, there is a departure from common sense. Is this a fair definition? What would be a correct definition of common sense in one community might be wholly incorrect in an adjoining community. That which would seem a true standard in one state of the American Union might be directly the opposite in the adjoining state. What seems like very common sense in New England, does not seem at all so in many western and southern sections of our country. This is especially true in relation to monetary affairs. While there are wide differences of opinion among denizens of the same section, there may be said to be almost a sectional divergence upon the question as to whether gold or silver shall constitute the monetary standard.

Men discourse earnestly and learnedly on both sides of this question, each side being sure that it represents the only possible common-sense view.

As widely are men differing just now on the question of the policy of our government in reference to the newly acquired territory. Men who are supposed to represent the best sense—the highest intelligence—of our country, are at antipodes upon this question. There certainly can be said to be no common sense in our country upon these two questions, which are at present considered, pro and con, as absolutely vital.

Then how is it in other parts of the world? How shall a standard of common sense be fixed for the nations? They are sadly lacking in an ability to agree upon a mutual international policy; there seems to be no common ground upon which they can stand in respect to their national interests. Where, then, is their common sense? To have common sense would be to have a common understanding of the interests of each in relation to all.

We look in vain for a common sense in the political, financial, and governmental world.

How about the religious world? It goes without saying that there is no mutuality of religious views between the Christian and Pagan nations; nor is there anything in common between Mohammedanism, Paganism, and Christianity. But suppose we limit our inquiry to Christendom—have we here such an harmony of view and concept as to enable us to say that, however it may be elsewhere, in Christendom there is found a common sense? In view of the warring sects and internal dissension throughout Christendom, the very question answers itself in an emphatic negative.

In the world of medicine, or healing, shall we find a common sense? Even within the same school do we find entire agreement; and what of the different schools?

These mere interrogative hints open out so wide a field for consideration that we forbear. Here, too, the questions suggest their own conclusive answer.

But is there no Common Sense anywhere? There is a Principle of common sense as old as eternity. Moses announced it from Sinai. It was contained in the Tables in condensed form; but it was epitomized in a single statement, namely: "Thou shalt have no other gods before me." Here is a standard of Common Sense for all ages, climes, and peoples.

The failure to adopt this standard accounts for all the sorrow, disaster, sickness, sin, and death the world has ever witnessed, is witnessing now, or ever shall witness. Extravagant as may seem this declaration, it is absolutely true, for it is based on the Word of God—the Word which is God. But the meaning of this Mosaic declaration must be studied and understood ere we can see wherein it is such a standard. Its spiritual sense is its common sense. Unspiritually interpreted it has small meaning. When we consider that the God of the Decalogue is Infinite Spirit, and that Infinite Spirit is universal Good, we get a conception of what it is to have no other gods before God. Is it impossible to have a common standard of universal Good? If not, it is not impossible to have a Common Sense. In the measure that we approach a common understanding of God as Spirit, Good, Life, Love, and Truth, we are coming into a Common Sense.

Our text-book, "Science and Health with Key to the

Scriptures" by Mary Baker G. Eddy, studied in connection with the Bible, gives us an infallible standard of Common Sense, for it gives us the definition and conception of God above mentioned. Here we have a common ground. To have a common ground which will give us a Common Sense, we must lay aside matter-gods and rest in Spirit. That is, we must subordinate every claim or demand of the flesh to the paramount requirements of Spirit. We can have no purpose, desire, or motive apart from the one universal Good. We may have a common sense in the reflection of this common Good. Indeed, we must have this, in relative degree, or accept the alternative of having a common evil as our Common Sense. Which shall we choose?

Perhaps the nearest approach to the common sense of the world, as it now is, is found in the common love of money, or that which, in the way of supposed pleasure, money will secure. There is nothing upon which the great majority of men so readily agree as that money is the controlling power in all earth's affairs. Christian Scientists do not depreciate the value of money within its proper sphere, nor dispute the fact that it is a necessary commercial factor. They maintain, however, that money is not true power. It performs, in human affairs, a necessary and useful office, but its exaltation to the position of supremacy as a power, in any true sense, becomes a most blighting form of idolatry. The almost universal worship of this false god has been the chief source of the world's chaos and darkness. The false god that claims man's adoration because it is believed to have power to purchase material pleasure or advance man's best welfare, is a severe task-master, and holds its devotees in an awful bondage. To yield it obedience is not to exercise common sense, but the direct opposite.

Let money, as a commercial convenience, have its proper place, but let it not usurp, in human estimate, the place and power of Deity, if we would hold the world in equilibrium, and avoid the fate of nations and peoples who have gone down under its false worship.

If Spirit is recognized as the one universal Good, all questions of economics will adjust themselves as naturally as the grass and grain and flower and tree grow and flourish in response to the Common Sense governing them;

and how admirable this common sense! How common nature's processes, how sensible her methods!

Jesus apprehended, in its full import, the spirit of the Decalogue, and in preaching and practising that spirit, he preached and practised a doctrine of Common Sense for all who should come after him. In enjoining the worship of the one God with an undivided mind, heart, strength, and soul, he enunciated the highest standard of Common Sense possible to mankind.

The very kernel of this Common Sense is contained in his reiterated sayings, such as these: "Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you;" "Ye cannot serve both God and mammon;" "As ye would that men should do unto you, do ye even so to them." The Sermon on the Mount, and the Decalogue, truly, supply to mankind in all ages and conditions an unvarying standard of Common Sense. It remains only for the world to comprehend and adopt it.

When the great Teacher thus re-affirmed, in brief epitome, all his previous utterances, he left nothing to conjecture in any correct estimate of his life-work and teaching: "*All power is given unto me in heaven and in earth.*"

Throughout his career he accorded all power to God, none to mammon. In other words, speaking from the broadest Scientific standpoint, he consistently recognized the absolute supremacy of Spirit, and therefore, by the necessity of common-sense logic, he ignored the claims and pretensions of matter as power, entity, substance, life, or reality of any kind. He was the highest earthly representative of the one Power, the infinite and eternal God, whose *sense*, when reflected by mankind, is indeed a Common Sense, ruling the world in equity and righteousness, even though it appear, to the confused sense of conflicting human opinion, to be a rod of iron.

From strictly Scriptural deductions, therefore, Christian Scientists deem it good common sense to yield all power to God and none to the devil. That is, to recognize the supremacy of Good rather than the supremacy of evil.

They deem it good common sense to accord power to Life rather than to death. That is, to look upon Life as the real and death as the illusion.

They deem it good common sense to regard health as

more powerful than sickness, and that health, not sickness, is man's normal condition.

They deem it good common sense so to trust in God and conform to his rulership, that sin shall be banished from the world.

They take such a common-sense view of the Scripture teaching, and of Jesus' proofs thereof in his life, crucifixion, resurrection, and ascension, that they are assured if sin had no place in the mind of mankind, every condition resulting from sin would disappear forever; and their common sense clearly tells them that sorrow, sickness, and death, are the offspring of sin, and that when the false parent shall be killed, the false progeny will quickly cease.

They deem it good common sense to have a healthy optimism rather than a sickly pessimism.

They deem it good common sense to look for Life in Spirit rather than in matter, for Spirit and its manifestations are eternal, while matter and its manifestations are temporal.

They deem it good common sense to love their neighbor rather than to hate their neighbor, for in loving their neighbor they best love themselves, while in hating their neighbor they most injure themselves.

They deem it good common sense to love the good, the beautiful, and the pure, rather than the bad, the ugly, and the impure, for therein they find their only true happiness.

They deem it good common sense to exchange the false and fleeting pleasures of mortal mind for the joys supernal of Immortal Mind.

And they deem it the very best common sense to make a daily study of, and keep as their constant companions, those two precious books from whose glowing pages they gather the knowledge which enables them thus to see and live—the Bible, and "Science and Health with Key to the Scriptures."

When men are looking for a standard of common sense let them here search for it, and find it.

"I will give them one heart, and one way, that they may fear me forever, for the good of them, and their children after them."

"That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us."

Here, truly, is a Common Sense.

—THE— CHRISTIAN SCIENCE JOURNAL

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

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A RELIGION THAT SATISFIES.

BY W. F. BURT.

ONE of the remarkable facts about Christian Science—a fact for which it is difficult to account except on the ground that this doctrine is the exposition of a great truth—is the way in which it appeals to the various phases and conditions of the human mind. To all who are striving to make life more beautiful and better worth the living, Christian Science lends a helping hand and points the way to a higher, broader, and more wholesome view of life and the destiny of man.

Whether the honest seeker after Truth be atheist or orthodox Christian, Jew, or Gentile, invalid or athlete, materialist or metaphysician, he will find somewhere in that wonderful book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, something that will appeal to his peculiar condition of thought, that will answer the particular need of his particular case, and so, patiently seeking Truth, he will be led, step by step, into the glorious realization that Christian Science offers a religious thought that is satisfying—that is not only beautiful but also logical, consistent, and demonstrable, and therefore can be accepted without sacrificing intellectual integrity.

When I began the investigation of Christian Science, less than two years ago, my attitude toward the Bible was

one of scepticism—even absolute infidelity in so far as a belief in the revelation of hidden spiritual truth was concerned; for there was no present evidence of this so far as I knew at that time. The theory of inspiration was apparently supported only by tradition; and I had utterly failed to grasp the idea set forth in Christian Science, that the life and works of Jesus were the demonstration of a higher spiritual law, which he revealed for the guidance of all men, and which is just as effective to-day as it was nineteen hundred years ago, so far as it is applied. In regard to the philosophy of life and the phenomena of existence my attitude was one of agnosticism, in accordance with a belief in the theory of evolution as the law of progress and the true exposition of the process of development of material phenomena and organic life up to and including man. The theory of evolution is properly only the exposition of a process, and offers no explanation of the ultimate nature of things or the First Great Cause. This realm of the unknowable is, to the materialist, a region of vague speculation and a land of superstition about which he is little troubled, although the questions involved are really those of greatest interest to mankind, involving, as they do, cause, purpose, and the destiny of man both generically and individually. The study of physical phenomena and materialistic theories affords little aid in the solution of the greatest problems of existence, and the reason for this is clearly seen when we learn in Christian Science that they are but illusions or misconceptions arising from a false sense of the eternal realities of the spiritual universe. We read in "Science and Health with Key to the Scriptures," p. 232: "The visible universe and material man are the poor counterfeits of the invisible universe and spiritual man," and it is difficult to see how this can be logically denied by any one who believes that the individual man still exists after the change called death, and that he attains a state of perfect and eternal spiritual existence. In connection with this thought let it be clearly understood that, while Christian Scientists make a sharp distinction between the spiritual and material, the real and the unreal, or, in the words of Paul, between the temporal and the eternal, they are not blind bigots who "set a premium on ignorance" and would rejoice to see the world relapse into a state of primitive barbarism by the abandonment of scientific research. The denial that sense-percep-

tion can ever give us absolute knowledge of reality is no more than the conclusion to which most thinkers of note in nearly every school of philosophy have arrived, and Christian Scientists strongly deprecate any relaxation of energetic effort directed toward progress in all things which really tend to the happiness, comfort, convenience, and advancement of humanity, for Christian Science is a practical religion and Christian Scientists have a wholesome appreciation of conditions as they exist; but they maintain that energy and research would be more properly directed, and human progress accelerated, by the knowledge and application of the theory and practice of Christian Science.

The writer first came into contact with Christian Scientists in the fall of 1898. Previous to that time he had only heard of them through occasional notices in the daily press, so it is not strange that he was somewhat surprised to find them, as a class, not only mentally wholesome, but eminently practical. His ignorant prejudice was met by a generous patience and a kindly interest which he has since found to be characteristic of Christian Scientists, and it did not take long to discover that they possessed a vitality of thought and sincerity of conviction that was worth investigating, particularly as, in many cases, it was based upon years of experience by men and women of superior intelligence. Soon afterwards he began to read "Science and Health with Key to the Scriptures," but, owing to the unpreparedness of his thought, this text-book of Christian Science at first seemed to be a dense jungle of tangled thought, both illogical and contradictory. Encouraged by the desirable results observed in the lives of others, the study was continued, however, and to-day he can assure those who are just becoming interested in this great Truth, that what was mistaken for confusion of thought and repetition was, in truth, luxuriance of thought, designed to meet the various needs and phases of mortal mind, and that the apparent contradictions were only the result of a lack of understanding of the true significance of the text. This wonderful book, taken in connection with the Scriptures, unlocks the gates and throws open the way to a new world—the beautiful world of Spirit, Mind—and those who enter therein will find that Christian Science thought is both wholesome and practical and its first fruits are confidence, peace, health, and happiness. All that Christian

Scientists ask of their fellow-men is respect for a sincere desire to do good and an honest, thorough investigation of the theory, practice, and results of this doctrine.

The philosophy of Christian Science, based upon a demonstrable spiritual law, is the only adequate answer to the materialistic trend of thought so prevalent in recent years. During the last fifty years, the conflict between the theories of materialism and the philosophy of the dual existence of matter and mind as independent entities, has resulted to the advantage of the former.

The contention that there is both matter and mind is illogical, and must sooner or later be abandoned in favor of the theory that all is matter and its phenomena, or all is Mind and its manifestation. Perhaps the most logical presentation of materialism is found in the monism of Ernst Hæckel, which claims that the visible universe is the only actuality—The All; that Mind is only a correlate of matter; the ego but the turning-point where the material universe correlates into consciousness; and "soul" the psychical correlate of its own physical state. It disdains to admit even the unknowable reality of Spencer's philosophy, and declares that phenomena are not appearances, but actual events, of which our sensation is the direct correlate, and that there can be no other reality. The only conclusion from this is that the conscious existence of the individual man ends with physical dissolution. This theory has the merit of a certain logical consistency, because it deals with the universe as a unity and theoretically there is no break in the continuity of phenomena, but it is, of course, not demonstrable, and as few will be willing to consider it an adequate or satisfactory explanation of the origin and phenomena of life, man, and mind, it is hardly necessary to set forth in this place the logical and convincing arguments to the contrary by some of the ablest thinkers and investigators of the day. In this theory of a mechanical universe, the destiny of the individual would be extinction, and purpose is eliminated from the world-scheme.

The tendency of thought to-day is decidedly toward a monistic theory. The half-way position of a duality of matter and mind as independent realities is gradually being recognized as untenable, and the choice lies between the monism of matter or the monism of Mind, Spirit. Which

shall it be? The monism of Ernst Hæckel is materialism carried to its logical conclusion.

Now let us see what some other theories of physical science have to say about the truth and reality of matter and material phenomena. No student of physical phenomena has been able to state what matter really is. We all know it is not what it appears to be, for chemistry and physics demonstrate that to the satisfaction of all. Many eminent scientific investigators admit that most of the evidence points to the conclusion that all matter is identical, if it could be reduced to its ultimate primary condition. Edward Clodd says: "The keynotes of evolution are unity and continuity, . . . and as science tends to the conclusion that all kinds of matter are modifications of one primal element, and that all modes of motion are varied operations of one power, perchance these three—matter, force, and energy—are one." And again: "Since it [evolution] can throw no light on the genesis of matter, or on the origination of motion, or on the beginnings of life or of mind, it leaves great and small alike a centre of impenetrable mystery." Herbert Spencer, the greatest generalizer and philosopher in the school of evolutionists, held that matter and motion are manifestations of force, that force is the primary datum, but we know of this only as states of consciousness, or as the changes in us produced by an unknowable reality of which our conceptions of matter and motion are symbols. In his own words: "A power of which the nature remains forever inconceivable, and to which no limit in time and space can be imagined, works in us certain effects. These effects have certain likenesses of kind, the most general of which we class under the names of matter and force, and between these effects there are likenesses of kind, the most constant of which we class as laws of the highest certainty." The philosophy of Spencer's Unknowable teaches that all knowledge is relative, and that instead of actually perceiving an objective reality as it absolutely is, the mind perceives a phenomenon, an appearance, a representation, symbolical of, but not a likeness of, the objective reality.

Kant, probably the greatest metaphysician, after years of laborious thought, arrived at practically the same conclusion. Now in view of such conclusions by the greatest students of physical phenomena, as well as the conclusions of the great metaphysical thinkers, does the denial by

Christian Science of the truth and reality of physical phenomena seem so very strange or absurd? In the primal force of the evolutionist, the Christian Scientist recognizes a false sense of the substance and power of divine Mind, for all things which seem to proceed therefrom have beginning and end, and are, therefore, in the words of Paul, temporal and not eternal, and, in the terms of Christian Science, they are unrealities and illusions arising from a false sense of the eternal realities of the spiritual universe of which we can know only as we progress in spirituality and understanding of Truth. If we concede that all is Mind, but claim that the visible universe and the phenomena of sense-perception are the realities of existence, we have a pantheistic theory not much better than pure materialism, for this implies that the Infinite Mind or God was at one time in a chaotic or nebulous condition, in which even self-consciousness is inconceivable, and that the visible universe, including man, is but the result of this chaotic Mind struggling toward expression. This makes God directly responsible for all the misery and sin in the world; in fact, it gives us a very imperfect God, a God of experimental wisdom, who does as well as he can, at present, and may do better with more experience. One can hardly draw therefrom a logical inference that the conscious existence of the individual extends beyond the change called death, that God is perfect Wisdom and Love, or that a condition of perfect harmony, called Heaven, now exists or ever has had an existence.

Even a superficial knowledge of materialistic theories makes it evident that the study of physical phenomena can never logically lead up to an omniscient and omnipotent God, who is essentially good and loving. Those who turn to the revelation of spiritual truths contained in the Scriptures and the metaphysical doctrine of Christian Science, based upon this revelation, will find a spiritual law that is demonstrable; a logical theory that is consistent with the declaration that God is Love, that He is omniscient, omnipotent, and omnipresent God, that He is our loving Father who dwells in Heaven or perfect Harmony, and that, "there is one body, and one Spirit, . . . one God and Father of all, who is above all, and through all, and in you all." They will find an exposition of the theory of life that appeals even to human understanding as more reasonable than materialistic theories, and will learn

of the glorious destiny of man as the Son of God. They will find a recipe, not only for peace, health, and happiness, but also for greater mental vigor and power. In short, they will find a religious thought that satisfies, and this thought, though somewhat strange and new in this day and generation, is not a new religion, but the spiritual law and Truth which Jesus revealed, which he taught and demonstrated for the guidance of all men—the primitive religion of Christ Jesus, expounded according to the needs of mankind in this age, and just as applicable to existing conditions as it was to conditions nineteen hundred years ago, thus fulfilling the absolute requirement of truth in ever-effective, eternal, and unchangeable law.

WHAT IS OUR GOD?

BY SAMUEL GREENWOOD.

Our God is whatever we love the best,
The thing enthroned within our breast,
Be it good or evil, love or hate,
Be it pleasure or power or rich estate,
In our temple of thought, from the world apart,
We burn our incense and offer our prayers,
And daily our outward life declares
What is supreme within our heart.

If Good is our God, our constant prayer
Will be to reflect Him everywhere;
To be pure in heart, in word, and deed,
And do good to all men, will be our creed;
We shall dwell in safety, confident,
Fearless of danger to life or limb,
For what fear of evil can come to him
Whose God is Good, omnipotent?

If Love is our God our heart will glow
With unselfish affection for friend and foe:
With love as the motive of thought and word
No unkind judgments would e'er be heard.
O happy the man whose ceaseless prayer
Is to give and to find love everywhere,
Whose wishes, aims, and impulses move
At one with God, and that God, Love!

NATURAL SCIENCE IN THE LIGHT OF CHRISTIAN SCIENCE.

BY J. H.

NATURAL science being the study of matter, of that god which the human mind has set up besides or instead of the only true One, it must naturally be of interest to examine, in the light of Christian Science, to what results this study has led, and which stage of development it has reached in the day when the true nature of Spirit, as the only substance, has been revealed again.

Natural scientists having to rely in their investigations exclusively upon the physical senses, naturally considered substance that which to these senses appeared as such. Matter, the general name given to this supposed substance, upon closer investigation, increased in might and glory and reached the culminating point of its power in the so-called atomic theory. The physical senses were evidently all the time looked upon to be in man, what windows are in a house, which allow the impressions from the outer world to reach the interior in all their genuine perfection. This theory united under its banner more scientific men than any hypothesis concerning the visible universe ever did before. But to-day it is fast being deserted by its followers, its foundations are destroyed, and soon it will be ready for the graveyard of uselessness. Natural scientists, with that honesty peculiar to their profession, regardless of traditions, cost, and past labor, never hesitate to tear down their own structures as soon as they are really proved to be weak or faulty in some points. That the discoveries of prominent investigators actually prove that the assumption of a self-existent, dead substance, floating in space, is absurd, will soon be a generally accepted fact among the students of material science. Of the physical senses, the one that is most important for the researches of natural science is the sense of sight; optics has established the fact that the eye is not a window, but a very complicated structure, which is unable to give a correct impression of external objects; one might say, that instead of conveying the form and color of things to the mind, it manufactures them itself, and this sham product is what

we see; how great the difference is from the reality, natural science is unable to state. The other physical senses are partly proved to be of a similar nature, and the inference that all of them are equally unreliable is inevitable. What we perceive by means of them, is nothing but effects, produced by certain unknown external agencies acting upon them and exciting their mechanism to work. Being of such a complicated and mysterious nature, the agencies or causes which arouse their action may be of a character totally different from the effects which we perceive. To illustrate: Suppose a mouse running accidentally over some parts of a complex machinery starts it going; one part after another of the machine begins to work, till finally it smashes itself and all its surroundings; here we have a mighty and complicated effect from a small and quite harmless cause. The action of our senses and its influence upon our life must frequently be of a similar character and result from like harmless causes. Thus natural scientists are fast drifting into a tight corner; from their investigations they may soon form these conclusions: We knew that we were unable to directly perceive ultimate realities and causes; but through examinations of effects and phenomena we hoped to be able to trace those causes; but now we find that the phenomena which we have been examining all the time are no genuine phenomena at all, but simply more or less unreliable images and impressions created by the physical senses. Why! humanity has been living all the time in a world of its own making, an imaginary world, which may be totally unlike the real one. Natural scientists are forever excluded from the possibility, by their methods, of finding out in what manner and to what degree the action of the senses differs from that of organs or means which would reveal the true nature of the universe, because in all their observations, directed to discovering the nature and modes of working of these senses, they are absolutely limited to the use of the same unreliable servants; they have to work in a circle, like a man in a boat, who tries to accelerate its speed by pulling on a rope attached to one of the seats—a desperate outlook. It may be logically inferred, that soon natural scientists will reduce the physical universe to nothing but more or less illusory products of the senses. These are an impenetrable veil which separate them forever from the real universe.

But the vast labor of natural science has not been in vain; on the contrary, it has performed most invaluable service in the growth of human thought out of itself, in fitting humanity for the reception of the revelation of the Truth, and in providing means for its rapid spreading; for through demonstrating that the universe is governed by immutable laws, and that nothing happens by chance, it has produced and developed a general scientific sense which is not satisfied with mere theories, but asks for facts and rational explanations, and thus has successfully checked and counteracted superstition and wild speculation; it is pulling down the idol of humanity, matter, from its throne, by proving it neither independent substance nor power; it has demonstrated the unreliability of the human senses, has established easy and rapid means for traveling and communication of thought, and thus prepared the way for the final appearing of the Truth. The words of "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, p. 537: "The condemnation of mortals to till the ground means this,—that they should so improve material belief as to destroy it, by germs tending spiritually upward," are thus well illustrated and already partly fulfilled.

Christian Science has come to supply all human needs, including the needs of natural science, which is fast approaching its own limits. It opens the way for investigating the realities, which are hidden behind the veil of the physical senses. It not only enlightens our ignorance concerning the realm of the real, but also uncovers the nature of those mysterious corporeal senses. We learn that they are not corporeal, but wholly mental, that their testimony is false and illusory throughout; thus all human knowledge, which is deduced from their evidence, is practically reduced to a vast amount of knowledge about nothing. And this wonderful knowledge about nothing rules the life, the happiness of mankind, and is the cause of all misery: good reason to get rid of it as fast as possible. We learn further that the external agencies which act upon the human mentality are the ideas and laws of divine Mind, but as this mentality, instead of being in tune with the divine, is directly opposed to it, the effects and products of the action of divine ideas upon this false sense is the manifestation of material falsities instead of spiritual realities. By believing them real and serving them, man necessarily incurs the penalty consequent upon such idolatry. With

irrefutable logic is the scientific necessity of such punishment proved in Christian Science. God being All and uniform throughout, cannot suffer anything unlike himself to have real existence; His very nature destroys it,—“God is a consuming fire.” This is the hell-fire of human making. Material existence can therefore only be a negation, a seeming absence of God, Good, in cause and effect; God’s nature being Truth, Love, Harmony, eternity,—material existence must be its opposite, a lie, a cheat, with nothing but the absence of Good, *i.e.*, misery, discord, and self-destruction in its sequels. A mode of living not in accordance with His laws is therefore sooner or later destined to suffering and finally to extinction with mathematical certainty. To live for the pleasures of this world is like chasing rainbows which lead to hidden traps and precipices. The more one delays to shake off the illusions of this fool’s paradise, the severer and more painful the penalty and the harder to retrace one’s steps, exactly like the fatal consequences of mistakes made in a mathematical problem, which constantly increase as long as their cause is not discovered. Nothing short of conforming one’s mode of living to God’s law, the law of Love, without any reservation whatever, can avert these penalties. Half methods are worse than none, for they must always involve hypocrisy and dishonesty, of which one frequently may not be aware. Christian Science shows us the way of salvation, it teaches us how the senses may be corrected and controlled; we begin to live apart and independently of them, and thus we gradually step out of the world of their creating into the invisible but real one of Spirit.

When those who have been occupied with the study of natural science once see the truth in Christian Science, it brings to them, besides the spiritual and physical blessings, an additional delight; for here they find what in their labors they have been searching for, namely, an absolutely perfect, logical, and wonderfully symmetrical system of true science, without a single weak point, covering the whole ground of human thought, answering every question, and thus the highest possible desire which human intellect could feel, is granted. Christian Science is Science in the highest meaning of the word, and therefore it requires systematic, faithful work and concentration of thought, in order to grasp it understandingly. Anything less bestowed upon it indicates the lack of ability to appreciate its

high standard and is liable to drag it to the level of a fad in the eyes of outsiders; hence the necessity to uphold its dignity by all possible means. Not so much intellectual proficiency, a necessity in material science, is required to gain this understanding, but faithfulness, obedience, singleness of purpose, and humility are the requisites, for the understanding is not intellectual, but spiritual, an influx of Truth into human consciousness, as a reward for faithful work. If we are as conscientious and hard working as the followers of material science in their profession, progress will be rapid, and our work, being of an infinitely higher, grander, and more beautiful nature, it should be easy for us to be untiring in our efforts, and to labor with an ever-increasing zeal.

OF THIS BE CONFIDENT.

BY RIPLEY D. SAUNDERS.

Be confident, ye dreamers for the right,
The right shall triumph ere the strife is done;
For is no human conflict settled quite
Till in its holy name the day is won.
In all man's story read this lesson plain,
Its teaching for your staunch upholding meant;
Evil shall not the final mastery gain—
Of this be confident!

Be confident; though weak and sorely tried,
There is no power that shall your cause defeat;
You and the right against the world allied
Stand in the victor's panoply complete.
It is God's will. Through you it finds its way,
That may not from its certain goal be bent,
Reaching, through baffled nights, triumphant day—
Of this be confident!

St. Louis Republic.

THE direct foe of courage is the fear itself, not the object of it; and the man who can overcome his own terror is a hero and more.—*Geo. MacDonald.*

CONSCIOUSNESS.

BY ADA BEERS FOSTER.

“ALL consciousness is Mind; and Mind is God,—an infinite, and not a finite consciousness. This consciousness is reflected in individual consciousness, or man, whose source is Infinite Mind” (Unity of Good, by Mary Baker G. Eddy, p. 30).

When, with the understanding imparted by Christian Science, we realize the above quotation, we are at once liberated from the domination of a restricted and arbitrary mentality.

To realize that “there is no . . . finite consciousness,” leads up to a new and expansive point of view, bright and beautiful with the sunshine of His ever-presence. It illumines the daily life, and abiding there, we find the peace the world can neither give nor take away.

The attainment of this spiritual consciousness requires constant watchfulness, unceasing prayer, and an earnest striving against material selfhood, which asserts itself in forms so subtle as to subvert the honest purpose of many a sincere and earnest heart. Thus we are, of necessity, compelled to “pray without ceasing.” Off guard for an instant, the darts of the enemy, to which we at once become vulnerable, attack the citadel of our consciousness. And what is our enemy? In “Miscellaneous Writings,” p. 8, we read: “Simply count your enemy to be that which defiles, defaces, and dethrones the Christ-image that you should reflect.”

This definition eliminates from the thought all personality commonly attached to the word “enemy.” We now recognize it as impersonal error, and so long as we can keep within our consciousness this fact, and complement this understanding with the realization that it is not on a finite personality we depend for wisdom and guidance, so long will the path be plain before us; for has He not said: “I will guide thee with mine eye”?

How the shadows flee as we walk our divinely appointed way, knowing that the Eye that “slumbers not nor sleeps” is guiding us! The individual environment which may, at times, seem intolerable, now assumes a new aspect; where, apparently, there were only thorns, behold the lilies! the lilies of peace, and “the desert blossoms as the rose!”

Another truth now evolved within the consciousness, perhaps not before apprehended, or it may be the apprehension was not scientifically applied, is that *all* the sons and daughters of God are animated by this infinite consciousness. This fact realized and made applicable, destroys in each consciousness all sense of error in others. In this same paragraph from "Unity of Good," Mrs. Eddy says: "There is, can be, no evil mind, because Mind is God."

With this understanding, we have reached a higher outlook. From this vantage-point of Scientific insight, we see that which to the mortal thought had been an unlovely personal trait, to be merely a human belief in another power than divine Mind as the impelling force of His children.

With this new apprehension of the mentality of others, we are impressed with a sense akin to dismay, in that we have presumed to judge or condemn our brother. Our brother, who, also, is an emanation of the one Mind; our brother, over whose mentality we have no jurisdiction, and for whom we should entertain only a sentiment of love. Sweet and serene is the consciousness of him who loves thus, and sees in his brother the answering gleam of this celestial fire. All conception of evil in others must vanish in the effulgence of the Love-light now flooding the spiritual pathway.

It is only when he thus sees reflected in his brother the consuming fire of the Love of which he himself is conscious, that he begins to scale the heights of spiritual joy. In self-abnegation, humility, long-suffering, and infinite patience (with himself as well as with others) he now begins to live the Sermon on the Mount. Step by step he presses on, until victory after victory over self is won, and he tastes the supreme joy of overcoming.

Here we begin to learn, also, that each must keep within his own spiritual orbit. Just so soon as he intrudes his personality into the affairs of others, that very instant the spiritual current of his harmonious consciousness is destroyed, and not until he retraces his steps and reinstates himself in his own spiritual sphere, therein preserving, intact, the sanctity of each child of God, does he re-establish the reign of harmony. The spontaneity of the human mind in this regard is one of the foes in ambush to be met and vanquished on the battle-ground of the individual consciousness. Insistent and arrogant is this mortal mind,

and it is only through patient, humble effort and untiring watchfulness that it is silenced. Then do we realize the beneficent reign of the one Mind, where no mortal opinion prevails, and where "the law of the Lord is perfect, converting the soul."

We soon find that we must beware of the disposition prevalent in us to advise, admonish, and influence others. This inclination arises principally from an exaggerated self-esteem, an over-confidence in our own superior discrimination, and above all, in self-will. He who, even to a limited degree, knows himself, is slowest to attempt to control the actions of others, either directly or indirectly, for he well knows that when he is guided by mortal mind, he soon finds himself stranded amid the shallow waters of the merely human consciousness, and he has the "cup of sorrowful effort to drink" (Science and Health) before he can regain the clear, pure thought of Omniscience, alone governing the children of God.

Undoubtedly the most formidable obstacle encountered in spiritual growth, is fear. The consciousness in which fear holds sway, is a consciousness devoid of peace, for "Fear hath torment." It is the devastating flame which blackens and destroys. It robs the consciousness of love and hope. It paralyzes spiritual advancement and frustrates demonstration. Did not the Master say "Let not your heart be troubled, neither let it be afraid"?

To him who is just crossing the threshold of Christian Science, and has, as yet, caught but fleeting glimpses of the omnipresence and omnipotence of the Heavenly Father, the myriad forms of fear which infest the heart, threaten to shipwreck his newly awakened hopes of "something better than he had known," and it is only in the realization of the one Power which is always present, that his fear is allayed. He takes new courage in the fact that he is never left to himself to get on in this new warfare as best he can, but that he does not have to take even one step to find Him. He is always present. Under every material condition, vibrating clear, sweet, and re-assuringly across the centuries, come the words which have inspired loyal hearts to noblest deeds: "Lo, I [the Christ-Truth] am with you always," in all our ways, our Leader tells us. We may wander "into a far country," that is, away from the consciousness of "God with us," but never so far that the

loving words cannot reach us and assure us of our place in the "many mansions."

It is this understanding of ever-present Love that destroys in the consciousness all fear. For where He is, and He is everywhere, there is simply nothing to fear. Nothing else exists. Only those who are climbing the Holy Mount of Christian Science, and have left far beneath them the fogs and mists of a false belief, can conceive what it means to a care-laden, sorrowing child of earth to know that nothing else is but God—Good.

In the silence of the hidden life is born and nourished the desire of the hungry heart for a more intimate acquaintance with God. Not in the whirlwind nor in the storm is He to be found, but in "a still small voice" which is heard only in the quiet consciousness. "Be *still*, and know that I *am* God." Well may we echo the cry of David: "Set a watch, O Lord, before my mouth; keep the door of my lips." Rarely, indeed, have we cause to regret our silence. It is usually fraught with discretion, if not with wisdom. Who of us, in reviewing the events of the day, does not remember, regretfully, the instances throughout its progress, when silence, instead of words, would have been the sweetest possible manifestation of Love? In the forbearance of words, accompanied with a mental attitude of charity and tender patience, is the fullest expression of the Mind that was in the Christ, of the Love that never faileth.

Silence is the vestibule through which we enter the Holy of Holies, and find therein the Word that vivifies the inward life of the consciousness of each child of God. In this inner sanctuary of the soul we renew our vows and come into fuller realization of the omnipotence of our Father-Mother God. One by one the false evidences of corporeality fade into nothingness and we are alone with God in a spiritual realm prepared for those who will but abandon materiality and avail themselves of the sacred privileges of the "heavenly places."

Of inestimable value are these "times of refreshing." With renewed strength and a deeper consecration of heart, we can again take up the duties of the moment, always remembering that we are called upon to do no more than this: to live but one moment at a time; keeping this fact clear in the consciousness, that in the present moment, only, are we responsible for the best performance of that

one moment's task. The moments lived thus, the hours, the days, and the years will unfold in peace and harmony.

The responsibilities and manifold cares of this material life could be so wonderfully beautified by this simple process of taking the moments as they come, and in each of them living up to our highest understanding. This spiritual regime demonstrates the problem of the years. It inspires the thought and gives divine courage to the heart, notwithstanding the seeming incongruity of environment. Symmetrical and full of the beauty of holiness is the life attuned to the will of God.

INDIVIDUAL WORK.

BY VALERIA J. CAMPBELL.

OUR *Sentinel*, upon the watch tower of Truth, informs us that the great need of the hour is individual work.

Our Leader tells us the *best way* to enter upon this important work. She says in her June, 1900, message, "Hold in yourselves the true sense of harmony and this sense will harmonize, unify, and unself you."

Since God was *first* and *all*, then everything that exists must be a manifestation of God—infinite Mind—and this must be His universe, and there is nothing here but *His own* infinite reflection.

God is harmonious, hence His reflection must be harmonious.

God is all right; man, His idea, is all right, and the universe is all right; then *thinking otherwise* is what is wrong.

We do not have to change God or man; our work is to cease *thinking otherwise*. Quarles said, "The best way to see divine light is to put out thine own candle [our false views]." Only in this way do we open the door to eternal harmony and *live* the Truth which makes free. "Men will wrangle for religion; write for it; die for it; anything but *live* for it."—*Colton*.

Christian Science has lifted the veil from the Scriptures and teaches us how to make the teachings of Jesus *practical*. "And I, if I be lifted up from the earth, will draw all men unto me."

Carlyle said, "Reform, like charity, must begin at home. Once well at home, how will it radiate outwards, irrepressible, into all that we touch and handle, speak and work, kin-

ding ever new light, by incalculable contagion, spreading in geometric ratio, far and wide, doing *good only* wherever it spreads, and not evil."

God supplies understanding, health, love, joy, peace, harmony, etc., through *His own* avenues. These avenues are,

Humility, that low, sweet root
From which all heavenly virtues shoot,—

meekness purity, patience, contentment, unselfishness, trust, righteousness, etc.

If we are manifesting the opposite qualities, self-righteousness, self-condemnation, impatience, doubt, anxiety, discouragement, unrest, etc., the door of our thought is closed to the ever-present supply.

Why should we never murmur, or complain about our lot? Because in so doing, we are not entertaining the Truth about man. There is no basis for such a complaint. If man is God's spiritual idea, "this idea cannot fail to express the exact nature of its Principle,—any more than goodness, to present the quality of good" (Miscellaneous Writings, by Mary Baker G. Eddy, p. 78). We are simply *thinking otherwise*, and must reverse our thought.

If man *lives* by every word that proceeds out of the mouth of God, why should not our only motive be to know *God's words only*? All other words are lifeless words, and yet mortals, in their blindness, are struggling to live on them. "For they [my words] are life unto those that find them, and health to all their flesh." "For every man's word shall be his burden: for ye have perverted the words of the living God."

Where are these living words to be found? God is speaking to this age through Christian Science and the Scriptures, hence they will be found in "Science and Health with Key to the Scriptures," and the Scriptures. The promises are all to the *righteous*. If righteousness delivereth from death (Proverbs, 10 : 2-11), surely it will deliver from all the claims of error, for is not the belief in death back of every fear? If the gaze is fixed on the goal—Life eternal—with the assurance of winning it, we shall not be disheartened while crossing the billows.

"But if we hope for that we see not, then do we with patience wait for it" (Romans, 8 : 25).

"No labor is hard, no time is long, wherein the glory of eternity is the mark we level at" (St. Hieronymus).

Suppose the mayor should offer a handsome reward to the family which had the cleanest house and premises in the city, and each family should go to work in its own house, would the glorious result justify any one in saying that the individual work was selfish? We are commanded to *rejoice always*. Are we to rejoice at the trials and tribulations which we encounter on our journey to the promised land?

The same voice that bids us rejoice, tells us in what to rejoice. "But be ye glad and rejoice forever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy." In such rejoicing, we see *no cause* for sorrow. Only that which is unchangeable and eternal can make us happy, for happiness has its source in the bosom of Love divine. What is it that produces a state of unrest and discontentment? This condition is based on the belief that something is lacking. Here again is the *thinking otherwise*, for to man—God's idea—who reflects All, there can be nothing lacking. Everything in the divine Mind is eternal; joy can never become sorrow, good cannot become evil, abundance cannot become scarcity, Love cannot turn to hate, Life cannot change to death, nor can health become sickness.

Thinking otherwise is the devil to be cast out of heaven. We cannot change our own dispositions and environments, but if we desire to "wear the image of God," Love will do it for us, if our constant prayer is that Love may have an *abiding* place in our consciousness.

It (Love) will effect its own entrance by destroying everything that is not of God. It lessens fear to think of each experience as a stepping-stone to a higher sense of Love.

Let us pray with our Mother in Israel,

Give us each day our daily bread,
In knowing what Thou art.

WE must be led. But we shan't be *dragged*. We've got to take every single step ourselves, and choose to take it as it comes. Experience is realizing in one's self what one believes. That can't be done in a minute, though it is always in some minute that everything is begun.

Whitney.

THE LAW OF RIGHTEOUSNESS.

BY A. P. BLACKLER.

HOW true it is, that the understanding of Christian Science enlarges our views on all lines. We now read the Bible with the understanding that each promise is for us individually, *here* and *now*, if the required conditions are being fulfilled by us as they should be. There are no promises in the Bible that are not given on conditions.

Only the pure in heart shall see God certainly is plain enough for a child to understand, and the child is nearer the conditions required than any one else, unless they have had the purification necessary to meet the requirements.

Christian Science is plain on this point; the whole of it lies in meeting the requirements, or getting in condition to receive the benefits.

Therein lies the great point of difference between the teachings of Christian Science and any of the teaching the world has had since the time of Jesus. We have always been told to be good, and do thus and so. Yet never have we been given a scientific rule to follow in this work. Strange as this may seem, it is the teaching of the Bible from end to end.

Let us consider a few of the promises which will suffice for all, "For thou, Lord, wilt bless the righteous; with favor wilt thou compass him as *with* a shield" (Psalm 5 : 12); also read Psalm 15 in full. "All the paths of the Lord are mercy and truth unto such as keep his covenant and his testimonies" (Psalm 25 : 10). "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee" (Isaiah, 26 : 3). This verse is said to have been Gladstone's favorite verse and one that he kept constantly in mind in daily life; and how plainly we as Christian Scientists, can see the great good it must have been to him.

"And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever" (Isaiah, 32 : 17).

See the promises and conditions in Jesus' Sermon on the Mount, particularly Matthew, 5 : 3-11. It is a question of cause and effect. We have a great deal to do with the cause, but absolutely nothing so far as the effect is con-

cerned. The effect (of righteousness) will follow as certainly as the day the night.

I think we sometimes make the mistake of looking for the effect without having taken care of the cause. Let us see how to get at this cause in the proper manner.

The Bible says, "Whatsoever a man [mortal] soweth, that shall he also reap." We must be very careful of our sowing. Paul says, "For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." Paul also tells us what the difference in this sowing, results in. (Galatians, 5 : 16-26.) It also shows the difference between them in Mark, 14 : 38, and tells us how to work to attain the end. It is a question, what are we sowing? Paul writes of the law of God in Romans, 2 : 6: "Who will render to every man according to his deeds;" also Romans, 8 : 4-10. Paul tells us, Romans, 7 : 5, what the law of the flesh brings forth; also in Romans, 6 : 21; likewise note the difference between flesh and spirit. Romans, 8 : 12-16. Jesus' own words show us fully that following the flesh will bring only misery and trouble, and that we are only under the law to the extent that we follow the law of the flesh. Jesus sums it all up in one verse. He says, "It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life."

Notice in this as in all Jesus' teachings they are in the present tense, "they *are* spirit, and they *are* life." His words (teachings) *are* spirit and *are* life to each one of us, in just the ratio of our putting them into actual practice, in our daily life now.

Mrs. Eddy says, "Though demonstrating control over disease for others' benefit, the great Teacher by no means relieved them from giving the requisite proofs of their own standing in Divine Science. He worked for their guidance, that they might demonstrate this power as he did, and understand his Principle" (Science and Health, p. 330).

This is true of all his teachings, they are of benefit to us only in the proportion of our putting them into practical use in our daily life.

"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." How plainly the conditions are put forth.

If we are complying with the conditions as set forth in the Bible and Science and Health we must have "the signs following," but do not expect to have the signs following without first having done the necessary work. The field for this work is in our own consciousness—*Thought*.

Jesus says very plainly (Matthew, 5 : 27, 28) where the sin is, and this covers the whole ground. It is a cleansing of the consciousness, a reformation. Putting off the old man and putting on the new. "Seek ye *first* the kingdom of God." Remember Spirit is the only Good and that "the carnal mind is enmity against God,"—that there is *no* good in it.

"Stand porter at the door of thought" (Science and Health, p. 391). If we could realize what that sentence means. It covers our *whole* duty and is the battle-ground of all our work.

"'Work out your own salvation,' is the demand of Life and Love; for to this end God worketh with you" (Science and Health, p. 327).

Remember we must always work according to God's rule, if we expect Him to work with us. God's law is the law of Love. James calls it the royal law, and what a royal law it is! Can we imagine any one committing any of the errors warned against in the ten commandments if we are truly and fully governed by the law of Love?

The only way we shall ever reach harmony or get any reward is by doing the necessary work to merit the reward, and nothing can keep us from getting it, just as we really do our work and deserve it. We need not be afraid of doing too much work, if on the right line, and if at any time inclined to be self-righteous, this verse will set us straight.

"So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do" (Luke, 17 : 10). We do not deserve any special credit for doing our duty; it is what we should do; yet doing our duty *in full* is the way we get our reward here and now, and get out from under the law of the flesh, "Knowing this, that the law is not made for a righteous man."

THE more honesty a man has, the less he affects the air of a saint.—*Lavater*.

LOOK FOR GOOD, NOT EVIL.

BY CHARLES G. FRITZ.

FOR about four years I have been earnestly trying to climb the ladder of Truth. I confess many times it has seemed hard and I remained on one round a long time, being often obliged to do my work over again, perfecting the mistakes, only to know God better. Trials would beset my pathway that at that time seemed hard and impassable. But now through my better understanding I see they were "Proofs of God's care" (Science and Health). Why? Because I was in the midst of my problem and the difficulty had to be surmounted before its solution could be attained. One by one I am trying to overcome these trials or errors by the knowledge of Good overruling evil and then knowing its nothingness, it having no part with goodness, but being the direct opposite.

The claims of error, in my early experience, would appear in the form of sickness, not so much in myself as in members of my family. Then the sense of fear would come up, or putting it better, I would let go of Good and the mortal sense would say, Now you will be obliged to do more than trust God; now you will have to resort to material aid. Then was the time when I had to stand alone with God. It was a case of working out my own salvation. I looked back, but there was no place to go. I had been master of error in a few cases and it simply meant that I must be master in many, and to reach this end I must go on and know the Allness of God. I soon recognized that I could only lift myself to the extent that I put my understanding of God into daily use, looking for Good, trying to find Good, and trying to know man as Godlike.

Dear reader, look Godward, do not grovel in the mortal earth, "where moth and rust doth corrupt," nor wander about in the valley of ignorance and think yourself on the mountain-top; but find God, the Truth, the Principle of all Life and Good. But in order to find God we must be willing to take the first step, and after that the second step, and so on to eternal harmony. Each day must find us farther than the day before. In our textbook, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, p. 150, we read of "the ever-agitated but healthful waters of Truth." If we are conscientious,

Truth urges us on, purifies us as we go, does not permit us to stagnate.

Another claim of error that presented itself was imperfection in others. This at that time, to my sense, made me very unhappy. But like all the other claims, I had it to meet by looking for perfection, not imperfection, God's children, not the children of the evil one. And by doing this I discerned the evil and not an evil man. And to the extent that I saw the evil man and not the evil aside from the man, was I also an evil man or on the plane with evil. In other words, I had not risen above the commingling of good and evil to the consciousness that God knows nothing of evil. As light destroys darkness so does the understanding of Truth destroy the sense of evil. Again I had to go a step higher and see man as God's man, the reflection of the one perfect Mind. As we read in Science and Health, p. 472, "When speaking of God's children, not the children of men, Jesus said, 'The Kingdom of God is within you;' that is, Truth and Love reign in man, showing that man is unfallen and eternal. Jesus beheld the perfect man, who appeared to him, where sinning mortal man appears to us; in this perfect man the Saviour saw God's own image and likeness, *and this healed the sick.*" All that is ever a channel for evil is the mortal, that which is opposed to good. And it is our duty to find and see God's man. This way of reasoning has lifted me on to another round of the ladder and helped to establish the brotherhood of man.

Daily am I trying to put my little understanding into use, and I feel that each demonstration over the mortal senses is placed to my credit in the "Great Bank of Love," as some one has written, and I have all my deposits with compound interest.

Onward and upward I go, each day making my demonstrations. Each day dying to self and being resurrected to the divine consciousness of heaven, or harmony.

Many times in the past have I asked myself, Why this experience; it is so hard? But, dear reader, take heart at such times, cling closely to God. Truth is ever true. Twice two always makes four. There is nothing else to lean on, backward there is no place to go. Trust the Truth, victory is sure. Think of our schooldays. Each lesson was harder than the one before, but each one was also more helpful and brought us nearer the graduating class.

At one time in my experience in Christian Science mortal mind said to me, You are pretty well advanced in the Truth and you can well stand alone. Now you can intelligently talk about Christian Science and you can explain and meet any one on the mortal mind plane. But now I say in the words of Scripture: "Let him that thinketh he standeth take heed lest he fall." While I felt it my duty to show my colors I now see where I made mistakes. Sometimes my colors, had the effect of antagonizing rather than helping. Even in this seemingly most essential part of our duty does mortal mind tempt us. And if we yield we lose strength and will have to step down a round lower to do our work over again, and then if we benefit by our mistake we shall see that it was the old self that was going to be heard and get credit; self is always defeated, and it was so in my case. I then went to work at self, endeavoring to reflect more of Truth, then when an opportunity presented itself, Truth governed the thought and action. Thanks be to God for His divine guidance each day, under all circumstances, leading me heavenward.

The same self that was presented in opposition to Truth must be ruled down, in order to reflect the spirit of the All Good, for the advancement of God's Kingdom. This must be our only motive; and if such is our whole motive and we get self out of the way, Truth will speak and lead us into all right ways.

As Christian Scientists let us cut all the shore lines and launch out into the Great Ocean of Love, and overcome evil with good. Let us study Science and Health thoughtfully and honestly and thank our dear Leader for making plain the way for us. Often I think how she must have struggled with the great dragon—materialism—when the world was not so well prepared for the Truth. Nevertheless she struggled on, up the mountain steep, demonstrating divine Science, and now the whole world may know of its fruition. But this is only reached by application, by studying God's word in connection with "Science and Health with Key to the Scriptures" and the other works by the Founder of Christian Science and applying the knowledge gained therefrom to our daily use.

EXPERIENCE joined to common sense
To mortals is a providence.

Green.

WATCH.

Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.—*Matthew, 26: 41.*

WATCH and pray, said Christ the Master;
We of this have always need.
Full of promise though our motives,
Yet the flesh is weak indeed.

Watch and pray are the injunctions
Given us by Christ the Lord;
Let us hearken to his teaching,
Ponder well his every word.

Error, lurking round about us,
Seeks an entrance into thought,
Knowing flesh is weak as water,
Thinks that all men can be bought.

Cunning in device, 'tis striving
With false pleasures to allure,
Specious arguments deducing
All in vain, if thoughts be pure.

We to careful sense of watching
Can by constant prayer be brought,
Standing sentry every moment,
Sentry o'er the door of thought.

Sin is thought before 'tis acted;
Reason, more a guard to place,
O'er our thoughts to make us able
To meet error face to face.

Let us, then, obey the Master,
Let us ever watch and pray,
Keeping pure our thoughts from evil:—
Christian Science shows the way.

Dunmore.

PROGRESS.

BY JOHN CARVETH.

IT is now very generally acknowledged that the world's progress is due to the supremacy of Mind. Through the ever-advancing discoveries and modes of Mind in myriad forms of manifestation, the supposed resistance and unkind forces of matter yield to the quiet march of intelligence, until the hour is struck when the human mind begins to discern the great fact of Truth, that not matter but Mind, when understood, is master. In the closing years of the nineteenth century, the supremacy of Mind was more generally acknowledged than in any former historic period, and progress along all needed lines has been correspondingly great. The strides of march have been so rapid during the past quarter of a century as to surprise even the most optimistic observers. The limitations and earth-bound opinions of the past are melting in the crucible of the present. Those who affirm this supremacy of Mind and the manifest progress ensuing therefrom, if not students of Christian Science, are not aware of the deep meaning which belongs to this growing acknowledgment of an eternal fact. For Mind to dominate or control matter, some real or supposed quality, action, or manifestation of matter must be put off, and some law element, or manifestation of Mind must be put on and take its place. Now if both Mind and matter are forms or elements of Truth, then we have the anomaly of seeing one form of Truth putting off and overcoming one of its own forms or qualities. This would be Truth overcoming or putting off itself, which would certainly not be progress, but destruction. If progress in mathematics consisted in using one true rule to put off or overcome another true rule, however simple this other might be, then the logic of Mind's supremacy over matter on the basis of both being true and real might be tolerated. But it is apparent to any thinker that one form or quality of Truth is as important, immutable, and eternal, as any other of its forms or qualities. If we could take from Truth a single quality of its nature for a single moment it would cease to be Truth and would be error. This everlasting unity of Truth, as taught in Christian Science, is daily more and more attracting the attention of

scholars and thinkers. If, however, Mind is Truth and matter error, then we see that the overcoming of error with Truth must be progress. It must be apparent that Mind as Truth can be used to overcome matter or error, only to the extent that this Mind, its laws, nature, and action are understood, and its omnipotence conceded. It must be equally apparent that progress cannot result from the supremacy of Mind unless this Mind is good. It will be admitted that Good cannot be understood in any demonstrable degree unless it is experienced. That understanding, in its true and provable sense, must be experimental is no longer reasonably open to contention. The mind that is not absolute Good is not Intelligence, but in a greater or less degree must be evil, which is not the foundation of progress, but the sure source of decay. It logically follows that human progress must ever result from the understanding of Mind as Good, and that to understand Mind it must be studied from a true, scientific basis. To study mind as both good and evil can never bring forth that understanding which insures true progress; because to acquire a knowledge of mind as both true and false, both good and evil, would be to experience these qualities, and hence to make evil a part of our experience throughout time and eternity. But to gain the understanding of Mind or Intelligence as wholly good is to bring into our knowledge, and hence our experience, the spiritual nature and wisdom that was in Christ Jesus. The Mind that governed him had no essence of evil in it, and is the foundation rock of all true progress, and the only Saviour of mankind from the woes of sin and flesh. When evil shall be understood as unreal, as error, and no part of true Mind, then will progress make strides for the weal of man that hitherto have been but feebly known. The teaching of Christian Science, which is so rapidly spreading over the globe, is giving and will continue to give to mankind that divine motive for action and effort which builds human progress upon a basis absolutely impregnable to the winds of time. How evil, which has no foundation in Truth and no origin in the one divine, creative Intelligence, could ever have been clothed by mortals with the name and substance of reality, will at no distant day be regarded as one of the inexplicable mysteries of the past.

Where, it may be asked, can this understanding of Mind as Truth, as Good—as the eternal God that heals both mind

and body, be acquired? Surely a desideratum so great and all-important must have thousands, yea, millions of anxious and determined seekers. Ask those who to-day are healing the sick and reforming the sinner through this understanding of God, and the unhesitating reply will be that in "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, a satisfying answer is found, and the problem of the ages solved from the basis of revelation and reason, which now as of old are crowned with the jewels of demonstration. Who can reasonably deny that this understanding of God is the keynote of the Bible and was the foundation and sure basis of the teaching and demonstrations of Jesus, as it must be of those to whom it can be said, "The works that I do shall he do also." Faithful students of Christian Science—those who live and practise what they learn—rejoice in the daily proof that Truth is not a far-off future possibility, but a present demonstrable reality.

AS A VESTURE SHALT THOU CHANGE THEM.

BY EVA COLE.

AMONG the matchless lessons of our Master we find these words in Matthew, "No man putteth a piece of new cloth unto an old garment; for that which is put in to fill it up taketh from the garment, and the rent is made worse." And Luke adds "the piece that was taken out of the new agreeth not with the old." This has been so manifestly proven true in my experience that I am constantly unlearning some mortal mind lesson. From the time of my conversion at the age of fourteen, I was most happy in my religious life, and when through physical healing I was led to Christian Science, I hailed it as a higher step, an added spiritual privilege. Faithfully the new clothing of thought was added to the old conceptions, but alas! the rent was evident. One after another the shreds of the "old garment" witnessed that "the new agreeth not with the old." Oft the false love for the old cost a heart pang, and yet the chastening ever yielded "the *peaceable* fruit of righteousness [right thinking];" for the ever-present Love brought a joy and rest beyond the power of words to express.

Some recent rents have proven astonishing to the human

mind. Of the virtues, I truly believed I possessed unselfishness, honesty, and justice, and I find the mesmerism of a false belief in virtue, yields reluctantly to the understanding that good is no part or property of any person.

An awakening came when I first discovered that my selfishness had made others selfish and thus added to their burdens. Why should a good motive result in that which is so far from good? Close analysis showed that I had unconsciously loved the secret approval of my self-sacrifice, and that I had often yielded rather than meet opposition and displeasure. Could there be greater self-love? How long shall we be in learning to discern between the clamor of personal sense for ease in Zion, and the conviction of place in Principle that must be demonstrated?

It was a rebuke from my teacher which eventually disclosed another rent in the old garment. I was speaking in a criticising way of another Scientist, when she said, "I am learning that I cannot afford to hinder myself by failing to see all the light that is manifested." I meditated, "Am I thus hindering myself?" This illustration came. If I were in a dark dungeon, my only hope of release being light, and I had one avenue through which light came, I should greatly appreciate it. Suppose I discovered a little light from another avenue and found it to come through a crooked crack, if I valued the light would I grumble because the aperture was not circular, or square; would the jagged crack trouble me if I truly estimated the light? How often I had said Truth is more to me than all else! Alas, again, for my belief of honesty; I had proven it false. But Paul tells us concerning the coming of our Lord Jesus Christ "that day shall not come, except there come a falling away first, and that man of sin be revealed." Here was hope; if I had discovered the "man of sin" in my consciousness I had that whereon I could work.

The August, 1900, *Journal* helped me in this, and from that time I have known more fully what it is to have in some degree, "the mind of Christ" which enables me to see more clearly the divine likeness fashioned after the similitude of God.

Conscientious work in the schoolroom had strengthened me in the belief that I was capable of judging very correctly of the merits or demerits of any known work or worker. In preparing a geography lesson for my pupils, I was one day struck with the fact that our human sense

of importance is much distorted. Along the lower Mississippi the lands are protected by strong levees. These are kept in repair by humble workmen whose duty it is to fill in chinks and constantly guard against any leakage. Comparatively speaking, no one knows these men, their names are unnoticed by the press, their occupation scarcely given a thought save in their immediate locality. But let a flood occur through some accident to the levee; from the almost certain destruction of the adjacent property with its owners, some are rescued by a saviour of human life. The press dwells upon the disaster and much mention is made of the hero whose courage and strength have made it possible for some to escape the calamity. There is no discount on this, we cannot but admire such a character. But who can say he has done more than they who by their faithful work have prevented a crevasse and thus ensured safety. So, with my estimate of work in Christian Science, I often forget that there are no comparisons in Truth and think of a public healer as doing so much more than others. But what of the hundreds who daily, hourly, "stand porter at the door of thought" (Science and Health, p. 391), and solve according to Science the innumerable problems that come to the mother in the home and to the man in the business world? Truly there is but one measurement and that one wherein we measure ourselves with our ideal of what a Christian Scientist should be. Wherever we may be placed we can do only our own work, and that if faithfully done will lead us to clearer and more glorious views of Principle, even though our work be so humble as filling in chinks.

THE MISSION OF CHRISTIAN SCIENCE.

To the Editor of the *Boston Journal*.

Sir:—In the article entitled, "Hypnotism as it is Used in Medicine," published in your issue of the 9th inst., referring to Doctor Quackenbos's comments, it is stated: "The author takes occasion in his chapter on auto-suggestion to oppose the claims of Christian Science healers, while at the same time he admits the efficacy of the so-called science in many cases."

The opinion seems to be quite prevalent that Christian Science is simply a system of curing physical ailments, while to the Christian Scientist this is the very smallest

part of its mission. The exalted purpose of Christian Science is to make the world better morally and spiritually, to inculcate into the minds of its students higher ideals and the earnest desire to be better themselves, and to make others better—with the understanding that it is possible to so regenerate mankind as to abolish suffering and discord.

As an example of the good effects of Christian Science in the home, I have procured from the Rev. Mary Baker Eddy the following letter for publication. This letter is written by a thrifty business man of Chicago, and is only one of thousands in her possession.

Boston, September 19, 1900.

ALFRED FARLOW.

Chicago, Ill., July 30, 1900.

My Dear Mrs. Eddy:—In May, 1895, I was led to read a copy of Science and Health to see whether or not I considered it a fit book for a sweet Christian girl, my daughter, then a miss of fifteen years, to read. I first read the chapter on "Prayer."

For upward of thirty-five years preceding, I had in a way endeavored to lead a Christian life, but after reading the chapter on "Prayer" in Science and Health, I saw myself as never before; this was one Sunday afternoon in May, 1895. Mrs. Hubbell and myself continued to read Science and Health from about five o'clock in the afternoon of that day until one o'clock Monday morning. The copy of Science and Health was then given to the daughter at breakfast, Monday morning, with the request that she and her brother, then a lad of about seven years, make that book and the Bible the guides of their lives. The following Sunday we attended what was then the Third Church of Christ, Scientist, in Kansas City, and by constantly endeavoring to follow your teachings, my wife says I am a better husband, my children say that I am a better father, and a great many people say I am a better citizen, and I know that I am a better man, and through the desire to "Seek ye first the kingdom of God, and His righteousness." solely because it is right to be right, my cup literally runneth over.

This morning I begin a new business in a new location, and I feel that in entering upon this work I first want, in a measure, to pour out to you something of the depth of gratitude with which my heart overflows. This is not done in any sense of hero worship, because I respect and

revere your desire that your followers shall lose sight of your personality and that we shall glorify God only because your light has so shone into us that we see through and beyond the medium, and therefore discover the real power and gain a faint glimpse of eternity.

With loving gratitude, yours sincerely,

IRA C. HUBBELL,
1504 Fisher Building.

Rev. Mary Baker G. Eddy, Concord, N. H.

RECOGNITION AT LAST.

Editor of the Buffalo Commercial:—It is a matter of no little gratification to notice that at last is coming the recognition of Mrs. Mary Baker Eddy's efforts and life work. This is instanced in a recent issue of your valuable paper, in which you refer to her visit to the Concord State Fair. Mrs. Eddy is indeed a busy woman, and improves every opportunity to benefit mankind.

Jesus said: "Wist ye not that I must be about my Father's business?" Mrs. Eddy has been about her Father's business for many years, and an appreciation, though tardy, of her noble, selfless life, is pleasant. Loyal Christian Scientists are trying to follow this Leader, and they, too, are striving to emulate Jesus, who knew what was His Father's business. This "business" the world is coming to understand, as do the Christian Scientists. It is to heal the sick; cast out sin and evil of every kind; make pure the individual life, and thereby benefit the whole human race. For a long time, people have thought that their chief business was to pamper and indulge the body, and then, after abusing it, to nurse and feed it with drugs. Jesus taught differently. While he was doing the will of God, he was cleansing man from self and sin, the cause of all disease.

Mrs. Eddy has been about her Father's business, and in giving to the world "Science and Health with Key to the Scriptures," she has enabled many thousands to walk more meekly in the steps of the lowly Nazarene, who healed all manner of disease, and left this word as a comfort and a promise: "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do."

Yours truly,

WILLARD S. MATTOX.

New York, September 15.

In the *Buffalo* (N. Y.) *Commercial*.

WISDOM AND UNDERSTANDING.

BY F. M. OSGOOD.

Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding.—*Proverbs, 4: 7.*

THE world for ages has sought for, and is still seeking after, wisdom, but it has yet to learn that some of the knowledge it has gained is not true wisdom, for the result of this so-called wisdom is not the understanding that enables the learner practically and scientifically to prove that it can save him from his destroyers, sin, sickness, and death.

The term common Christianity will serve to illustrate the difference, by means of comparing the Christian faith that does not trust God in all its dis-eases (by going to Him for the healing of sickness as well as sin) with the scientific Christianity, or Christian Science that is showing its faith by its works and is proving itself to be the Scientific understanding of true Christianity.

The "pearl of great price" is what I call an understanding of what one knows of the truth; in just the degree of this knowledge it can be demonstrated, and the ability to prove it is certainly a proof of understanding. This is indeed the one great secret of really knowing what one knows. Christian Science is Scientific Christianity, because its understanding reveals a scientific Principle that is as changeless as God, and shows that divine Principle is God, and by knowing the Principle one can see its rule and can work out his salvation (saving) from all error, by this conception of the simple law of overcoming evil with good. Truth is being sought after as never before in the history of time, and all forms of belief without understanding will go down before the great avalanche of proof that follows the understanding of true Christianity and results in healing the sick, saving the sinner, and casting out all forms of evil. and behold the joy of multitudes in finding a practical, provable, and complete saving Christianity in Christian Science!

Truly the wells of creeds and dogma are running dry, and the thirsty ones are tasting of that "well of water" of which Jesus spoke, and this water (spiritual understand-

ing) does satisfy so that he that drinketh shall never thirst again; and more than this, it is "in him a well of water springing up into everlasting life." This state of consciousness can exist upon nothing but true wisdom, and Christian Science explains the understanding of this. The need of the world to-day is a *better understanding* of true Christianity. It is not true wisdom merely to believe in anything without a thorough knowledge of it, in fact it is impossible *really* to believe in anything without a true understanding of it; therefore, to *believe*, is to *know*, so with all our getting (belief) we should get understanding (true knowledge). True Christianity is certainly not of many kinds; it must be and is the method of salvation that Jesus brought to the world, and established upon the one foundation of *healing*, and *saving* mankind from all that would destroy, physically, morally, and mentally.

Jesus proved his word by his deed; he had nothing to profess that he could not prove; yea, he had *wisdom* and *understanding*, and said, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do."

This saying is susceptible of proof by all who wish to avail themselves of the necessary understanding of *how* Jesus did his work, then they will be enabled to go and do likewise. The knowing how anything is done is the foundation for being able to do it. This is understanding. Christian Science is the Science of understanding, and is being exemplified in deed and in truth by reforming the sinner, healing the sick, feeding the hungry in all ways, and restoring health and harmony. The world wants the Truth, and it has it in Christian Science. Let it be honestly sought for and learned, and I am sure it will not be found wanting. I regret to say there may be some who say that they cannot understand, and for this reason, naturally condemn all else but themselves, but they should learn, and will, that all the error there is, ever was, will be, or can be, is in the human mind or false concept of the Truth; and when destroyed there it will be found nowhere else. All that is known of Truth is based on understanding, and therefore on Principle; and the Science of Truth shows us that there can be no knowledge of anything but the Truth; for knowing the Truth is true wisdom, and to know the opposite, or error, is virtually declaring that it is possible really to know nothing.

QUALIFICATION.'

BY HELEN FRENCH REED.

Lovest thou me more than these?—*John*, 21: 15.

THIS poignant question was addressed directly to Peter, yet it was intended for the listening disciples and the vast assembly of mankind in all ages, past, present, and future.

The universe of man in its progressive steps in divine things, halts, listens, and ponders this question of Jesus as directly as in the moment of its utterance, for it is the voice of God to His children, of all classes and conditions of men.

The Magdalen and the friendless tramp, veiled in the mists of earth, whom the world shuns as thorns and briers by the wayside, are His children. The fact that they exist in life classifies them as such. His love encircles, sustains, when human love is void. Somewhere in their pilgrimage, in dire extremity, as with all humanity, the voice of Love will be heard. Its accents will melt, purify, and reform, and, arising from their false consciousness, they will find freedom and hope in divine Love.

God is the historian of the universe and man. His words and works are forever extant, inscribed by Mind in the annals of Eternity. His intelligent idea, man, perceives, understands, and voices His mighty words and works in the silent language of Love, in the eloquence of Light, and the listening earth resounds its praise in Peace. Thus the words of Jesus are verified, "Heaven and earth shall pass away, but my words shall not pass away."

Jesus' question to Peter and to all mankind is one of qualification, and determines one's rank or place on earth and in Heaven.

Love qualifies mankind physically, morally, and spiritually for perfect manhood and womanhood in Christ. It has within itself the issues of Life, and wraps humanity in its Life-giving, Life-sustaining qualities. It is his alma mater wherein is revealed the hidden truths of God, the progressive realities of life that step by step and height upon height scale the highway of Heaven to the Mount of Transfiguration, where, in human consciousness, Heaven and earth pass away, and the universe of God and man is viewed in Light and Love,—a vision of experience that

gives emphasis to reality and awakens true selfhood to the call of Life—obedience to one God!

Love has not taken her children into the high mountain of spirituality and revealed the grandeur and beauty of life in God in vain. The God-inspired, looking through Love's omnific eye, lifts a steadfast *desire* upward, till it touches the hinge of Harmony, *obedience*, that gives firm foundation to endeavor and floats the pennant of honor, glory, and victory to its followers. Every quality of Love will be tested in its order by the measure, "the fulness of God."

Mankind must desire to be qualified in Love before there can be that aspiration of thought and action that hungers and thirsts after righteousness, the ceaseless prayer of desire. Such an attitude of mind yields willing obedience to the laws of Love, in the submission that purifies and pinnacles man in humility in the vision of the Father.

The wisest word man reaches
Is the humblest he can speak.

"The meek will he guide in judgment: and the meek will he teach his way."

The qualifying tests of Love are patience, perseverance, and trust, the strongholds of man's sincerity that mark the attainment of the understanding of spiritual Law. These steadfast, immovable qualities yield obedience to unquenchable Love in the fiery trials that await and assail his footsteps in righteousness.

The combined qualities of Love make man fruitful in good works and establish him in his Father's business, a leader of the will of God in himself and others.

Earth's wayfarers, weary with the restlessness, the incompleteness of lawless mortal life, throng the gateway of Heaven for admission to the City of God—eternal Harmony. They fail of entrance because they have not been qualified in Love and therefore cannot pass that searching question of Wisdom, "Lovest thou me more than these?" Spiritual law saith to seekers of Truth, "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Few compared to the ratio of seekers, because of the exactness of God's law, "*I am All.*" It will always be the ratio until all shall have submitted to the inevitable law and supreme government of Love. "No man can come to me, except the Father which hath sent me draw him."

TESTIMONIES FROM THE FIELD.

FOR seventeen years I was an invalid, caused by the birth of my child.

Eleven years of this time I could not walk, and had to be lifted from the bed to the chair. Any effort to help myself caused nervous prostration, and with each attack my body increased in size, so that people who knew me formerly, did not recognize me.

The doctor said my bones had become porous, and during the last three years the suffering increased and became so intense that I gave up all effort to help myself. After having the attendance of several doctors our family physician took my case before the medical convention, and they considered it beyond all human aid.

They said I had but a few months to live at the longest, as according to their decision the complication of diseases had caused slow blood poison. This left me without hope, as we supposed it was God's will that I was so afflicted, although I sincerely believed it was in God's power to restore me.

It was about this time that I heard of Christian Science and my sister sought a healer who took my case absently, I never seeing her until I was healed when I went to see her, walking nearly a mile from the station to her house.

When I began taking treatment ten years ago it was all so new to myself and relatives that I thought I would keep it secret for a while, but it was after only a couple of weeks' treatment that my brother-in-law came to see me, and seeing me raise my head from the pillow without the aid of my hand said, "Well, Sarah, you are better. What are you trying? Faith cure or something?" and I told them what I was doing.

My progress was slow, but as fast as I could accept the Truth.

When the healer wrote that I must begin to walk, my sister wrote back and said, "Do you know what you ask of us?" stating the danger attending such an effort on my part. But the healer wrote, "Your lying in bed for eleven years has not enabled you to walk, and you must make some effort in God's strength."

My first steps were taken with fear and trembling,

with a sister on either side of me, but as, much to my surprise, no bad results followed, I continued each day, and when I walked across the room alone for the first time, I frightened my sister as well as myself.

My daughter was away at school at this time, and although she knew I had taken a few steps, we had kept it as a surprise to her that I could walk. When she came home I met her at the door, and she was so overpowered with joy she laughed until she cried, for she had never remembered seeing me walk before.

Here a question confronted me: I had had no use for shoes in all these years, not being able to wear even bed shoes, so tender had been my feet, and as I lived way out in the country a special trip to the city had to be made by a member of the family to get me shoes. It seemed strange to me, after being sick for so long, that at last I was to be like myself again. Now I can walk miles.

Money can never repay my healer nor words express my gratitude to our beloved Leader, Mrs. Eddy, for the good I have received through Christian Science. Since I was healed I have taken but one treatment, having been able, with the book, 'Science and Health with Key to the Scriptures,' to overcome every claim that has come to me. I can say I am perfectly well, and I think no one will doubt the truth of this, when I relate two of the many demonstrations I have made realizing that God was my strength and Life.

The first demonstration was that of washing a rag carpet. The time came when I felt that it must be washed, but I could not get any one to do it for me, and after much deliberation I determined to do it myself. Any one knows how blankets absorb the water, and how heavy they are to manage, and then how much more of an effort a rag carpet would require. When I had it half done, if I had not known that God was my strength I never could have finished it, but keeping this thought constantly before me, the last breadth was done with no more difficulty than the first, and this I did three years from the time I was not able to raise my head from my pillow.

The other demonstration took place a little later on, and to my sense was greater than the first, for I had the thoughts of others not in Science to meet.

I was called upon to nurse a relative who to mortal sense was very sick. She required constant attention and wanted me with her every moment. I was with her fifteen days

and had just four nights rest. During the remainder of the time I was on my feet almost constantly, and as the fear of standing on my feet was a prominent belief of mine, it called for considerable demonstration to realize that my strength was equal to every emergency, and there never was a day but what some one would say to me, "I do not see how you stand it; for two days in this place would kill me;" but I have been able to prove that so far as I can realize God's presence and power, I am equal to whatever place I have to fill, and I have been enabled to know, through the study of our text-book, that God never limits our strength, as we are also told in Isaiah, 40 : 31.—*Mrs. Sarah E. McKenzie, Minneapolis, Minn.*

ONE cold, rainy day, January 20, 1897, an old gentleman, about seventy-two years of age, entered my store to have his spectacles repaired. The first I said to him was, "How dare you venture out in such a bad day?" he replied, "I have no fear of weather," and added, "I am trying to live the life of a Christian Scientist; but I am very young in Science yet."

I began to question him, when my wife came up and joined in the conversation. We talked for about four hours and became very much interested in what he knew of Christian Science.

Later he brought us "Science and Health with Key to the Scriptures," to read. I had never before taken any interest in reading books, and felt it was a loss of time, as my business took all the time I could possibly spare. Finally I began to read and could not quit reading until I had read twenty-eight pages; the book seemed so different from all other reading matter.

When my friend came he asked me if I had read the book. I told him either I was upside down or the book is a mystery, for if that book is true I need never be sick nor die. It seemed to open up heaven to me and that the world was worshiping an unknown God. This book, Science and Health, would reveal God to man so he could establish the kingdom of Heaven here on earth. "Well," said my friend, "you will surely want to buy the book," and took it to another friend to read. Then he asked me to attend a Friday evening meeting. I told him I would go if he would call for me, as I felt queer to enter a private house to worship God (services were then held in a private

house). I often wondered what they did in there, as I had to pass the place frequently.

I was so uplifted by the simple service that words could not express my feeling. The next Friday my wife went with us, and we enjoyed the services very much. We ordered the five-dollar pocket edition of *Science and Health*. We have never missed a service since, unless out of the city.

I asked all the questions I could think of, and the answers were so satisfactory that I felt I had found my Saviour and Healer which could heal us of all our diseases.

We have found the "Key to the Scriptures" and have unlocked the great book (the Bible) with *Science and Health*.

I have proved the Principle, both in business and sickness, to ourselves and for others, and can say that we are happier, healthier, and enjoy life more than ever before. Since January 20, 1897, not one drop of medicine has passed the lips of our family of four. The God of Love in Christian Science is all the help we need. We trust in Him and always find our wants are filled indeed. Be true, dear friends, and know your God. You will find him everywhere. He will fill your thoughts with Love and Truth, and health will surely follow.

Herman C. Korfhage, Louisville, Ky.

FOR over four years I have owed a very large debt of gratitude to Christian Science, and aside from having spoken several times at testimonial meetings, I have made no public acknowledgment of my indebtedness. Ruskin says that "every duty omitted obscures some truth we should know." Therefore, by this neglect of duty, I may be shutting out from my own consciousness a portion of the blessed light of Truth, and this, no one can afford to do.

Before making an investigation of Christian Science I never found any philosophy or religion that satisfied me, either intellectually or practically. The great beauty, to me, of Christian Science is its simplicity and its momentary utility. That passage in the Bible which declares that "the wisdom of this world is foolishness with God," is very comforting to me, and I rejoice in anticipation of the time when "the wisdom of this world [error]" shall be put down; when "the weapons of our warfare" shall have been victorious over human intellectuality, and "every

high thing that exalteth itself." Scepticism and infidelity are always intellectual, and are the penalties which mortal man pays for claiming a mind separate and apart from the one infinite Intelligence. "For there is no power but of God:" neither is there any strength, beauty, grace, or ability that is not God-bestowed; but oh, how often mortal man forgets this fact and gives all the credit to his petty little false self for any great achievement which may be accomplished through his instrumentality. The most colossal intellect, it seems to me, is grossly prostituted if not used in the humble service of man, and to the glory of God.

Philip Gilbert Hamerton, in his "Intellectual Life," maintains that a man's aim in life is sufficiently high if he simply aims to be a cultivated man, but Herbert Spencer, I think, says, in substance, in his "Data of Ethics," that the only legitimate end of education is defeated if it is not put to an altruistic use. Also, that the supreme end of education should be to enable a man to live a better and more useful life. Christian Science is eminently altruistic, and it has been proved to be an education in itself—an education fitting one for the highest and best service, since it teaches, not "the wisdom of this world," but the simple Truth of God.

Christian Science is an inexhaustible gold mine, from which, at any time, priceless treasures may be drawn, and, unlike most gold mines, it is not in the hands of a syndicate, corporation, or trust, but it is to be the common possession of all God's children. The Lord withholds no good thing from them that walk uprightly. It is our divine right, and blessed are those who have staked off their claim in this gold mine of Christian Science, and earnestly gone to work in it, for the result is not doubtful, but certain.—*J., Cincinnati, O.*

I FIRST heard of Christian Science about January 1, 1896, by hearing a person tell of a method of healing which I did not then understand. Having overheard the conversation and hearing him tell of absent treatment, as soon as the conversation was ended, I made further inquiry as to the method employed, etc. Being slightly acquainted with the gentleman, we had a short conversation, and he handed me a small book to read—"No and Yes." He also directed me to the reading rooms of the society.

Being pleased with my welcome at the reading rooms, I picked up one of the bound volumes of the *Journal* and became so interested in the subjects written by the Field that I visited the rooms daily and attended the Sunday and Wednesday evening meetings. In a short time I purchased "Science and Health with Key to the Scriptures." Being told that if I did not need Christian Science physically, I would receive spiritual good from following its teachings, I became an earnest student. The Bible became an interesting study also, as I began to understand its teachings. At no time have I made rapid growth or advancement, but in the course of a year I had made a few demonstrations in my family. My wife being strongly opposed at first once asked me to try to stop or help a severe headache. By simply making a few denials and trying to understand the Truth, the demonstration was made at once; but this was not acknowledged to me for nearly a year afterward; though in every other respect harmony was the rule at home.

During the past year and at present I have been having calls for relief of toothache, headache, and several other claims; one a chronic disease of several years. We have had regular lessons from the *Quarterly* for three years, have nearly all publications of the Rev. Mary Baker G. Eddy, and the *Journal* and *Sentinel*.

While we are apparently alone in our Cause in our immediate vicinity, and are considered queer in our religion at present, we hope to get others interested through the distribution of literature if not otherwise.

Our neighbors are willing to be healed of physical ills, but do not appear willing to read or investigate Christian Science. A neighbor's girl of fourteen years was healed of typhoid fever, and upon the request to read some of the tracts, she objected, giving as her reason that her friends would laugh at her, and her parents were very indifferent, seeming to care only for the healing.

With the understanding that good will not return to us void, we press onward, giving thanks for what we have received and waiting for more light as we work out our salvation in Truth and Love.—J. H. E., *Amsterdam, Tex.*

I WOULD like to give, in a few words, my experience and that of my family since coming into Christian Science. We had our first experience with it about seven and a half

years ago. Our little daughter was then a baby of about six months of age and was troubled with something of the nature of asthma, having great difficulty in breathing. We tried two different physicians, but they were unable to help her. A friend then suggested Christian Science to us and we tried it, and after two treatments the trouble disappeared as if by magic. Having such results it would naturally be expected that we would investigate and try to understand Christian Science, but we did not seem to have the desire, and almost forgot all about it.

A couple of years later our little son, aged ten years, became sick with a belief of diabetes. The same kind friend who had recommended Science for the baby asked us to try it this time, but we said that we could not do it for him, as this was something incurable, and we certainly must be doing something in a material way. The result was that he passed on. Since then we have known more than one case of the same disease successfully treated by Christian Science.

My wife, who had been for years in poor health owing to the loss of our son, became worse, and the physicians having given us very little hope of her recovery, she took Christian Science treatment and improved from the first, being soon restored to the best of health.

For a time after my wife had been helped I did not care to read the Journals or other literature on the subject which she brought home, but at last began to read *Science and Health*, and, after reading about thirty-five pages, put the book down, saying that I could not understand it; but in the mean time I began to attend some of the meetings and again took up the book, and after reading about the same number of pages I found that, unconsciously, I was healed of dyspepsia from which I had suffered for years. The physical help I received was great, but the moral renovation which took place after I began to study the Science means more to me than the overcoming of physical ills. I found that some of my complaints were the direct result of envy, jealousy, and malice which I was harboring, and as soon as I began to overcome these qualities I in the same proportion overcame my physical troubles.

My wife and I have not yet had the privilege of class instruction, but from the faithful study of the Bible and *Science and Health* we have been able to make some good demonstrations.—*F. E. H., Milwaukee, Wis.*

CHRISTIAN SCIENCE was first brought to my attention in 1894 through the healing of my father of serious diseases, after several years of experimenting by well-known physicians of Oakland and San Francisco. At the time of commencing Science treatment he could walk only by the aid of crutches, but three months later he had discarded even the aid of a cane.

Nor was this the greatest wonder, for he was a changed man mentally; no longer filled with apprehension and worry over business affairs—no longer so impatient and complaining at home, he became kinder and more lovable to all.

For a year thereafter, still believing Christian Science to be some mild sort of insanity, I disdained any knowledge of it. In the latter part of 1895 business took me to Fresno, where four weeks later I found myself under the care of two physicians, who diagnosed my case as malaria, which might develop into typhoid. A week later a telegram was sent to relatives in Oakland to come immediately if they wished again to see me alive. Then I consented to have Christian Science treatment, and in a short time was healed.

With the healing all former antagonism vanished, and desiring to know more of this healing power, a copy of Science and Health was procured and its study commenced. I saw, like John, a new heaven and a new earth opening up. Catching glimpses of grander paths than I had ever before imagined, there came a longing to make this my own and to gain its absolute science.

Growing daily into a sweeter, nearer consciousness of God as omnipresent Love, thought is uplifted, and we are able to prove our Leader's words: "Know thyself, and God will supply the wisdom and the occasion for a victory over evil" (Science and Health with Key to the Scriptures), each demonstration showing the Principle to be divine and scientifically true, bringing with it improved moral, physical, and spiritual conditions.

Under Christian Science our business affairs have wonderfully prospered, confirming the words of the prophet Malachi:—

"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."—*William A. Newman, Oakland, Cal.*

WHILE my case might not seem so wonderful as a great many cases, it means everything to me, for it has given me health, joy, peace, and love for God and man that I had never known before.

For several years I was very miserable, taking patent medicine and doing everything I could hear of, growing worse all the time. I was at last forced to take treatment of a physician, thinking I might find help in that direction.

The treatment caused a great deal of suffering. I had to take cod liver oil by the bottle to keep up strength, until I was tired of seeing a bottle. I seemed to improve for a while, but as the weather grew warmer I grew worse again. In the mean time we had heard of Christian Science, and I was advised to take treatment. I was losing faith in the medicine, seeing that it did not do the work.

At last I wrote to my physician and told him I was going to take Science treatment. I received a letter from him saying that Christian Science might reach some cases, but that it could never reach my case. That he had hoped to be able to benefit me with the treatment he had used, but as it had failed, I would have to have an operation performed. That I would never be a well woman until I had it done, and that it must be done at once, or it would run into a very severe trouble, which is considered almost incurable in *materia medica*. For days after receiving this letter I seemed full of fear.

I commenced to take treatment, bought Science and Health, and began to study. I never could tell when the error disappeared, it went away so naturally and so beautifully, and I know in Truth it never did exist.

We are the only Scientists in the little town where we live. Every Sunday morning our two boys, little girl, and myself have our lesson. The children enjoy singing the hymns very much, and seem to grow more earnest after each lesson.

I can see more clearly every day that the only joy, peace, and love, is gained through the understanding of the perfect, harmonious, eternal law of God. We can only seek God through the spiritual, for God is not found in the material. Christian Science has taught me what God is, and taught me how to read and love the Bible.

Mrs. Mary A. Price, Reading, Kan.

ABOUT four years ago I was sent to Southern Cali-

for my health, several doctors having assured me of a perforation in one lung, which an attack of so-called bronchial pneumonia had aggravated. The information was also given me that if I should return in the spring to my temporary home in Cincinnati, I would not be able to stay there during the enervating summer heat. While in Pasadena, I met a lady who had been healed in Christian Science of a much more advanced case of consumption than my own, as well as of several other claims. My sojourn in that beautiful semi-tropical climate resulted in no marked change of weight, which mortal mind esteems the gauge of improvement in such cases. When leaving to return to my home, the lady referred to reminded me that if at any time I felt discouraged, I must remember that I had not yet tried the best remedy of all—Christian Science. As the heated term advanced, I lost the pound or two of flesh gained while absent. I began faithfully to conform to the law laid down for me by *materia medica*, and was evidently doomed to another exile. In despair I then turned to Christian Science, and in less than three weeks' treatment by one of our Leader's faithful students there was a complete transformation in my health. During the following six weeks of intense heat I gained over seven pounds, and weighed more than ever before. I also laid aside glasses, which had been prescribed for astigmatism.

A few weeks later all the waves and billows of sorrow seemed to overflow me, yet the physique, hitherto supposed so frail, never flinched under the strain. The healing of sorrow was slower than the physical claim, but with the help of another Scientist, afterwards my teacher, the demonstration was made, and to me is more wonderful and beautiful than anything else.

Sometimes in working out my own salvation, progress seems very slow by contrast with the first illumination borrowed from healer and teacher; but when I tell over the rosary of demonstrations that have come within my personal experience, the demon of discouragement becomes powerless to hinder me from pressing "toward the mark for the prize of the high calling of God in Christ Jesus."

Kate B. Gillpatrick, New York, N. Y.

IN the *Sentinel* for May 17 an article headed "A Few Suggestions," reminded us, that although we had given

some of our experiences and demonstrations at our Wednesday evening meetings, we had never sent any to our publications.

We have studied Christian Science less than a year, and our understanding of this blessed Truth sometimes seems very small, yet in spite of slow progress we have had some very beautiful demonstrations. Almost the first was the healing of astigmatism, for which I had worn glasses for years. The doctor said I should always have to wear them when reading or sewing, but I sometimes worked without them, which always resulted in pain and soreness. Just before looking into Science the glasses seemed to be doing no good and it was decided that stronger ones were necessary. But we never bought any more. The reading of Science and Health healed my eyes completely; I did not have to take treatment.

My husband was healed of chills and fever and chronic indigestion. The latter had been a source of constant anxiety to me for years, and I lived in daily dread of giving him food that would not "agree" with him. Only those who have been in bondage to that miserable state of fear and have come into the understanding that "God is our Life," and "If food preserves life it cannot destroy it" (Science and Health with Key to the Scriptures by Mary Baker G. Eddy, p. 387), can realize the glorious sense of freedom we now enjoy.

Our last demonstration was over a claim of colic in our horse; on our return from service one night she dropped like a stone before we could get out of the buggy. Of course error suggested that she would never rise again, as there was not a quiver in her body, but the thought that "God is Life," and she could not die came quickly to us, and we could think of nothing else whilst taking off the harness. As the last strap was removed she sprang to her feet. Her sides were greatly distended, but while we were reading Science and Health she walked about, then rolled, till within an hour they were their normal size and she was quietly standing, her head over the gate, apparently free from all pain.—*A. M. Johnson, Jacksonville, Fla.*

It is sometimes asked if Christian Science treatment can be relied on in acute cases. I am glad to give the following proof of its power on such occasions.

A case of chicken-pox was effectually cured in two

treatments. A student had been in great discomfort for a day, and being unable to meet the claim herself asked help from her teacher. A treatment was given and during the night the disease manifested itself in a very pronounced manner. In the morning the student received another treatment, and as the sense of weakness was very real she was told to lie down and read *Science and Health*; but less than fifteen minutes later she felt so well and strong that, without any effort, she was able to get up and do her usual work. By evening every outward manifestation had disappeared. A claim of mumps accompanied with acute pain in the face, weakness, and loss of appetite was cured in one treatment. Within a few hours the patient was actively employed about the house and enjoyed a hearty supper.

A few weeks ago a little girl was sent late at night to ask help for her sister who had been suffering for two days with a swelling in her throat. At first it was not very painful, but the little girl stated that for the last two hours it had grown worse and her sister had a choking sensation and great difficulty in breathing.

An absent treatment was given at once and when the Scientist visited the patient early the next morning she found her down-stairs on a sofa. She said the pain and swelling began to abate about half an hour after the message had been delivered.

These cases show that Science is not a slow physician, and is not daunted by the most severe claims.

Perhaps there are few people who have more reason for gratitude to Christian Science and its founder than myself. Besides healing me of mental and physical ills, it has surrounded me with a wealth of happiness and love that could come from nothing but Truth lived and reflected; awakening in my heart new desires and higher aspirations; comforting me when the hill seemed steep to climb, and showing above all that there is no happiness equal to that of helping to lift our brother's burden.

H. M. H., Toronto, Can.

OUR little son, then three years old, was taken one morning with vomiting and fever, which soon grew worse, and in a few hours he became unconscious.

I wrote to our teacher and healer that morning, and mentioned the case, but did not ask for special treatment,

as I thought I could make the demonstration myself, having been successful twice before when he had been taken in much the same way. But this time he grew worse very fast, so that by the afternoon mail I was glad to write for help. The healer received the letter that evening. By that time the child was manifesting every symptom of typhoid fever. He seemed to be in great distress, fever very high and bowels moving continually. He continued to grow worse, and by midnight my husband and I were almost frantic with fear, for we knew that unless he was soon relieved he could not last long. Our fear seemed greater because a little daughter had passed on a few years before under a physician's care. My husband then left me alone and drove to the healer's house, hardly expecting to see the child alive when he returned, but we thank God that relief did come then, and we felt that our child was snatched from death's door. The morning of the fourth day the fever was broken entirely, and he sat up part of the day, but he had been passing blood from the bowels, and as this grew worse fear soon brought back the fever and he had a relapse. My husband went again that night to the healer's home, and that thought was met immediately and the child rested well the remainder of the night. The next day he had no fever whatever, sat up all day, and was not willing to lie down even for a half hour. After that he played out of doors as usual. We are thankful not only for the physical blessings, but also for our better understanding of God and the Bible, and the way to overcome error. Though we have much to overcome yet, we have courage, knowing that we have a sure way that we did not know before.

Lizzie J. Hasbrouck, West Hurley, N. Y.

FOR the benefit of some poor mortal who may be hesitating between *materia medica* and Christian Science, I will give two experiences I had with the same disease, one under the care of physicians and the other under Christian Science, and note the difference in the two methods. Twelve years ago I was suddenly seized with a violent attack of inflammatory rheumatism in one of my knees, which confined me to my bed in one position for six weeks, and during the following six weeks my condition was scarcely improved. At the end of that time my leg was so crippled that it was practically useless, and for a long

time I was on crutches. Then my physicians sent me to Avon Springs to take sulphur baths and drink the water—a remedy almost worse than the disease. There I remained three months and submitted to three severe operations under chloroform, and again used crutches. For one entire year I was a constant sufferer; but I at length regained the use of my knee and could walk without material aid. About seven years later I became interested in Christian Science, and after receiving class instruction, to my amazement, my old enemy suddenly appeared in the other knee. For one brief moment visions of my former experience passed before me, followed by the sweet thought, "No; that can never be repeated, for now I can go to God and He will heal me." I at once sought help from my teacher, and in four days I was completely restored to harmony.

This is only one of the countless blessings that have come to me through the understanding of divine Love, which does in very truth "cure all thy sorrow and sickness and sin" (Mrs. Eddy's Communion Hymn). Words are utterly inadequate to express the gratitude I feel to our Leader for showing us the way, and I am also deeply grateful for the help received through the Sunday Lessons, the *Journal*, and the *Sentinel*.—H. C., Chicago, Ill.

IN 1896 my trouble began with what the doctors said was chronic dyspepsia and bowel trouble. I tried all the best of our home physicians, and they could do nothing for me.

As I was steadily growing worse I next tried the best physicians in our neighboring cities, but with the same results. I now thought I must travel, and accordingly went to a renowned sanitarium in Colorado, where I took hygienic treatment. I left there worse than when I arrived. I now returned home as sick in heart as body, so emaciated that my friends did not know me, having lost about ninety pounds of flesh. They predicted I had but a short time to live. I now had to use morphine, so intense had become the pain. I was in this condition, drifting along, trying mineral waters which seemed to give me a little temporary relief, when Christian Science was brought to me by a relative of the family. She told me of her own wonderful healing through this method. We had Christian Science here, but I had always ridiculed it, but now some-

thing within insisted that I should try it. I went to a healer and arranged for treatment, taking a present treatment while there. In a few days I was a changed man, both physically and spiritually. Both mind and body healed fast, and after two weeks' treatment, I commenced for myself with the Bible and Science and Health. My whole life was hung before me and I read, as it were, the handwriting on the wall: "Malice," "Hatred," "Revenge," "Temper," "Faultfinding," "Appetite," and a host of other evils which caused me to remark to my patient wife, "If I am made up of these things, it's a wonder I am not dead;" thereupon commenced a gathering of the tares to be burned, and as the weeding progressed I rejoiced to see the last vestige of my many beliefs disappear.

Edward B. Wilson, Marshall, Tex.

A LADY attending our Communion services in December, 1899, was healed during the morning service of a disease that had settled in her arm for over a year.

A young lady who was troubled for some years with stomach and organic troubles, and had been attended by some of the leading physicians, who pronounced her a life-long invalid, was completely healed by reading "Science and Health with Key to the Scriptures," and attending the services.

A gentleman suffering for some years with bilious headache, believing it to be hereditary and thinking there was no cure for him, as material remedies had failed, was spoken to about Christian Science and invited to the services. He attended and purchased a copy of Science and Health, and through its teaching has been completely healed.

A gentleman living about nine hundred miles from here wired to treat his wife at once, not giving the name of any disease to be treated. Treatment was given, and in three days a letter arrived asking for one week's treatment, but not giving any further information. The patient was written to and asked why the disease was not mentioned, but before an answer arrived the week was up for which treatment had been asked. When the answer arrived it contained the good news that the claim had been met and completely destroyed. She also explained (knowing a little of Christian Science) that she was afraid to name the disease until it was destroyed, as it was lung trouble.

something she feared. I had a letter a few days ago from the same lady and I will quote her own words; she said, "I thank God for the Truth which is revealed to us in Science and Health. We so far have been able to overcome many things."—*Milton Austin, Winnipeg, Can.*

A VERY severe illness, when a young child left me with many disorders, which I was told would be outgrown. Some of them did disappear, but the most serious remained and increased with my growth. Among them were dyspepsia, with all its train of ills; catarrh of the head, causing discharge from the ear and deafness, for which operations were necessary and very severe treatment of different kinds given; chronic constipation; liver trouble; acidity of the blood, and others. As the years rolled on the conditions grew worse. All that the best medical skill could suggest was tried. I think I have been experimented upon with every known treatment, medicine, hygiene, and food. Climatic changes were frequently tried, only to bring me temporary relief, if any. Then would come long attacks of nervous prostration, which would bring me almost to the fatal point. All this covered a period of over twenty-five years of constant dependence on physicians and material remedies, and brought me to the autumn of 1897, when a more severe attack than ever left me without hope of ever being well. Then I first heard of, and determined to try, Christian Science, and I am a living witness of the regeneration that an understanding of the Christ-Truth brings to mankind. Catarrh of the intestines was the specific claim for which I was treated, but as I learned my lesson in Truth all the old troubles of years' standing came up to be met and destroyed one by one, not only physical, but moral claims, till I was whole. My eyes had been affected by the weakened state of the system, and I had worn glasses for three years; they too were laid aside, with the other material dependencies, and now I can see to read, write, and sew well without them.

Henrietta Hoppock, New York, N. Y.

FOUR years ago Christian Science was brought to my attention. I had just returned from Hahneman Hospital where I had undergone two very severe and painful operations; the only consolation I received was, "We have not reached what we hoped for in your case,"

from the surgeon who had the case in charge. The claim of nervousness was so excessive, caused by the strong opiates which were given me at the time of the operations, that I was told it would take a year at least for the nervous condition to wear away.

Thus Christian Science found me. I began to read "Science and Health with Key to the Scriptures," but did not care for it. I could not understand it in the least, but every time I laid the book down, thinking I would not read any more of it, I seemed compelled to pick it up and read more. Before I had read Science and Health through, I found I could rise from my chair, walk across the room and back, and sit down again unaided. Although this greatly astonished us all, we were not willing to give the credit to Christian Science. One very obstinate claim of a chronic nature that had troubled me from childhood yielded under two weeks' treatment, and the extreme nervousness disappeared altogether. Could we longer doubt the efficacy of this power to heal as taught us by the ceaseless toil, self-denial, patience, and endurance so faithfully manifested by the Discoverer and Founder of Christian Science?

Many beautiful demonstrations have been made in our home during the past three years, lifting us from the darkest gloom to light, and peace, and harmony; and I never before in all my life had so good health as I have had since I accepted Christian Science.—K. V. M., Chicago, Ill.

I WAS always an unhealthy, sensitive child, and much effort was made to receive help through *materia medica*. I went away from home to boarding school when fifteen years old, but suffered much from spinal, eye, and lung disease, and most of all from unhappiness and fear.

At last I was taken with epilepsy and had to leave school. I suffered constantly, though much money was spent on different methods of doctoring.

At this time a friend who had recently come into the light of Christian Science told us about it, and I longed to know more of it, but did not for a year longer. The "rest cure" was tried for three months under the care of a specialist. It consisted in complete inaction and eating all I could swallow. I increased in flesh but not in health.

The doctor seemed to see that I needed some mental

remedy, but knew not what. I began to read the Bible and received some comfort.

At this time, nearly eight years ago, in a crisis, Christian Science treatment was sought, and hope took the place of despair. Several severe claims were healed at once, but the main disease was overcome gradually in proportion as I grew out of self and fear, through "fasting and prayer."

Oh, how many pains and sins and sorrows Christian Science has cast out! Now the Truth revealed in Science and Health, that God, Love, Mind, is *All*, unmixed with evil, has entirely healed me of the dread disease, and I am hopeful.

My healing being gradual, I say to all, who have like experience, "Be not discouraged, for in proportion as we are 'faithful over a few things' divine Love will add all we need."—*M. E. R., Stillville, N. Y.*

It is about ten years since I first became interested in Christian Science. It came to me in answer to my earnest prayers to be shown the Truth. I had been long struggling in the darkness of religious creeds and dogmas of various kinds, disheartened for several years. Constant anxiety and fears for the future brought me into a state of ill health and despondency. I was troubled with dyspepsia and extreme nervousness. From this state of ill health and doubt and despair Christian Science rescued me. The bliss of perfect freedom from creeds, gave me such an impetus upward that I forgot my body, and was well before I knew it.

I am a teacher in the public school, and I find that Christian Science is the sure remedy for every trouble in the daily work of the school. It cures bad temper, fault-finding, and impatience as nothing else can do. It solves every difficulty, whether in the class-room or on the playground. It is the greatest blessing for which I have to be thankful. It makes me try to be loving, forgiving, charitable, and unselfish in my family and neighborhood. I try to be a close student of our revered Mother's works and of the *Journal* and *Sentinel*. I cannot get along without them. I have no criticism or unkind feeling for the Orthodox Church. I find hosts of consecrated, noble, Christian men and women in the Church who are doing all they can in the understanding they have attained to, and am willing to confess that I was not half so good a

Christian, even with the light I had, as I might have been if I had been less selfish. Christian Science has opened my eyes to see how selfish and narrow our religion can be when unilluminated by the true Light.

Mrs. M. G. Baldwin, Great Bend, Kan.

I WISH to make a grateful acknowledgment for the many benefits I have received through the understanding of Christian Science. Coming to it for relief from intense physical suffering, I little dreamed it was to set forever at rest my longing for Truth. For years I had searched for the Truth, reading everything that gave the least promise of a new and higher thought. I seemed to know there was provided something better than I had ever found; that God was too good to leave us hopeless, while looking high and low. I held fast to the Bible with one hand, saying it is our only hope, though I could find little comfort in it. Science and Health was lying on the table when I went for my first treatment, and, picking it up, I read, "The truth shall make you free." I turned quickly to the healer and said, "That is from the Bible; has Christian Science anything to do with the Bible?" "Yes; it is *all* Bible," she answered me. Then I thought, Is it possible these Scientists have found the Truth as known and practised by Jesus? In answer to that thought the windows of heaven were opened to my awakening consciousness, and many helpful, healing thoughts came to me during that first treatment; I knew I was there for this Truth, and I said, "Even though I should never be healed I *know* this is the Truth, and thank God for the suffering that has brought me here." All my questions were answered, all my physical claims were destroyed, and Life had a meaning, a purpose, a promise. For all this, and much more, I owe Mrs. Eddy, our dear Mother and Leader, a debt of gratitude that words can never express.

Mrs. E. F. Everard, Chicago, Ill.

I HAD been for ten years a chronic sufferer with dyspepsia, catarrh, and weakness, also general nervous breakdown resulting from childbirth. I had become so discouraged that I was morbid and almost wished I could die. Christian Science was suggested to me by a friend in whom I had great confidence, and who had also suffered. I purchased a copy of Science and Health and determined to

find out if there were anything left for me to try, as operations, doctors, travel, and everything had failed. I had been reading the book only about twelve days when a catarrhal abscess in my nose was entirely healed, which was a great surprise to me and filled me with such joy and gratitude that I was changed from a sickly, complaining woman to a happy one, and from that time have steadily improved in every way.

There have been some wonderful demonstrations in my home, my understanding enabling me to take care of my three children, never having had a physician in the house since purchasing *Science and Health*. They have had claims of diphtheritic sore throat, measles, and accidents. Through a loyal student of our beloved Mrs. Eddy, I was healed of pneumonia in its severest form inside of thirty-six hours.—*Mrs. Bertha E. Seaverns, Chicago, Ill.*

NEARLY four years ago, my eyes began to pain me continually, and greatly so when I attempted to read, write, or work. I went to one of the best London oculists, and he told me that, partly owing to years of ill health and many attacks of inflamed eyes, my sight was injured, and that in future I must always wear glasses for all occupation. This indeed I did gladly, for I had suffered so much pain that I was glad to try any remedy, and the spectacles relieved me to a certain point, although I was unable to continue using my eyes for any length of time even with them.

Fifteen months later I had heard of Christian Science, and was being treated for other ills. I asked my healer to include the eyes in her treatment, which she did, and in about a week all pain left. From that time to this I have been able to use my eyes freely by any light and for any occupation, without my glasses or the slightest feeling of pain. Neither has there been any return of my old enemy, inflammation of the eyes.

This healing took place over two years ago, and is only one instance out of many which has proved to me the truth of Christian Science. To me it has indeed been the "Peace, be still!" to pain, sickness, and suffering of all sorts, and words but feebly express the gratitude I feel for having been led into this Truth, which does indeed "set free."

N. H., London, Eng.

EDITOR'S TABLE.

JUDGE CLARKSON'S LECTURE.

NOTWITHSTANDING a pouring rain, Judge Clarkson was greeted by a large audience on the occasion of his lecture in Tremont Temple, Boston, on Tuesday evening, October 9, 1900.

Judge Clarkson was called to deliver the semi-annual lecture under the auspices of the Mother Church. Although the great Temple was not entirely filled, there being some vacant seats in the gallery, yet, in view of the unpleasant weather the audience was a remarkable one both in size and character. A large number preferred to stand rather than sit in the gallery. In all there must have been twenty-five hundred present.

The attention given the lecturer throughout was earnest and rapt, a deep silence pervading the great audience chamber.

The lecture, of about one and one half hour's duration, was an able, logical, and convincingly simple presentation of the great healing gospel of which the lecturer is so zealous and consecrated a demonstrator and exponent. His premises were based wholly on Scripture, and his deductions the necessary outcome of his premises. No one can refute such simple logic without denying the authority of Holy Writ, the verity of Jesus' deeds and words, and every fair intendment thereof.

With deep earnestness the speaker declared that he never knew God until, through the teachings of the Christian Science text-book, "Science and Health with Key to the Scriptures," he learned of Him as all-present Spirit, Life, Truth, and Love.

His references to this wonderful book carried with them unmistakable evidence of the depth of his conviction, while his eloquent recognition of the author thereof—the Rev. Mary Baker Eddy—was touching in its simple sincerity.

Convincingly was it shown that an all-present, all-powerful, all-wise, all-loving, and eternal God, of necessity, implied a Kingdom of Heaven ever at hand.

Let not our readers regard this as in any sense a synopsis of the lecture. It is not even an attempt to review it, but

a brief, simple tribute from a heart which is thankful for the privilege of having heard it. It is published in full in the *Boston Daily Globe*, and will be read with deep interest and profit.

Judge Clarkson was introduced to the audience by the First Reader of the Mother Church, who spoke as follows:

My Friends:—Again it shall be your pleasure to hear a lecture on Christian Science in this great Temple, a temple in itself rich in historical interest, devoted as it and the temples that preceded it have been to sacred purposes, yet even more interesting because of its historical setting.

Not far from the ground whereon it stands much vital history has been made.

Here Puritanism, mistaken in some of its conceptions and practices, yet, as a whole, beneficent in its scope, achievements, and prophecies, was nurtured into a sturdy growth.

Here were sown the seeds of liberty which flowered in the War of Independence and the establishment of our great Republic.

Here Garrison and Phillips and Whittier and their co-laborers set in motion the wave of public sentiment that ultimately swept slavery from our land and emancipated millions of our fellow-beings.

Here William Ellery Channing preached a better gospel than early Puritanism had grasped, for he proclaimed a God of love.

Here Emerson and Parker preached a yet broader gospel than Channing.

Here Alcott, Emerson, the Channings, and others taught on a plane so high above the general comprehension of their time, that they were accounted Transcendentalists.

Here, indeed, have scores of brave and noble spirits, in different epochs, labored for higher ideals, and better conceptions of the fatherhood of God and the brotherhood of man.

It is fitting, then, is it not, that in this Temple, and on this hallowed ground, should stand and speak those who are teaching Puritanism, Liberty and Independence, Emancipation, the Gospel of Love, and Transcendentalism, in their best sense, for those who stand here and speak of Christian Science, teach the Puritanism of godly living, the liberty and independence which follow the overcoming of base passions and appetites, emancipation from sin, sickness, and sorrow, the Gospel of God as

infinite Love and boundless compassion, the Transcendentalism preached and practised by the Nazarene,—that Transcendentalism which recognized God as the one and only Power, and man as his eternal image and likeness.

Our friend and brother who is to address you, will tell you of this. He has proved well his fitness for this duty. Leaving the bench and bar with their supposed allurements bright before him, when yet a comparatively young man, he plunged earnestly into the work of spreading this healing gospel, first as a quiet healer, and later in the lecture field.

We who are Christian Scientists know him well. I had the honor of a personal acquaintance with his father—a noble man, an eminent member of the Chicago bar, and a devout Episcopalian. I also knew well, by reputation, our lecturer's uncle, the distinguished Bishop Clarkson of Nebraska, a zealous and consecrated worker in God's great vineyard.

Our brother comes with good credentials and a heart overflowing with love.

He will tell you of this, and of the love, honor, and gratitude he cherishes for that other zealous and consecrated laborer in God's great vineyard to whom, through God, he owes the fact that he is now practising and preaching that healing Gospel, which has been named Christian Science by her who discovered and founded it, the Rev. Mary Baker Eddy.

It is now my pleasure to introduce to you Judge Joseph R. Clarkson, C.S.B., of Omaha.

MR. KIMBALL AT KANSAS CITY.

A MOST gratifying occasion was that of the lecture of Edward A. Kimball, C.S.D., at Kansas City, on Sunday, September 30, 1900, under the auspices of the First and Second Churches of Christ, Scientist, of that city.

The lecture was delivered in Convention Hall, wherein Mr. Bryan was nominated as the Democratic candidate for President, and there were present, according to the newspaper accounts, ten thousand people. Private letters fix the number at eight thousand. Either number is sufficiently remarkable, and evidences, in an almost startling manner, the growing and intense interest in Christian Science in Kansas City and the adjacent country.

A pleasing feature of the demonstration was the fact that the two churches in that city joined harmoniously in the plan of giving the lecture in the great Convention Hall, and in the expense connected with it.

One who was present thus writes:—

"As I attended the lecture given at Kansas City, September 30, by Edward A. Kimball, before an audience of ten thousand people, I looked on in wonder and admiration, and thought, Is there any other religion on earth that would bring together such a throng of people upon such short notice? The speaker seemed inspired, and indeed the multitude were fed, and many went away healed, returning to their homes rejoicing that their burdens had fallen away."

Our brethren in Kansas City, and all interested, are indeed to be congratulated on this great gathering and its present benefits, as well as those which the unfolding future will reveal.

Let us more and more rejoice that we are, in any way, however humble, associated with this mighty movement for the glory of God and the disenthralment of mankind.

An account of this great meeting was published in the *Sentinel* of October 11.

Apropos to the above we publish the following interesting letter of Mr. Kimball to the Rev. Mary Baker Eddy:—

Chicago, Ill., October 2, 1900.

Dear Mother:—I lectured in the great Convention Hall in Kansas City on Sunday.

This is the hall where Mr. Bryan was nominated, and the audience was *enormous*. The newspapers stated that there were ten thousand people there, but the number really was eight thousand.

Think of that out of a population of only one hundred and seventy-five thousand. You can get some idea of this audience when I tell you that it was three times as large as the seating capacity of Tremont Temple in Boston. The total capacity of the hall is twelve thousand.

The two churches joined very harmoniously to bring this event to pass, and by doing so have made history, because there never was such an audience assembled by Christian Scientists before.

The *Kansas City Star*, with a circulation of ninety thousand, published the lecture in full.

We expect to have a similar affair here next week. I

am to lecture for all the churches in the Coliseum, and it is probable that there will be an audience of ten thousand people.

The lecture at Kansas City was my two hundredth, and because you are interested in this lecture work I will say that I never have missed an appointment nor postponed a date.

One hundred and ninety-seven of these lectures have been *without* rain. In the other three the rain did not materially affect the audience with one exception.

With much love, EDWARD A. KIMBALL.

THE TESTIMONY MEETINGS.

THE Wednesday evening testimony or experience meetings, rightly conducted, are a most valuable means of bringing the practical results of Christian Science to public attention.

Strangers in scores attend these meetings to learn if it indeed is true that people are daily being healed through a power above the ordinary material or physical methods, and that, too, not in isolated cases, as if by accident, but in multiplied hundreds of cases, as if by a fixed and certainly applicable law.

No sincere, unprejudiced listener can long attend these meetings without becoming convinced that there is being daily proven a fixed and certain law of healing that can only be accounted for on the ground that it is above and beyond the ordinary; that it is, in fact, a law or method which may well be called Divine. Christian Scientists consider every effect as flowing from a Cause—a Law—which, although above the comprehension of those not conversant therewith, is nevertheless a natural Cause, or Law, in the sense that the Spiritual is the only truly natural.

We should bear in mind that many attend these testimony meetings for the first time; that, maybe, they hear their first word of Christian Science there; that they have come to learn whether they can consistently give their assent to what is said; that they may be favorably or unfavorably impressed by what is said and the manner of its saying; and that this impression may remain with them indefinitely.

Those who speak, then, should be thoughtful of their

expressions. They should, as it were, put themselves in the place of the stranger who comes to hear for the first time, and while fearlessly speaking the truth, should so temper their speech as neither to shock nor offend. Is it not well, also, to avoid the use of terms which are unfamiliar to strangers, and may be misunderstood by them, while the more familiar or commonly used expressions will answer as well and be as fully understood by Scientists?

They should avoid extravagance or the making of over-drawn pictures, but should let a simple, unostentatious recital of the facts tell their story. They should avoid stating things in such a way as to tax unnecessarily the credulity of the stranger. Indeed, the barest recital of the simple facts often does this, so marvelous, from the ordinary standpoint, are many of the cases of healing.

While the physical healing should be well brought out, the spiritual benefits, with all their attendant joys and upliftings, should not be neglected.

Let the wisdom of the serpent and the harmlessness of the dove especially govern in these meetings, and let us know assuredly that there is but one Power and one Wisdom that can have sway or presence there.

CHRISTIAN SCIENCE.

THERE is a quite general apprehension among those not familiar with Christian Science, or who have not examined it with some degree of care, that it purports to be a peculiar system, apart from all others, and entirely new in the world. Or, to still more closely define the misapprehension of some, it is thought to be something which the Rev. Mary Baker Eddy claims to have originated entirely independently of anything that preceded it, and that, therefore, Mrs. Eddy and her adherents really believe that the system of religion and healing called Christian Science is essentially something "new under the sun."

This is a great mistake. There are none who are more firm believers than Christian Scientists in the verity of the sayings of the ancient Preacher, that "the thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun." There is none who more readily give negative answer to the ancient Preacher's query: "Is there anything whereof it may be said, See, this is new?"

Mrs. Eddy, in "Science and Health with Key to the Scriptures" clearly defines her position upon this point.

In the first place, she does not limit the system whereof she treats to the specific name of Christian Science. She employs this designation more generally than any other, but not exclusively. It has its synonyms. It is called the "Christ Science," the "Science of Mind," in the first sentence of the first page of Science and Health. It is also called the "Science of Christianity;" while in various other parts of the book one may gather the idea of the "Science of Healing," "Metaphysical Healing," "Christian Healing," etc. "Divine Science" is also an expressed synonym, while the "Science of Being" is a term running all through her writings.

On page 371 of the text-book it is said, "Christian Science and Christianity are one."

In specific terms, then, Mrs. Eddy refutes the idea that, in any true sense, Christian Science is a religious system unique, or apart from all else "under the sun," while in broad and general terms runs all through her works the idea of a non-sectarian and all-comprehensive religion, based on the entire Scriptures, and, more especially, on Jesus' teaching and practically applied proof thereof. The careful, unbiased reader of her works will plainly see this; he will see that all that is claimed for what she herself is wont to call this new-old religion, is, that by a deep study of the Scriptures with reference to their spiritual meaning, she was enabled to formulate that spiritual meaning into language comprehensible to the reader earnestly seeking spiritual light. There could not be a broader definition of any system of religious philosophy than this on page 7 of the text-book: "God is the Principle of Christian Science. As there is but one God, there can be but one Principle in this Science; and there must be fixed rules for the demonstration of this divine Principle."

What is claimed for Christian Science, is that it has discovered the means of practically applying that divine Principle, by way of fixed rules for its demonstration in healing sin and sickness; and this discovery was the result of the labor and spiritual discernment of Mrs. Eddy.

Mrs. Eddy accords to Jesus of Nazareth the distinction of being the "most Scientific man that ever trod the globe" (Science and Health, p. 209). Of him she says, page 349, "He met and mastered, on the basis of Christian Science,

the power of Mind over matter, and over all the claims of medicine, surgery, and hygiene."

Here, surely, are clear declarations that Jesus was a Christian Scientist. And superadded to these, and to many analogous statements, is this sweeping averment on page 229: "The divine idea, or Christ, was, is, and ever will be inseparable from its divine Principle, God. Jesus referred to this unity, saying: 'Before Abraham was, I am.'"

Then the Principle of Christian Science is eternal, and only the method of applying that Principle remained to be brought out in practical form; and this is just what has been accomplished through the zealous and consecrated labor of Mrs. Eddy. She *discovered* the rules whereby this application could be made, and *founded* thereupon the healing system whose beneficent achievements are now reaching around the globe.

HEALING.

WHAT is healing? The notion that Christian Science is but a system of healing sickness without resort to drugs, or other material aids, is a wholly mistaken one.

It is true that healing sickness is included in the Christian Science system, and that it is an important feature; but the term "healing" as used in Christian Science means vastly more than curing sickness, as sickness is usually defined. There is, however, a broader definition of the word sickness than that ordinarily accorded it. This larger definition is sometimes expressed by the term "soul-sickness," thus distinguishing it from mere physical ills. "Sin-sickness" is yet another term.

In Christian Science these different designations mean one and the same thing. Were there no "soul-sickness" or "sin-sickness" there would be no body-sickness, or physical ills. This remark, nevertheless, must be taken in a qualified sense. It is not intended to imply that in each individual case a particular form of sickness is due to a particular form of sin, nor even that any conscious sinful conduct, or line of conduct, has been productive of the sickness. However true it may be that much of humanity's sickness is the direct result of wilful sin, it is not true in the most general sense. It is rather true that the individual suffers as a consequence of the racial belief in the inevitability of sick-

ness, and the general mortal fault of believing in powers apart from God.

The law of human error, asserting itself as a universal belief that matter can be sick and suffer, and that matter can cure matter-inflicted sickness, is a sinner, and the individuals who fall victims to this untrue belief, become, in that sense, paradoxically speaking, innocent sinners. If, then, a law of human error is the root-cause of sickness, the only true remedy is the destruction of that erroneous law. Its destruction is the real healing, for in the measure of its destruction is the resulting law of sickness disappearing.

This law, so-called, we say is human belief; hence it is mental, not physical.

It is simple logic to assert that if a mental cause manifests itself in a physical appearance, the removal of such mental cause will take with it the physical appearance.

Healing, then, in its truest and best signification, is the regeneration or salvation of mankind from those false beliefs or conceptions which bring with them the long trains of illnesses, diseases, troubles, sorrows, and discords which may well be summed up in the single word Sickness.

Christian Scientists are able to heal themselves and others through their understanding of the religious philosophy thus hinted at. They have learned through the better interpretation of that great saving and healing book, the Bible, which has been afforded them by their study of the Christian Science doctrine, that they can remove from the mind of the individual the false belief instilled into it through erroneous education, and substitute for it the understanding that in the divine Law there is no sin, and, therefore, there can be no consequences of sin, except as these flow from the law or beliefs of the human mind.

A deep and conscientious study of the writings of her who had the spiritual perception and conception to reach an interpretation of Scripture that brought out its healing sense, will unfold the real, true, and ultimate meaning of the word Healing.

See "Science and Health with Key to the Scriptures;" "Miscellaneous Writings;" "Unity of Good," etc., by Mary Baker G. Eddy.

—THE—
**CHRISTIAN SCIENCE
JOURNAL**

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

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DECEMBER, 1900.

NO. 9.

A LETTER TO MRS. EDDY.

Dear Mrs. Eddy:—Your beautiful gift to my dear little girl is most gratefully received, and I am only sorry that she was not here to open and admire the choicest one of her wedding presents. But we shall have the most of her new possessions carefully packed and sent to New York in season for the steamer on which she is to sail for Havana, and then she will tell you for herself how happy and proud she is that you thought of her on her wedding day.

But there is something more that I want to thank you for, dear Mrs. Eddy. Some influence—above and beyond us—kept close by my child the last days of her life at home. She lost every trace of "nervousness" and went about among us in a sweet serenity that was a lesson to us all. This influence sustained and soothed her, so that she went from her mother to her husband and the untried life before her in absolute tranquillity.

Though so far I have not been a Christian Scientist, I acknowledge with sincere belief and untold gratitude, the Power that, all unknown to us, overshadowed and blessed her. And since you remembered her outwardly as you did, I know well who it was that watched over the sweetest and dearest girl that ever blessed a mother!

Most sincerely and gratefully yours.

S. B. P.

Concord, N. H., November 15, 1900.

CHURCH OPENING.

SUNDAY, October 14, was a happy day to the Christian Scientists of the city of Cincinnati, for First Church of Christ, Scientist, held its opening services at the church edifice in Avondale. The brick Presbyterian Church on Rockdale Avenue, situated on a beautiful lot one hundred feet front by one hundred and eighty feet deep, was purchased last August, and thoroughly remodeled and refurnished. The walls are painted a soft moss-green with gilt and rose-colored trimmings, the carpet is of greens, wood-work white, and the windows opalescent amber, all dainty and delicate coloring, to which the dull black pulpit and pews of Flemish oak add the necessary strength of tone; the Sunday School rooms in the basement are also fitted up very attractively. Avondale is considered the finest suburb of Cincinnati; the church is accessible by three lines of cars and about twenty minutes' ride from the heart of the city.

Long before the hour of opening, the church was filled to overflowing with visiting and local Scientists and their friends. Letters of congratulation were received from many churches.

The opening services were very simple, yet very impressive. Every seat on floor and gallery (some seven hundred in all) was occupied, when the beautiful new organ sounded under the skilful touch of the organist, and the choir rose for the opening anthem.

The address of welcome was delivered by the First Reader. The Second Reader then gave a brief history of the church, after which followed Scriptural reading from the Bible and Science and Health on the subject: "Truth and Love," all of which was listened to with interest, and many of the strangers who were with us gained a new idea as to the pure and practical Christianity of Christian Science.

In the evening, eloquent and scholarly addresses were delivered by Dr. Max Wertheimer of Dayton and Rev. Arthur R. Vosburgh of Rochester, N. Y., who were fittingly introduced as representing respectively, types of the Old and New Testament thought.

We are grateful for this higher step and hope to prove it

by renewed consecration to the glorious cause of Christian Science.—*Grace B. Willcox, Clerk.*

Miss Estes, the First Reader, delivered the following address of welcome:—

Beloved Brethren and Friends:—With hearts filled to overflowing with love, joy, and gratitude to the Giver of all good gifts, we assemble here to-day to consecrate this, our new church home, to the worship of the one Supreme God,—the God who is Father and Mother of us all,—and to the dear friends who are present to rejoice with us, we extend a most loving and cordial welcome.

To the visiting brethren, some of whom have come many miles to unite with us in our glad thanksgiving to God for this demonstration of His love in enabling us to establish this church wherein to worship Him in the beauty of holiness,—we extend a most loving greeting. We thank you for your hearty co-operation as workers in this blessed Cause, so dear to the hearts of us all.

To our home friends of other denominations, who perhaps are meeting with us for the first time to-day, we extend a warm hand of Christian fellowship. Though differing in some lines of thought, we all recognize One Supreme God and Jesus Christ as the one Lord and Saviour of all mankind, and we will unite in the same daily petition: "Thy kingdom come. Thy will be done in earth, as it is in heaven." We assure you our hearts and doors will be ever open to welcome you.

To our Board of Trustees and Directors, we owe an everlasting debt of gratitude for your loving, wise counsel and your invaluable assistance at all times and in all ways. When we attempt to thank our committees and every member of our dear church who has been instrumental in bringing out this harmony, we find that words but feebly portray our appreciation of your faithful, generous, unselfish, *loving ministrations*. The beautiful consummation resulting from your labor of love, speaks most eloquently in your praise.

Our thanks are due to the dear children of our Sunday School and their teachers for their beautiful gift of these desks and furnishings. May the word of God read from them ever be a lamp to their feet, and a light to their path.

Our gratitude would not find complete expression to-day did we not turn our thoughts toward the one through whom

has come this blessed teaching called Christian Science,—our Mother in Israel,—who, through patient toil and sacrifice is leading us ever upward and onward, out of the wilderness of material sense; and is showing us by her own untiring devotion and demonstration of God's love how to prove our Christianity practical by freeing suffering humanity from the thralldom of sin, disease, and death.

May we not only desire to consecrate this church to God, but may we consecrate ourselves anew to loving service in His name.

When Wendell Phillips was once asked if he ever made a personal consecration of himself to God, he replied: "Yes, one time I heard Lyman Beecher preach on the theme, 'You belong to God.' I went to my room, threw myself on my face on the floor, and said: 'O God, I belong to Thee, and if ever in the future I am tempted to do wrong, give me the power to overcome.' From that day to this," said he, "I have never feared to stand *by the Truth*, however unpopular it might be."

The Truth that this structure stands for in your midst is the Truth that Jesus, our blessed Saviour, said should make man free, and that there are thousands on earth to-day rejoicing in that promised freedom from sin, disease, and discord of every name and nature, we have overwhelming and unmistakable proofs. Verily, "Ye shall know the truth, and the truth shall make you free." This freedom that Truth brings to humanity is a complete one. It frees mankind physically from the ills of the flesh, morally from the sins of the world, and spiritually from the dogmas, superstitions, and creeds of the past.

Church, as defined in our text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, is "The structure of Truth and Love; whatever rests upon and proceeds from divine Principle. The church is that institution which affords proof of its utility, and is found elevating the race, rousing the dormant understanding from material beliefs, to the apprehension of spiritual ideas and the demonstration of Divine Science, thereby casting out devils, or error, and healing the sick" (p. 574). Thus it fulfils the whole of Christ's command, not only to preach the Gospel but heal the sick. Thus the Church that we consecrate to-day has an infinitely deeper signification than any mere architectural skill or beauty could possibly convey or any defined ritual, creed, or ceremony impart, for

these are but type and symbol of the true church which must be erected in each individual consciousness as humanity becomes awakened to the signification of the true temple "whose Builder and Maker is God."

The transformation that has taken place in the last few weeks in this structure has been marvelous, and can be most fully appreciated only by those who have witnessed it and have been instrumental in producing it. One lady who came to look the building over before anything had been done toward its transformation, felt her courage fast ebbing as she saw the hours of prayer and labor it must take before the desired consummation could be gained, but on descending to the basement, she opened a little closet door, and the first thing that met her eye was a pile of bricks; on one of which in large, clear letters was the word "courage;" looking a little farther, she saw the word "Love." That was enough; her lesson was learned and she said: "Why, the very stones are crying out to me!" Courage and Love,—those magical words have since fought many a battle and cheered many a weary thought.

This outward transformation is typical of that which takes place in a mortal when the spirit of Christ enters his consciousness,—old things pass away and all things become new. "If any man be in Christ, he is a new creature." Our Leader says in *Science and Health*, p. 55, "Christian Science brings to the body the sunlight of Truth, which invigorates and purifies. It acts as an alterative, neutralizing error with Truth." Its effects "are to stir the human mind to a change of base, whereon it may yield to the divine Mind."

Your Bible tells you to be "transformed by the renewing of your mind." This is just what the Christianity taught and practised by Jesus, the Christ, is doing, and he said to his followers: "The works that I do shall he do." That these works are being done is evidenced by the increasing numbers of Christian Scientists all over this broad land, from ocean to ocean, and in nearly all parts of Europe, Australia, and even in Afric's sunny land. Verily, the word of the Lord shall cover the earth "as the waters cover the sea." "The Lord gave the word: great was the company of those that published it." Jesus had great faith in his words. He said: "Heaven and earth shall pass away: but my words shall not pass away," and they have not, but are ringing down the ages in clear, unmistakable tones. And with a sweeter cadence than ever, to the listening ear

of poor, suffering humanity, comes the loving call: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." And we find Isaiah saying to the children of Israel: "The Lord shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve."

This rest, dear friends, is made manifest on earth to-day, through Christian Science, by bringing humanity into an abiding consciousness of the presence and power of God as divine Love which meets our every need. "And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them."

Do you *believe* these words of God, dear friends? Then it is your mission and mine to prove them true, "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

Some author has portrayed the thought in these beautiful lines:—

If you cannot sway the million
With the power of human words,
Thrilling temple and pavilion,
Fluent as the singing birds,
You can lend a holy presence,
Grateful as the fragrant flower,
Which exhales its healthful incense
To regale the morning hour.

If you cannot lead an army
To do battle for the right,
Facing hate to plant Truth's banner
Nearest heaven in the light,
You can rouse a careless nation,
You can wake a slumbering thought,
With some holy inspiration,
You have from the Master caught.

In the sea of human faces,
In the tide of rushing feet,
Do not meanly count the graces
God has given you to complete.
Every drop within the ocean,
Every grain upon the shore,
Shares the spirit of devotion
When the tidal wave sweeps o'er.

Take the work which brooks no longer
Idle hands and leisure hours,
Every helpful life grows stronger
Through the wealth of added powers,
Love and consecration beaming,
Flame their altars to the skies,
While beside are angels gleaming,
Deathless fruits for Paradise.

The address of the Second Reader, Mr. J. F. Jones, was as follows:—

Dear Friends:—In welcoming you to-day to our new church home, we ask that you take a brief glance over its history, and note the stages of progress that attend the growth of Christian Science organizations.

In the year 1888 a student of our Leader came to this field and took up the work of Science.

Receiving a charter from the State of Ohio for "teaching and practising the art of healing without medicines," she began to sow the seed of Truth. Very early in this history, we could have found this student and her mother holding church services in their parlor. The little band of worshipers and workers, being "blessed of their Father," increased to such an extent that a permanent organization as a church body was necessary. In 1892 they were chartered by the State of Ohio as First Church of Christ, Scientist, Cincinnati, O., this church being a branch of the Mother Church of Boston, Mass.

Preaching the Gospel, teaching and healing the sick, brought forth fruit abundantly, and a steady growth of the church necessitated larger quarters. This first step, from the homelike gathering of a private house to a public hall, bringing greater responsibilities, seemed a large one to these worshipers. Odd Fellows Hall, then on Fourth Street, was secured, and here they remained until the removal of the Odd Fellows to their new building, corner 7th and Elm Streets. Wildey Hall in this building, was their place of meeting, and here they continued to grow. It was at this time that one of the most important events in Christian Science history occurred, namely, the dedication of the Mother Church at Boston and the institution of the Bible and Science and Health as Pastor of the church. Two Readers were selected to deliver the "messages of Truth," called "Lesson-Sermons," which are found in our *Quarterly*.

October, 1897, exactly three years ago this month, we secured the Auditorium.

Our reading rooms, which occupy a very important place in our history, were removed to different locations, following the church; but at this stage of our progress, it was found that we needed larger and more centrally located rooms. We secured the suite of rooms in the Mitchell Building on Fourth Street, where we are now located.

The children of the Sunday School are large sharers in the history of our church. God has given them abundantly of His Truth, and they are daily proving that they know how to demonstrate it.

The need of a church home of our own became very urgent at this time. In "due season," and when we were ready to take this important step, standing together in unity of thought and purpose, divine Love gave us this building in Avondale. Then followed a manifestation of supply, that, like all Christian Science experiences in this line, is puzzling the world. Without begging or soliciting, but through voluntary offerings, every dollar of expense incurred, up to the present time, has been met, leaving a surplus for further needs. It is a marvel to those who have not felt the touch of this Truth, that we can rear costly edifices and pay for them so easily, even where the members are not wealthy in material goods.

Come with me and be in touch with the thoughts that accompany this outpouring of purses, through grateful hearts, and you will hear something like this:—

"This is an offering of a mother for the saving of her child from death, through Christian Science."

"I was saved from what seemed a hopeless case of sin."

"If I had thousands, I would give all for Truth, for I was rescued from the shackles imposed by the law of heredity."

"The harmony of a spiritual sense of Life, taking the place of the discord that prevailed through a false arrangement of its notes, gave me peace and assurance."

"I can say with the Psalmist: 'As for me, my feet were almost gone; my steps had well nigh slipped,' but God's Truth saved me."

"I am no longer a burden and expense to my family through sickness, but a help."

"The turning of this great Light on self has shown me many treacherous paths, hidden so long by the tall grass of self-righteousness."

"With my understanding of the Bible, through this great revelation,—individuality, striving to unfold its bud of character into the full bloom of the God idea, is no longer chilled and blighted by imposed beliefs."

In fact, lives corrected, fallen ones lifted, the hopeless encouraged, crooked paths made straight, sin cast out, sickness dispelled, fathers, mothers, sisters, and brothers lifted

to a higher plane of thought through the Love that seeks not its own but another's good, is the experience that goes to make up this wonderful history that is expressed in this beautiful Temple you behold to-day.

Christian Science has brushed the cobwebs and dust from thousands of neglected Bibles, and broken the seal of mystery that hid its golden Truths from a hungering and thirsting world,—through the spiritual Light shed on it by the text-book, "Science and Health with Key to the Scriptures," through our beloved Mother, Mary Baker G. Eddy. The beautiful texts of the blessed Bible have been enshrined in the hearts of men and have been instrumental in destroying a host of evils through demonstration. We have also learned how to make *full* proof of our ministry by preaching the Gospel and healing the sick. We no longer have a God afar off, but nigh; and we know that Christ is "the same yesterday, and to-day, and forever." We know in a measure what it means to love our neighbor as ourselves.

This is the first church building in Cincinnati owned by a Christian Science organization. The elevation of our work, from the valley to the hills, brings with it new duties and responsibilities, which, with God's help, we expect to meet. All progress must be on an ascending scale. Growth demands larger quarters, more freedom, more light. Truth knows no confines, no barriers, and all that is not in consonance with God's wisdom, must give way, that Life and Love may take on a broader, deeper meaning. We feel that this promise of God to David has been fulfilled, in our day: "Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime."

And with thankful hearts we offer David's benediction: "Oh Lord God, . . . with thy blessing let the house of thy servant be blessed forever."

Rabbi Max Wertheimer, Ph.D., of Dayton, Ohio, then delivered an address, of which the following is a fair synopsis:—

At last! 'Tis finished! Completed stands the edifice, an honor to religion, a credit to your community, a worthy addition to Cincinnati's suburban mansions. The occasion

is festive; sacred the hour; for it chronicles an extraordinary chapter of progress in Christian Science. Confusion yields to harmony, the old gives way to the new. What have you done? or rather what has omnipotent divine Love inspired you to do? You have re-enacted the Exodus in miniature; you have been freed; you have moved forward. Behind you lies the Egypt of sorrowful toil and dismal environment; the Red Sea of despair, with its trials and tears, and prayers and deliverance, and the barren wilderness of solitude, seclusion, and strife; before you is the promised, yet ever-present Canaan, flowing with the milky drops of purity and plenty and the honeyed strains of Truth and song. Indeed, "this is the Lord's doing; it is marvelous in our eyes"! Your sister church of Dayton, Ohio, sends through me her congratulations upon this your propitious event. We all are glad because of your good success in this enterprise and demonstration.

But, friends, for what does this church stand? For whom was it built and for whom and to whom is it dedicated? Are these stone walls of any benefit to God? If transitory, ornamental beauty and artistic embellishment be profitable to God, any ordinary thinker might infer that, if such be the case, the exquisite St. Paul's Cathedral and pompous Westminster Abbey at London must be more pleasing to God, because their architectural proportions are more dazzling, more polished, more gilded than this house of worship, for they surpass it in splendor, outrival it in attractiveness, and outshine it in sculpture. If dimension of space or size be acceptable and profitable to God, then the stupendous St. Peter's Church at Rome, huge St. Mark's at Venice, colossal Notre Dame at Paris, gigantic St. Isaac's at St. Petersburg, each of which, having many times larger seating capacity than your new shrine, ought to be much more useful to God. If age and expenditure be a convincing proof of God's favor, or that God is benefited by them, then the eight-hundred-years-old Munster at Strassburg, the enormous Cathedral at Cologne, of a thousand years existence, and the renowned mosque at Mecca, that has looked upon twelve centuries coming and going, all of which buildings—costing hundreds of millions, and exorbitant sacrifices that well-nigh exhausted the treasuries of Asia and Europe—should be exceedingly more beneficial to God than this modest church of yours. No, friends; neither material church, temple, synagogue, nor

cathedral, mosque nor pagoda, no matter how gorgeously furnished, are of any benefit to God, the Infinite Spirit, the All-in-all. What did the Almighty declare through Isaiah? "The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me?" The "heaven of heavens cannot contain Thee [God]; how much less this house which I have built?" said Solomon the Wise at the dedication of his national temple of glory. And yet this epic in chiselled stone symbolizes a sublime thought; and Moses, the servant of the most High, voiced it ages ago. It is this: "Man doth not live by bread [material food] only, but by every word that proceedeth out of the mouth of God doth man live." And what is this "every word which proceedeth out of the mouth of God," or divine Mind, which manifests infinite progression of infinite Good? It means every word of divine Truth. It means every word of divine Light. It means every word of divine Life. It means every word of divine Love. It means every word of divine Law. It means every word of divine Harmony. It means every word of divine Wisdom.

The real Man—not the counterfeit, the wretched mortal, but man as the very image and likeness of God—is to feed on such spiritual food as emanates from the vivifying divine Mind, and nothing else. "Every word that proceedeth out of the mouth of God" does not, then, mean every word of human policy, every word of human whim, nor every word of human experience, notion, and fashion, as it is often assumed to be. Moses was four thousand years ahead of his time; yet Moses was right. This house of worship is not for God's sake, but for man's use, to attain godly purposes. "Except the *Lord* build the house, they labor in vain that build it." When we say "the *Lord*," we mean that which stands for infinite Truth, infinite Wisdom, infinite Goodness, and infinite Life. What did Jesus, the gentle Nazarene, say? "The hour cometh, and now is, when the true worshipers shall worship the Father in Spirit and in Truth." He furthermore predicted, "The words that I speak unto you, they are Spirit and they are life." "Heaven and earth shall pass away: but my words shall not pass away." What, then, is the real church? Our beloved Leader, Rev. Mary Baker Eddy, defines it Scientifically thus: "The structure of Truth and Love; whatever rests upon and proceeds from divine Principle" (Science and Health, p. 574).

The real church must be so constituted in your consciousness. And if so built, then, and not till then, is it dedicated and consecrated. To do so each one of you is to reflect divinity according to your individual capabilities. Spiritual Truth cannot be forced into a limited material space. It is an everlasting unfolding, an eternal growth. Truth is immortal, hence spiritual. The sword cannot pierce it; fire cannot consume it; prisons cannot chain it; famine cannot starve it, and malice cannot kill it. Truth, then, cannot be stereotyped nor iron-cast. Truth must forever unfold, develop, ramify, and expand, and that is the reason why all denominational dogmas and creeds, because of limited human origin, are only partly true and cannot be eternal but only temporary provisos. Spiritual Truth is not always accepted without a struggle and remonstrance; the human, carnal mind is indeed enmity against God. That fact no one will deny. Either the human, mortal mind, or divine Mind must be obeyed; both cannot be. Two masters no one can serve conscientiously. Obey the one and you must necessarily fight, if not obliterate, the other. Is it not true that the richer people grow in material comforts and luxuries, the laxer their spirituality? Then they idolized the material work of their feeble hands and discarded the spiritual. Verily, whenever Jeshurun grew fat it kicked, because "they were filled, and their heart was exalted; therefore have they forgotten me," the Lord of Israel. This tale is written athwart the ruins of the Temple wall at Jerusalem; it is recorded upon the stony remnant of Rome's Coliseum; it is inscribed upon the mutilated porticoes of Athens' famous Acropolis; it is legible upon the fallen pillars of the Alhambra; upon Spain's squandered grandeur; it is spelled out by the fall of empires and decay of dynasties; it is graven and enamelled in majestic awe upon the dilapidated castles on the Rhine. Through the galleries of the ages and down the corridors of time flashes forth this stubborn fact: carnal mind is a poor builder; divine Mind is the only real Founder, Constructor, Supporter, Strengtheners, and Rejuvenator. Verily it is true, "Except the Lord build the house, they labor in vain that build it." And if we build by the Truth "the gates of hell shall not prevail against it." The divine Truth to be thought, read, or spoken in this Church of Christ, Scientist, is to emphasize the omnipotence of Good as the only reality and the powerlessness of evil as unreality.

But is there no evil? Yes, to mortal sense, and to that alone. Indeed, the world is not yet redeemed from making evil *the only reality*. And what is the consequence of this mental delusion? There are penitentiaries full of convicts, slums full of outcasts, cellars full of unfortunates, dens full of vice, garrets full of drunkards, people full of hatred, countries full of discord, and continents full of doubt. Jesus, that exemplary Leader of the human race, came to seek and to save just those very kind of people. As conscientious Christ-followers we should not be simply satisfied with loving ourselves, and looking out for ourselves and our set, we should not forget the noble, unselfish service of the good shepherd who sought the one lost sheep till he found it. He said it was not the will of the Father that one of His little ones should perish. "Bear ye one another's burdens, and so fulfil the law of Christ," which is perfect Love. We are to reclaim and heal the sick and lost, the maimed and crippled, the halt and the blind, the deaf and the bound, the discouraged and downtrodden. To us also is the word of God directed: "Comfort ye, comfort ye my people, saith your God." Yes; but who are God's people? God never made a Jew or Hebrew, God never created a Catholic or Protestant, God never made a Presbyterian or Baptist or Episcopalian or Adventist; but God made MAN in His image and likeness. That is all; and who do you suppose are God's people? why, all those who act Godlike, who do not their own but God's holy will; not simply on Sunday morning from ten to twelve, but on Monday, Tuesday, Wednesday, Thursday, and Friday as well. Those people who reflect, or who try to reflect, God's Truth, God's nature, are His people, and by reflecting God's compassionate nature of infinite tenderness, people will, nay cannot help but, uplift, cheer, and strengthen the weak, the struggling, and the sinful.

The Christian Science Church in the tenderest strain of the Master's gentleness will perform this Samaritan task. Thus that part of the Lord's Prayer—"Thy Kingdom come"—will dawn on our spiritual consciousness and perception. It will transform the trembling mortal into a courageous child of God.

May you have much fruit from such ingathering. May the boundless Love of the God of Israel shower down upon you as gently as the dewdrops and as noiselessly as the immaculate snowflake, His spiritual manna to feed your

famished affections, to strengthen the weary, to soothe the grief-stricken, and to inspire the desperate. To prepare for this sanctity and reverence you must breathe into this church. Christ's church is not a dormitory, nor a mausoleum, nor a rendezvous for amusement-seekers. When Truth be read from Bible or text-book of Christian Science, God is with us. The Lord, then, is in His holy Temple, let all the earth keep silence before Him. The Lord uttereth His voice, and the earth melteth,—that is to say, whenever Truth is listened to and perceived the material senses are silenced, the material aspirations, and earthly ideas, and worldly thoughts fade away and vanish from our consciousness. Shop and gossip dare not enter it, worldly ambitions and desires must depart as the darkness is dispelled by the presence of light. When with those sacred motives we enter here where God's almighty Truth is preached, then Christian Science sermons will heal the sick. In this sacramental hour, freighted with so many angelic resolves, let us thank God for His infinite mercy toward us all. "This is the day which the Lord hath made; we will rejoice and be glad in it." "Give thanks unto the Lord; for He is good: for His mercy endureth forever." Let us thank Him because he has called us as the privileged chosen ones to serve Him and bear witness of His Power; let us thank Him from whom all our blessings flow, also, because He has providentially selected the worthy Revelator of Christian Science, Mrs. Eddy, that noblest and humblest of prophetic mothers in Israel, for the uplifting of peoples and the healing of the nations. Let lips break forth with melodious doxologies and choral hallelujahs below and above, because the Lord has triumphed, He has given strength to His people, and because His centuried prophecy is nearing fulfilment: "The earth shall be full of the knowledge of the Lord [Divine Science], as the waters cover the sea." Let discord cease and fraternity appear. Let there be Light; let there be joy! A copious stream of celestial benedictions descend upon you all, so that the aromatic fragrance of holiness becomes your growing yearning. And now "Open ye the gates, that the righteous nation which keepeth the Truth may enter in." "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in. . . . Who is this King of glory? The Lord of Hosts, He is the King of glory."

A LAWYER TO A FRIEND.

THE October *Journal*, in which the letter bearing the above title was published, being exhausted, in compliance with requests, we herewith republish the same. This letter was written by a lawyer who has become an earnest student and advocate of Christian Science, to a young friend.

The letter is interesting and instructive, and will, we are sure, be read with profit by all. We gladly give it space.

My Dear Young Friend:—You ask me what Christian Science is. You say it has been under discussion at your school, and that your teacher cannot tell you what it is, although he says it is very strange that any one should believe in such nonsense. There is so much ignorance, if not unfairness, displayed by persons who undertake to explain the teaching of Christian Science from, it may be, a not very friendly standpoint, that it is no wonder many good people are prejudiced against it.

You say when you look at a horse you certainly see a horse, and I grant that, being a Kentucky lad as you are, you can probably see a horse under as great difficulties as anything you could look at. Your last statement indicates that you have met, at the outset, with the difficulty which is a stumbling-block to so many who might otherwise become interested investigators of this most wonderful Truth, viz.,—the doctrine of Christian Science that there is no matter, "All is infinite Mind and its infinite manifestation" (*Science and Health with Key to the Scriptures* by Mary Baker G. Eddy). We will take up the statement, then, There is no matter.

But before we undertake to explain Christian Science, it is but fair, and may be greatly to our advantage, to consider what natural science or philosophy teaches us along lines somewhat parallel. If we are to criticise Christian Science, or the teachings of any science for that matter, we must first assume a scientific attitude ourselves.

One of the first lessons to be learned in any scientific pursuit of truth, is, that the testimony of our material senses is not to be trusted; that in our common, every-day experiences, instead of dealing directly with reality, we are dealing almost wholly with phenomena, with appear-

ances. You see an object, for you it has color, you detect an odor which it gives off, you taste it, you feel it, you hear sound which it emits, you lift it and discover that it is, to your senses at least, ponderous and impenetrable, and you say it is made of matter—this you call matter. The process is simple enough to you. There is no difficulty about seeing, hearing, feeling, and knowing the external world so far as your common-sense experience goes. But what does science say about all this?

I suppose if there is one thing more than another that common-sense, so called, is sure of, it is that the world is full of things which exist in a material, lumpish form, called matter. What is matter? In spite of the direct, obvious testimony of your eyes, of your every-day experience, let me say to you that nobody in this world knows what matter is, or that there is any such thing as matter. We have a material sense, a material consciousness, but nobody can say that we have matter.

Grant Allen, the well-known author, in the course of an article on the late Professor Tyndall, thus speaks of matter: "The charge of materialism could only be brought against such a man by those abject materialists who have never had a glimpse of the profounder fact that the universe as known to us consists wholly of Mind, and that matter is a doubtful and uncertain inference of the human intelligence."

Professor Wilhelm Oswald of the University of Leipsic, Germany, writes thus of matter: "Matter is a thing of thought which we have constructed for ourselves rather imperfectly to represent what is permanent in the change of phenomenon."

Mr. Huxley writes: "After all, what do we know of this terrible matter except as the name for the unknown hypothetical cause of states of our own consciousness."

Suppose you let your mind dwell for a moment on the conclusions of these distinguished professors, conclusions reached by them after years of profound thought and scientific investigation. The matter these learned men are referring to is the identical stuff which you are so sure you see, feel, touch, handle every day, and which you are sure is a ponderous, lumpish, impenetrable substance. And yet, Mr. Huxley tells you its existence is hypothetical; and Professor Oswald tells you it is a thing of thought merely, a creation of the human mind.

When Christ made his appearance in the world he found it immersed in sensualism. The people then believed, as many people now believe, that life was a thing to be realized along material lines only, that it consisted in gratifying the material senses, in exercising dominion over one's fellow-man, in the possession of property, in eating, drinking, etc. To such people then, as now, life was wholly a sensual or physical affair, and as the body is the apparent seat of physical sensations, and as the only consciousness or realization of life such people have comes through physical or material sensation, they naturally came to regard the body as being also the seat of life. Hence the misapprehension which obtains so largely even in these days, that life, mind, or spirit, resides in the body, and can only be released from its material immurement by death.

Driven deep into this materialistic view of life, however, is the anchor of nearly all the philosophy of Paganism, both ancient and modern, and it is both interesting and pathetic to witness the struggle of the human intellect to free itself from this worse than Egyptian bondage. Here, then, in human consciousness for its arena, began the battle between the spiritual and the material or sensual, between Mind and matter, between good and evil, between that which lifts up, dignifies, and honors our manhood, and that which drags us down, degrades, and debases us. For, whatever may be taking place in the world about you, there is but one arena in which all your real battles must be fought, and in this arena there appear but two contending forces: on the one hand, Mind, or that which is spiritual, on the other hand, matter, or that which is material. These forces have nothing in common with each other. They are, and have been, always irreconcilable enemies. They cannot dwell together in peace in human consciousness, either one must overcome the other, or else there will be perpetual warfare and unrest.

This material sense of life which we call our bodies, and which we regard as matter or material stuff, is the seat of all our evil propensities. From whatever direction evil temptation may approach us, you may rest assured it found its suggestion in one or more of our five material senses. It follows that, if we could in some manner rid ourselves of these material senses, or this sense of materiality, which is the same thing, so that Mind or Spirit could have its perfect ascendancy, we should attain a higher

plane of living and would be more as God would have us be.

The noblest character, perhaps, and the grandest intellect of the Pagan world was Socrates. By the force of his wonderful mind he reasoned out the immortality of the human soul. He maintained that virtue is knowledge, and vice is ignorance; and upon the principles laid down by him, as a basis, Plato built the first school of what is known in philosophy as idealism. And so the philosophy of the world divided itself into two great schools or systems, known as idealism on the one hand, and materialism on the other hand.

The question as to which of these schools any modern system of philosophy belongs is to be determined by the ratio of ascendancy ascribed by it to Mind or matter. If it holds that Mind is independent of matter, that its activities are determined by its own inherent laws and energy, it is idealism; if it holds that mind is passive merely, receiving its information from without by means of material sensations making themselves felt in a merely passive consciousness, it is materialism.

It is plain to see that idealism honors Mind, while materialism seeks to reduce life and all mental activities to a mechanical or material basis. For instance, Plato, who has been called the father of idealism, based his moral system upon the distinction between the bodily or sensual, and the spiritual or mental parts of our nature, the first being, in his estimation, the sign of our degradation, and the second of our dignity.

It is easy to see which of these systems most nearly resembles Christianity. Indeed, Christianity presents a strikingly pure form of idealism. It honors Mind above every system of philosophy, to such an extent, indeed, that Christian Scientists believe it teaches that Mind is all.

Naturally enough, history records the fact that the atheists and infidels have generally belonged to the school of materialism.

In view of what has already appeared, is it not an occasion of surprise to you that in this conflict between Mind and matter Christian people, and especially Christian ministers, should feel called upon to rally around the standard of matter, and should display such unwonted zeal in defence of that which has done more than everything else to defeat Christianity in its effort to spiritualize human life?

Out of this antagonism between Mind and matter there arises the question, How are we to establish or bring about any recognition between them in human consciousness? It is certainly true that, however much a thing may exist in reality, it exists for us to the extent only that we are aware of its existence.

If our minds cannot recognize matter as such, who can affirm that matter exists? This difficulty, in my opinion, cannot be surmounted by any theory or resource of material philosophy. Suppose we refer this difficulty to some accomplished modern materialist for solution? Prof. Noah K. Davis of the University of Virginia, has written a book on this very subject. Dr. Pierce used it as a textbook in our Kentucky Wesleyan College. Professor Davis is not an extreme materialist. He adopts a dualistic philosophy which embraces both the materialistic idea and a modified form of idealism, which he states to be the only escape from pure idealism; an admission highly significant in itself.

Now, if I were to refer this difficulty to you, or possibly to ninety-nine out of every hundred citizens in Winchester, the solution would come quickly enough. You would say, "I see a chair, or a table, or a horse, of course I see it;" and you would laugh at me for a jester if I should question the accuracy of your statement. But if Professor Davis and other learned college professors and scholars are to be believed, your mind would see nothing that bears any resemblance whatever to the object you thought you saw. You did not see a chair, or table, or horse at all; all that your mind beheld was a vibratory motion in the inner sensorium of your brain. Absolutely, according to Professor Davis, the only thing your mind sees is a vibration, and to the extent only that a vibration may be said to look like a horse can you be said to have seen a horse. You may call this nonsense, but I beg you will bear in mind that it is Professor Davis' nonsense, and not mine nor Mrs. Eddy's.

To be sure, there are those who will insist that the thing they see is a chair, or table, or horse, just as one may insist that he sees the sun rise, or knows the earth is flat, nobody would perhaps quarrel with him, but everybody would know he was either an ignoramus or a very obstinate fellow.

I have no doubt you feel very much shocked at the views

which I have ascribed to Professor Davis, and yet, I tell you plainly, they are the views maintained in text-books on psychology and physiology which are daily used in our colleges and in our public and private schools.

You should bear in mind it is generally conceded that the only knowledge we receive of external objects, or of the fact of the existence of external things, must come to us through one or more of our material senses, viz.: hearing, seeing, tasting, smelling, or touching. And yet we are told by Professor Davis that we can get no knowledge whatever of the existence of an external world by means of these senses.

On page 25 of "Elements of Psychology" he says: "If the foregoing views be correct, it is evident that, were we limited to the perceptions of sense, we would be shut up from a knowledge of the outer world, for no one of the senses, nor any combination of them, reveals to us aught beyond certain states of our own nervous organism."

The position Professor Davis takes as to these various senses is that they are states of mental consciousness, mere vibrations, or excited states of the brain. As to the senses of smell and taste, he says on page 6: "What was said of odor in the preceding section, may be said of savor. It is merely an excited state of an intracranial sensory, and what is immediately perceived is not something in the mouth, but something in the sensorium." Again, on page 8, he says: "Hearing is a specific sense-perception, a state of mind; sound is its object, the thing perceived. Sound, then, is a phenomenon of brain." Again, on pp. 11 and 12, he says: "The primary percept of sight is color, including under this term not only all hues, but also white and black, and every variety of light and shade. Seeing is a specific sense-perception, a state of mind; color is its primary object, the thing perceived. I am conscious of the color."

He then proceeds to define what color is, as follows: "The retina serves to receive, modify, and transmit in modified form through the optic nerve the light-producing vibrations; but I am unconscious of the part it plays, or even of its existence. I am conscious only of a result, which has been ascertained to occur at a sight centre far within the cerebrum, and I call it color. We thus trace this percept, as the others, into the nervous centres, and find that color, too, is a phenomenon of the brain. It is

not that we perceive the sight centre to be colored in the manner that we seem to see outward objects colored; but it is that the sight centre is the immediate object, the material thing that directly causes the conscious impression of color in the mind, and therefore it is the material object immediately known or perceived. We commonly attribute color to external objects, and think of it as residing on their surfaces. We regard light as something beyond ourselves, filling space. There is, hypothetically, a vibrating ether filling space, which causes the phenomenon; but there is no brightness beyond ourselves out in space, nor any color, blue, yellow, or red, residing on the surface of bodies. Colors are wholly the phenomena of one's brain, caused by the supposed vibrations; so that, were there no eye to see, the sun would not be bright, the moon and stars would not shine, the sky would have no tints, the landscape no hues, no shades, and absolute darkness would reign throughout the universe."

I have quoted thus extensively from Professor Davis in order that you may begin to realize to what an extent qualities which you are accustomed to ascribe to things are not in reality qualities of those things, or qualities of things at all, but are merely states of your mind.

To recognize a material object directly, as we seem to do, is admitted to be out of the question by every one who makes any pretension to reflective thought along these lines. Hence it is no wonder we find this admission from Professor Davis, on page 16: "The doctrine of immediate perception, in its usual form, has encountered many objections, which, if our proposition be allowed, are avoided. We shall find hereafter that an escape from idealism, or the doctrine that a non-ego does not exist, can be accomplished only on the ground that extra-organic objects are not immediately perceived."

This is all very contrary to what we have supposed to be our daily experience of life and things. To have to admit thus early in our investigation that when we look at a horse or other object, we do not see the object at all, but only experience some kind of cerebral excitement which takes place in some remote recess of the brain is, to say the least of it, humiliating to common-sense. And yet, the votaries of matter or materialistic philosophy are driven to this extremity by their own admission. Either they must maintain this proposition or share the, to them,

more dreadful fate of letting go their hold on matter altogether, and submitting to be swallowed up in the vortex of idealism.

Leaving our friend the materialist to work out at his leisure, if possible, this problem of getting matter into the consciousness of mind, let us turn to that other great stream of philosophic thought which has flowed down through the centuries from Socrates and Plato to the present time. It appears to me we can hardly hope to find a fairer or more intelligent and practical representative of modern idealism than is presented in the person of Professor Borden P. Bowne, professor of philosophy in Boston University, who revised and republished his work of metaphysics as late as 1898.

However, before proceeding further with our investigation, let me again assure you that it is by no means my purpose to commit you to any particular school of philosophy. What I am trying to do for you is to call your attention to the thoroughly unreliable character of what people are pleased to term their common-sense experiences, as they transpire in daily life, whenever these experiences are subjected to anything like critical analysis.

In his "Theory of Thought and Knowledge," page 296, Professor Bowne says: "Objects exist for us only as the mind builds up valid conceptions within itself. The forms of knowledge are primarily forms of thought, and we can have no knowledge which is not determined by those forms. Hence it follows that our apparent knowledge can have no objective validity unless our objects themselves are cast in the moulds of thought, or unless the laws and categories of thought are also laws and categories of being. Without this essential identity, or, at least, parallelism, between our thought and things, there must be a parallax between the conception and the reality, and a resulting failure of knowledge." Also page 310: "Our thoughts are not things, but are valid for things; nevertheless, we must at last come down to a thinker whose thoughts are things; that is, to a thinker whose objects are only his realized thoughts." Also pages 422, 423 of his "Metaphysics:" "The illusion further rests on the failure to distinguish between the phenomenal and the ontological reality. Common-sense unhesitatingly takes phenomena for substantial realities, and takes the phenomenal categories as the deepest facts of real existence.

In this way it builds up a mechanical and material system which often proves a veritable Frankenstein for its creator. But when we came to study this extra-mental reality we found it extremely elusive. It finally appeared that the world of things can be defined and understood only as we give up the notion of an extra-mental reality altogether, and make the entire world a thought-world; that is, a world that exists only through and in relation to intelligence. Mind is the only ontological reality. Ideas have only conceptual reality. Ideas energized by will have phenomenal reality. Besides these realities there is no other."

Now, if you are not unwilling to be instructed by such learned men as Professor Davis, Professor Bowne, and a host of others who might be cited to the same purport, you have long since begun to realize that your senses are not to be relied on when they testify to you of the existence of a world of things "in hard and fast lumpishness," as you have been wont to suppose, and that, if you expect to be classed with informed people, your views on these things, of which you were so sure in the beginning, must needs undergo a thorough renovation and readjustment along lines, not of common-sense, which is so often another name for common ignorance, but along lines of reflective thought and enlightened judgment.

In "Metaphysics," page 294, Professor Bowne states his conclusions as follows: "On whatever line we approach the subject, we find thought able to save itself from contradiction and collapse only as all reality is taken up into mind. The extra-mental world of sense-thought is seen to be a misreading of experience; and it must inevitably vanish before criticism. A thought-world is the only knowable world; and a thought-world is the only real world."

I suppose it will be conceded that the part of us which is immortal is our intelligence. Upon this assumption, and in view of all that has gone before, I purpose to submit a statement of being to you, known as the "Scientific Statement of Being," to be found on page 464 of "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, and ask you if it does not appear to be a rational statement, to wit:—

"There is no life, truth, intelligence, or substance in matter. All is infinite Mind and its infinite manifestation, for God is All in all. Spirit is immortal Truth; matter

is mortal error. Spirit is the real and eternal; matter is the unreal and temporal. Spirit is God, and man is His image and likeness; hence, man is spiritual and not material."

Go carefully over the above statement, with the assistance of your teacher if you like, and kindly point out to me, when we meet, any error you may detect in it. In the mean time it may be well to make a few more brief and apposite quotations from Professor Bowne's "Metaphysics," beginning with pp. 100, 101: "The finite is dependent on the infinite, and is also a member of a system to which it is continually subject. The result is that the finite spirit has only a limited and relative existence at best. As compared with the infinite, it has only a partial and incomplete existence. In the fullest sense of the word, only the infinite exists; all else is relatively phenomenal and non-existent."

One of the most fruitful sources of error, to common-sense, is the necessity it seems to be under of positing its objects in space—space seems so real to it. What would common-sense do with its objects if there were no space to put them in? And yet, in reality there is no space. Space is a trick of the mind by which it relates its objects in space form. On page 124 of "Metaphysics," we read: "In the Theory of Thought and Knowledge it has been shown that space, whatever else it may be, is primarily a mental principle according to which the mind projects and relates the objects of external experience. . . . We as little need a real space to see things in as we need a real space to dream things in. In both cases the spatial form is primarily a mental imposition from within, and not a passive reception of something existing without." Page 155: "The conception of omnipresence as a boundless space-filling bulk is a contradiction, for that which is in space and fills space cannot be omnipresent in space, but different parts must be in different places. Each part, then, would be in its own place and nowhere else. Thus the unity and omnipresence of the infinite would disappear." Again, on page 134, referring to space: "Its reality is incompatible with the unity of being, and with the unity of all principles in one fundamental being." And, on page 108: "Again, those first principles themselves must be founded in the nature of the infinite. Just as what is real is founded in the infinite, so also what is true is founded in it."

Now, fundamental unity means oneness, and if we have unity of fundamental principles and fundamental Being, we have oneness of Being and Principle; that is, God is one with Life, He is one with Truth, He is one with Love, He is one with all Principle: and, therefore, since there is but one God, there is but one Life, one Truth, one Love, one Good, one Principle. Any view which would make Life, Truth, Love, Good, or any Principle, separable from God, would require fundamental unity to be divisible, which would destroy the unity of God. Hence, the said text-book of Christian Science says, there is one Life, Truth, Love, Good, Principle, which is God. Hence Paul said to the Athenians, "For in him [God] we live, and move, and have our being."

We live, and move, and have our being in God, because there is but one Life, one fundamental activity; and whatever lives must have its being in that fundamental Life, and is a manifestation of the one Life. There is but one Mind because there is but one fundamental Being or Intelligence. Hence, the Christian Science text-book says, "All is infinite Mind and its infinite manifestation."

The position of Christian Science is, not that we do not see objects and things when we think we see them; but that these objects are not seen by us in the form in which they really exist—the reality of the object does not appear to us, but only its sense phenomenon. The same sense-thinking that calls sin pleasure, that calls selfishness wisdom, calls a man flesh and blood and bones. The same sense-thinking which Adam and Eve first indulged when they thought that by knowing good and evil they could become as gods. They ate, that is, they indulged a material sense of life, and by it gained a sense of evil, and with it a sense of death.

This coupling together in human consciousness of a sense of good and evil has been the one scourge of the human family from that day to this. It finds its dearest expression in a counterfeit combination of mind and matter which it projects out of its own consciousness and calls man. We have seen that even philosophy calls and calls in vain to this sense man, "Adam, where art thou?" until it has had to give him up as a myth. This is the man of whom Christ said: "Ye are of your father the devil, and the lusts of your father you 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."

Christian Science maintains that God never created this matter-man, that God never created matter in any form; and because God created all that was created, matter never has been created and, therefore, has no existence. We have found that many of our most distinguished modern scholars have likewise come to the conclusion that no such matter-man, and no such material as matter, exists; and, I confess, I cannot see why any one should persist in a belief which is the occasion of so much sorrow, sin, sickness, and death in the world.

God told Adam if he ate, that is, if he indulged this material sense of things and so acquired a knowledge of evil, he should die. And Paul told the Romans that "to be carnally minded is death; but to be spiritually minded is life and peace." Therefore, Paul enjoined the Ephesians, "That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness."

If God had created this material or fleshly man it would not be possible for us to put him off; but if we created him by projecting him out of our own material consciousness, we can put him off by attaining a spiritual consciousness, which is the way pointed out by Christ. Paul said to the Colossians, "Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him that created him."

We find, then, that, according to Paul, this putting off process is a mental one. We are to put on the new man by being renewed "in the spirit of our minds," and this new man is "renewed in knowledge after the image of him that created him;" that is, this renewed man is the man of spiritual reality which God created in His image and likeness. Hence Christ said to Nicodemus, "You must be born again!" This sense-conception of yourself is erroneous, and before you can see the kingdom of God—that is, before you can come into a full consciousness of the Truth—you must go back to the beginning and correct this error in its incipency; you must recognize yourself as a spiritual

being from birth, for God is Spirit, and that which is born of the Spirit, that which has its origin and source in Spirit, that which is produced or created by Spirit, is Spirit. On the other hand, that which is flesh is born of the flesh, has its source and origin in a fleshly or material sense of things. Now, then, will you make God the Source, Origin, or Creator of this matter-man, this fleshly myth, which you call man?

Christian Scientists believe that this is the Truth which Christ came to bring to the world, viz.: that man is spiritual and not material. That the real man, the man that God created, being wholly spiritual, the laws of his nature are wholly spiritual; and that, therefore, the laws of *materia medica* have no application to him whatever.

Sickness may be defined as simply impaired life, it is more accurately defined as an impaired sense of being. What is Life? We have seen from philosophy that there can be but one fundamental Being or Life, in which all other being is rooted. Paul says, "to be spiritually minded" is life. John says, "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." So, life is not a breathing process at all, but a knowing or mental process. To know, that is, to understand, is to live. Life is a spiritual or mental something to be known or understood, and not a material thing to be doctored with senseless drugs.

Paul says the natural man cannot know the things of God, because they are spiritually discerned, that is, the Truth must be discerned spiritually; hence Christian Science teaches that in order to have perfect health we should live spiritual or godly lives.

Again, error is the opposite of Truth, as death is the opposite of Life, hence to think the opposite of Truth is to be conscious of the opposite of Life. Therefore, when Adam acquired a knowledge of both good and evil—that is, of evil—he became conscious of error, which is death. For this reason, Christian Science holds that sin, sickness, and death are error, and, therefore, unreal.

What is ordinarily called knowledge is knowledge of phenomena, merely. It is not a knowledge of reality or Truth, which Paul says must be spiritually discerned. This is the reason Christ said to Pilate, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of

the truth heareth my voice." And because Pilate had been seeking the Truth in a world of phenomena, and not in the real or spiritual world, he asked, "What is Truth?" This question has come ringing down the centuries, and because men still persist in seeking the Truth in a world of phenomena, it remains unanswered to their senses. Christ said, "I am the way, the Truth, and the life."

Here I must close. I have preferred to treat this matter on the plane of philosophy largely, if haply we might feel after the Truth and find it. Christian Scientists believe that it is embraced in the fulness of inspiration in their text-book, "Science and Health with Key to the Scriptures."

Winchester, Ky.

Your friend,

L. H. JONES.

IN MATTER OR MIND?

BY MARY D. RICE.

Thus saith the Lord, The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest?—*Isaiah, 66: 1.*

WHERE is the house that ye build me? this question will come

To every one seeking a permanent home.

Is your foundation of sand, your structure of dust,
A building corrupted by moth and by rust;
Erected for time, which is but mortal thought,
And e'er must exist to the Father as naught?

Will ye build on the Christ, the one Rock, so sure,
Sublime, and so beautiful, holy, and pure?
Adding stone after stone to the Temple of Love,
Which ever grows higher by what you can prove;
A spiritual mansion, eternal and blest,
And known to our God, as the place of His rest.

THE habit of faltering and distinguishing and concealing, and putting forward the edge of the truth instead of showing boldly the full face of it, at last leads men into an insincerity so habitual that they really do not know when they speak the truth or not.—*Cardinal Manning.*

OVERCOMING.

BY F. R. W.

I WOULD like to give my experience in endeavoring to overcome various claims, hoping thereby to help others who are also trying to do their own work. When I came into Science I had several obstinate ailments of over fifteen years' standing, most of which medicine failed to help, and the others were only temporarily benefited. I was practically an invalid, and often suffered severely, and although able to go about most of the time, was unable to do much work or enjoy life as others did. When I found Science there was marked improvement in a short time, so that various friends noticed it, and inquired what I had been doing, etc. More than four years and a half have gone by,—and how great the contrast between my life as it is now, and as it was before I found this beautiful religion! I cannot begin to count the blessings it has brought. No longer an invalid, I go about and work with an activity and interest in life which I never knew during all those fifteen long, sad years, and all the shady places of my life have been brightened by the blessed sunlight of Truth. Not that I can yet claim, however, to have demonstrated perfect health and strength, for my ailments all had very strong roots, which had to be pulled up little by little.

Although my troubles, for the most part, have been comparatively slow to yield, there was one exception, and that was the first demonstration I ever had. I refer to the sudden healing of an obstinate disease of the eyes of five years' standing, for which I had been doctored by a first-class oculist for a year or so. He tried medicines of various kinds and electricity, also several different kinds of glasses, but all in vain. At the end of the year the oculist advised me to go to the sanitarium at Battle Creek, Mich., where, he said, they have all kinds of electricity, etc. This I thought utterly depressing.

It seemed to me that if I were a subject for a sanitarium, I must be in a sad way indeed, and everything looked the color of indigo. This state of things continued until Christian Science came in my way, when my eyes were healed at once, simply by reading the book, "Science and

Health with Key to the Scriptures," although I had been unable to read any other book. Words cannot express my joy at being thus suddenly freed from so great a trial, and I was filled with gratitude toward our dear Mother for having given this precious volume to the world.

When having but a slight understanding I resolved to do my own work, when possible, and in looking back, how thankful I am that I was enabled to remain faithful to this resolve. What beautiful lessons can we not learn by the effort to treat ourselves. What though our progress be slow, and the thorns prick sharply? Are we not gaining a priceless understanding of the divine Principle of Mind-healing, which, when we have once made it ours, can never be taken away from us, but will always be a source of richest blessing, not only to ourselves, but to other lives as well. And what joy to find that our physical claims are surely, if slowly, yielding, and that our errors are being overcome also, for we soon see how true it is that sickness can only be destroyed by casting out sin. This requires constant effort; but if we are faithful the Truth will come to us, and is not the sweet sense of its presence more than sufficient to repay us for all the toil? And as we go bravely onward we have constant proof that toil in Christian Science, however severe, is never drudgery, for there is always sweet that goes with the bitter, and every time we gain a victory and hear the Father's loving "Well done!" do we not, in a measure, enter into the joy of our Lord, and know, by sweet experience, how fair are the green pastures and still waters which lie within the domains of Spirit?

In my struggle against illness the hardest point was where error insinuated that perhaps, after all, Christian Science was a mistake. I had had some beautiful demonstrations, yet my diseases persisted in returning, and the enemy whispered, "Are you still so absurd as to insist that what you are now suffering is unreal? You see and feel that it is *not*. Fling away these transcendental notions and listen to common-sense." I did listen to common-sense, but it was the common-sense of Christian Science, not of material law. In other words, I felt instinctively that any going back at this point only meant extra suffering and extra work. In all such struggles we shall do well to follow the example of the "four living creatures" spoken of in the first chapter of Ezekiel, which "went every one

straight forward: whither the spirit was to go, they went; and they turned not when they went."

I saw that the only way to keep my head above water was to cling to the Truth and keep clinging, with both hands. Then error weakened, and it has never had the same power since; for soon afterward came experiences which brought new understanding, and proof was added to proof, so that the doubts and fears which had assailed me remained away, and I could now say with joy, "*I know that my Redeemer liveth.*" When speaking of the importance of learning to do our own work, I did not mean to imply that we should never seek assistance. That would be a great mistake. If we are honest and are carefully watching, it will be shown us when we should seek for aid and when not—at least that has been my experience. I submit the following thoughts, which were born of these experiences and demonstrations, and which are therefore of practical value to myself. Every conscientious Scientist is doubtless troubled, at times, with misgivings as to whether he is doing right in regard to this thing or that, although he is doing the best he knows. At such times the thought which has been most helpful to me is this: Error has no more power in one's self than in another. To be over-anxious regarding one's own progress is to acknowledge a power apart from God. What chiefly concerns us is not our own welfare, our own joy or sorrow, our ease or dis-ease, our spiritual progress even; all these things are important, but to dwell over-much upon them is to become absorbed in self. What does chiefly concern us is this glorious fact, "The Lord He is God; there is none else beside Him." Whatever our errors may be, whatever may happen to us, "From everlasting to everlasting, Thou art God."

Persistently and joyously affirming these great truths, day by day, we shall put them to the proof; for the more we see and affirm the nothingness of ourselves, the more we shall realize the allness of God; and thus we are bound to advance; and in God's own beautiful way the crooked will be made straight and the rough places plain.

The "rough places" seem very rough indeed sometimes. Yet far better that it should be so, than that we should have nothing to do but bask in the sunshine. When dark clouds lower and great winds threaten to lift us off our feet, then we learn what a blessed thing it is to trust in God and *not worry*. And if we listen we shall hear the

Leader's voice saying softly, "Peace, be still! our Father is at the helm" (Mrs. Eddy in *Christian Science Sentinel*).

If there is one thing more than another that we learn in our battles it is that we cannot expect spiritual blessings unless we earn them. Blessings cost something, and we are apt to think we can hardly afford to pay for them, not just now, any way; but we want them all the same, and the temptation comes to fret if we cannot have them. But as step by step we move onward and upward into the grand white heights of Christian Science, the "atmosphere of God" as Mrs. Eddy defines it (No and Yes, p. 18), we are awed by its stillness, its sacredness, its majesty, and our wretched faults and follies stand out in such startling, humiliating contrast to its purity and divinity that so far from feeling disposed to complain because we have not all the blessing we would like, we begin to ask ourselves if we are really worthy of all that we have received; and to be worthy becomes our earnest and prayerful desire.

I cannot close without expressing thanks for our loved *Journal* and *Sentinel*, and for the grand work of the Bible Lesson Committee; I also wish to express my sincere appreciation of a fine article which appeared several years ago, entitled "The Value of Experience." It is in the *Journal* of November, 1896. From time to time I have studied this article carefully, and have never failed to receive help and fresh inspiration from it; so that it seems a duty to mention it.

We who are toiling along the upward way, may well be thankful that through this precious literature we are constantly fed with heavenly manna—thankful, not for ourselves alone, but for the suffering, sorrowing, and heavy-laden all over the world, to whom the angel of Christian Science comes daily.

Do not look for wrong and evil—

You will find them if you do;

As you measure for your neighbor

He will measure back to you.

Look for goodness, look for gladness,

You will meet them all the while;

If you bring a smiling visage

To the glass, you meet a smile.

Alice Cary.

LOVE'S TEMPLE.

BY LADY VICTORIA MURRAY.

IN reading the gospel of St. John we cannot fail to see that the mission of Jesus was to show mortals the true man,—that self which can never be separated from its Creator,—and we are forcibly struck with the boldness and persistency with which he declares himself to be the son of God. He tells us, "I can of mine own self do nothing," and at another time he makes this statement: "The Son can do nothing of himself, but what he seeth the Father do: for what things so ever he doeth, these also doeth the Son likewise."

Over and over again we find him declaring his unity with the Father, as if to impress it more deeply in the minds of the people. He came to show sinners the way out of this world of sorrow and wickedness, by working out his own salvation, thus proving to all that the spiritual man, made in God's image and likeness, can be made manifest in this present state of existence. Jesus is our example, he is the pattern we must all follow if we would reach the same goal. He has pointed out the way, and we cannot build on any other plan, but must carefully construct with the same materials and on the same foundation, that we may have a pure Temple, and that Love may abide therein. Now Jesus built his temple on a spiritual foundation of Truth and Love, which proved a rock in the spiritual kingdom that all the world's hatred and malice could never overthrow. This rock on which he erected his "shrine of Love" (*Science and Health*, p. 586), in whose shadow he always dwelt, and from whose summit he never descended, was the Truth of his Being, his co-existence with the Father, of whose omnipresence and power he never ceased to be conscious. It was this true sense of his divine sonship, that placed such a distance between Jesus and his companions, for while they were looking to matter for life and substance, his gaze was fixed on Spirit, his never-failing and only supply—Immortal Love.

Now this advanced spiritual understanding made Jesus conscious of a great gulf existing between himself and mankind in general, and so elicited the command addressed to those who desired to be his disciples, "Come out from among

them, and be ye separate." Yet we see that he did not mean this to be carried out in its literal sense, for had he so intended, he would not have been found at work in the carpenter's shop, nor later on, teaching and healing the multitude, thus proving that these words were to be *fulfilled in mind*.

This makes the statement of more importance to us, for we find we have to learn what our true identity is, before we can separate ourselves in consciousness, from the erroneous beliefs of the world. Jesus was ever striving to turn man's gaze towards the Light, to lift the thought above matter and its environments into the realm of Spirit, where divine Love is the Father and Mother of all. He had come bearing this joyful message of freedom to a waiting world, proving by his life of Love and demonstration of Power that that which mortals looked and hoped for in a far-off future, was a *present* possibility. Thus he labored to show mankind the perfect man, created in God's image and likeness, so that all who desired might rise into newness of Life and recognize their divine sonship.

Nineteen hundred years have passed since this wonderful revelation of man's spiritual birthright was shown to the world, which still continues to sleep and dream away the hours under the delusion that man must suffer, sin, and die, helpless and fallen, apart from God. But another messenger from God has come and once more brought to light the hidden gems of a pure Christianity, viz.: man's spiritual relationship and co-existence with the Father as a present reality, thus showing the falsity of human theories of fallen man, and a far-off heaven. And again God's precious word is rejected by many who care not to let in the Light lest it should illumine the darkness of their present beliefs, and disturbing their inner consciousness, rouse them to a new life. But would it not be wiser to count the cost of rejecting this Christ-Truth, which stands knocking at the door of every man's consciousness to-day, seeking admission and desiring to abide with him? but we find our desires are only granted when we pray in the full assurance of faith, as Jesus taught us.

Then let us compromise no longer, but fearlessly open our hearts to God, thus letting the warmth of divine Love melt away all that is unlike itself, and we shall find all promises fulfilled in us, even to the words of the beloved apostle: "But as many as received him, to them

gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." So we need no more think of ourselves as fallen and sinning, but claim our rightful and only inheritance, as free born children of God; that the full radiance of the risen Christ may shine in our hearts, lighting up each dark shadow with Love's rainbow hues, and in the words of St. Barnabas, "Let us become spiritual, a perfect temple to God."

CORRECTED VIEWS.

BY EMMA C. SHIPMAN.

LAST summer a clergyman came to ask me about Christian Science. Through reading criticisms and articles based on false conceptions of this subject, he had begun to have a wrong sense of Mrs. Eddy and of the way in which true Christian Scientists regard her. To correct his mistaken opinions I told him a little of my own experience which seemed so helpful in destroying the false notions he had entertained that I would gladly relate it for others, hoping that through it some one may gain a clearer view of the Founder of this mighty movement.

Long before seeing Mrs. Eddy I often wondered how I should feel to be near her or to hear her speak, and then my thought would turn to the eminent clergymen, statesmen, philosophers, and philanthropic workers for whom I had most admiration, and from whose sermons, lectures, and lessons I had turned with a great sense of the charming or magnetic personality of the man or woman to whom I had listened. This sense I expected to have on seeing the author of Science and Health, only in a far greater degree, since to me she had become, through her writings, the most wonderful woman in the world.

On that never-to-be-forgotten Sunday, May 26, 1895, I first saw our dear Leader and heard her speak. Words cannot express the spiritual uplift this brought. I saw for the first time the beauty of humility. The sense of personality vanished, and instead of dwelling in thought on Mrs. Eddy, I could only think, "How good God is! what a noble cause! and how I long for more purity and consecration to this work of uplifting the world."

Each time I saw her this feeling deepened, till it was my priceless privilege to become her student. Again the human language is inadequate to express the holy joy and peace that class instruction has brought and is bringing to me. As a poet sings:—

Every day is a fresh beginning,
Every morn is the world made new.

All the riches the world has given or ever could give compared to her teaching is as mist compared to the glorious sun, and this sunshine of Love reflected by our Mother in Israel is melting away the false sense of God and man, teaching us to become childlike, truly trusting our Father-Mother God to lead us "beside the still waters."

May those who have not seen Mrs. Eddy or understood her writings enough to appreciate something of her selflessness, put a finger to the lips when tempted to speak harshly of her, or her students' just affection for her. He who has begun to comprehend the beauty of a life of true holiness knows one is not turned to personality by it, but to Principle.

BIBLE FACTS.

THE learned prince of Granada, heir to the Spanish throne, imprisoned by order of the crown for fear he should aspire to the throne, was kept in solitary confinement in the old prison at the Place of Skulls in Madrid. After thirty-three years in this living tomb death came to his release, and the following remarkable researches, taken from the Bible and marked with an old nail on the rough walls of the cell, told how the brain sought employment through the weary hours.

The 26th chapter of the Acts of the Apostles is the finest chapter to read.

The most beautiful chapter is the 23rd Psalm.

The four most inspiring promises are John, 14 : 2; John, 6 : 37; Matthew, 11 : 28; Psalm 37 : 4.

The first verse of the fifteenth chapter of Isaiah is the one for the new convert.

All who flatter themselves with vain boastings should read the sixth chapter of Matthew.

All humanity should learn the sixth chapter of St. Luke, from the twentieth verse to its ending.

OUR HERITAGE.

BY CHARLES H. GLIDDEN.

For as many as are led by the Spirit of God, they are the sons of God.
Romans, 8: 14.

A SON of God! This promise will endure
While time shall last. If we accept its pure
And sweet conditions, nothing can allure
Our hearts from Love, our feet from paths secure.

A child of Love! Dear Father, help us see
The law of Life that links us unto Thee;
The law of Truth that makes all error flee,
And sets the bondman and sin-captive free.

A child of Light! If we are Spirit led,
Dear God, we are Thy children; we are fed
With bread of Heaven. All about our bed
Bright angels watch until the night is fled.

Keep us as children underneath Thy wing,
To hear Thy voice, grow like Thy Christ, and sing;
Help us to reach a lifting hand and bring
Thy sons and daughters from their wandering.

Dear God, but hold our hand as here we walk,
By day, by night, and to us, fearful, talk
Diviner things. Where evil seems to stalk,
Be Thou our shield, the evershelt'ring Rock.

O, Love divine! Teach us to pray aright,
The conscious prayer that loses faith in sight,
The child's prayer to his Father; see Thy Light
As ever-nigh, most high, omniscient Might.

TESTIMONIES FROM THE FIELD.

FREELY ye have received, freely give," is the thought which actuates me to give my grateful acknowledgment of the good which I have so freely received through Christian Science.

Twelve years ago, when living in Chicago, I was very ill and had been in bed over sixteen weeks. My physician had twice called in well-known specialists for consultation over my case, and finally, as I seemed to be growing weaker all the time, they held a third consultation and decided I could never be well without an operation. They told me the result of their conference, and left to make arrangements for my reception at a hospital. As they left the house a lady called whom I knew to be interested in Christian Science—the very sight of her angered me at first, for I felt she wanted to upbraid me for not believing as she did. She, however, came to my bedside with only words of sincere sympathy for my sufferings, and said she had but just heard of my illness. We chatted for a while, and I waited to see if she would not urge the claims of Christian Science, but to my surprise she made no allusion to it until I spitefully remarked, "I suppose you think if I used your methods of treatment I would not be where I am," to which she smilingly answered, "I don't think you would be any worse surely. I don't see that the doctors have helped you very much. Here you have lain for sixteen weeks, and are you any better than when you went to bed?" I had to acknowledge I was not, and as a matter of fact I was worse, and I then told her their final verdict—the hospital and an operation—what sort of an operation I did not know. Then she became very much in earnest, and begged that I would not submit to the knife till I had at least tried Science. She talked so encouragingly that I decided to give Science a trial for one week at least, as my friend said, "If you don't find yourself improved at the end of the week, do as you please about continuing the treatment." I will admit I had no faith that Science would help me, and decided to try it more to show the Scientists that *mine* was a case which would baffle their skill, and that was why I made such a point of one week's trial.

My friend knew nothing of my hateful thoughts, and

agreed to bring a Scientist to me the next morning, when I should have had time to dismiss my doctor, and put aside all drugs.

The memorable morning was a bright Sabbath day, and the ladies came early, and a dear loyal student of Mrs. Eddy was introduced to me and heard the history of my case, and the limitations of the doctors. She assured me I could do anything I wished to do. If I felt free from pain, and wished to get up, I could do so, and that I could eat anything I thought was good,—in short, she gave me hope, which was a condition I had not known before. After she left I read the papers, which are very voluminous in Chicago on Sundays, and when my maid came in to give me my bath, and do the necessary things the doctor had required, I for the first time realized I was entirely relieved of pain. I was surprised and delighted, and, remembering what the Scientist had said, I told the maid to bring my clothing, and with her assistance I would get up. She did so, and I shall never forget the bliss I felt as I walked to a sunny window, and looked out on the world once more. How I praised God for His loving care, and for Christian Science. The next day I got up earlier and remained up longer, and the third day I went out for a walk. The air was delicious, and the sense of freedom I felt at being permitted to enjoy it beggars description. I returned home after a walk of eight blocks, assured that my cure was indeed complete.

Since that first demonstration divine Love has been manifested to me in many ways. A sprained ankle was healed in about twenty-four hours. Severe case of sore throat has yielded its claims. But one trouble was slow in yielding to Science—that was constipation and hemorrhoids. My dear faithful friend worked for me nearly a year before the nothingness of matter was manifested over this claim.

I can joyfully say I am indeed free from physical infirmities, for freely has been given to me the evidences of divine Love.—*Willimine White Bromley, Toledo, O.*

For a long time there has been a desire on my part to tell of my thankfulness for what Christian Science has done for me. Words are inadequate to express my gratitude, but perhaps my experience in overcoming the grief over loss of loved ones, and loneliness, and sickness,

may be helpful to some heart waiting and hungering for the Bread of Life as I was.

My parents passed away when I was a very young child, and a few years later, the remaining members of my family were taken away, leaving me, scarcely more than a child, alone.

My health was never good, and for four or five years I was sick more or less, when, in 1895, my health failed completely and I was sent to Colorado with what every one supposed was consumption, others of my family having passed on with that disease. I remained West for nineteen months, growing better and worse as I changed treatment, but never getting strong. Finally, I received help from a physician which enabled me to resume my work, but I was told that I would never be strong again, and that I must never take a permanent position, as I would soon break down. This proved only too true, as I was compelled to stop and rest every few weeks.

I became so homesick and discouraged that I determined to return to Chicago, with no hope of anything but that I might be overtaken with something that would take me out of my misery. When it seemed as though the last ray of hope was gone, and all the old troubles returned, I was advised to try Christian Science. At first I did not think much about it, but Science and Health was placed in my hands and I began to read it. I know that the first time I opened the book I found something that helped me, and I soon became a constant reader of it. One by one the claims left me, and before I knew it I was perfectly healed, physically. My eyes were cured of astigmatism at the first testimony meeting I ever attended. I have not worn glasses for nearly three years, and can see better than I ever could in my life. I have a position where I am at times compelled to work very hard, but the work does not fatigue me, unless some inharmonious thought enters in. In three years I have not lost a week from my labors, on account of illness. My healing all came through reading "Science and Health with Key to the Scriptures."

Since gaining some understanding of this new-old religion, I have been enabled to overcome many physical claims, but what is more to me, is the way in which I have, in a measure, been able to overcome selfishness, jealousy, envy, criticism, and hatred in myself. Christian Scientists know that there is always work to do; that we

must constantly work, watch, and pray, and in overcoming and mastering error, day by day, we shall eventually be able to solve the whole problem.

I have had the benefit of class instruction from one of the Mother's loyal students, and I can never tell what that has meant to me. With the understanding of God as taught in "Science and Health with Key to the Scriptures," I have been able to demonstrate out of sickness into health; out of sorrow into gladness; from discontent and unhappiness into a harmonious, peaceful condition of thought; and realizing that the one Parent is the Father-Mother God, who cannot be taken away. I am most thankful for this wonderful Truth which has revealed a new world to me through our Leader, Mary Baker Eddy, and my only desire is so to live that I may reflect Love as taught in the "little book."—*Mary A. McCollom, Chicago, Ill.*

WHEN I began reading "Science and Health with Key to the Scriptures," two years ago, I thought I was nearing insanity, that I would either lose my mind or die of a broken heart. I seemed to be surrounded by trouble. I had been a member of an Orthodox Church for twenty years, and although I tried to serve God and earnestly prayed to Him for help and guidance, yet He seemed too far away to hear me. In this seeming state of desperation I took up Christian Science. Within a few days I seemed to enter a different sphere. I became acquainted with God. I found that He was very near to me, that I was not alone and friendless, that He did love me and had always loved me. What a blessed revelation it was to me! A ray of God's everlasting sunshine poured into a weary, heavy laden, sin-sick heart. It came to stay to dispel the claims of error—sorrow, sickness, and sin.

At that time I was wearing one pair of glasses all the time for the belief of astigmatism, and when I wished to read or sew I put on the second pair. In less than a month after I began reading Science and Health I laid off both pairs, and I know that I can see just as well as I ever did.

My daughter when but four years old was stricken with hip disease. Everything that money could do for her was done, and I feel like saying that every conceivable form of torture was put upon her. For ten months she lived in an iron brace, eight months she lay in bed with a

weight on her limb. After these months of torture the attending physician said nothing but an operation would save her life, that it would be necessary to take out a portion of bone in the leg about six inches long. It seemed to me that she could live but a short time.

After a day of earnest prayer and thought I said to the physician, "You cannot operate on my child; if she must die, I am ready to give her up." He left the house, saying, "I can do no more; I leave the case with you." I carefully nursed her day and night. I watched her. I saw her grow a little stronger, a little brighter. The weight was taken off, and after three years of anxious care she stood up on crutches, one limb three inches shorter than the other. She grew strong enough to walk without crutches, then she wore a cork sole shoe. She was very delicate and could endure but little. Just previous to my taking up Christian Science she seemed to pass into the last stage of consumption. She was treated by two of the best physicians in the town where we lived, but was not helped. I then took her to one of the best physicians in Chicago. He said nothing could save her, that she had inherited consumption and could live but a short time. Again I believed that I must give her up. Then and there I took the little book, *Science and Health*, and through it I got a better understanding of God as Life, Love, Truth, and I went to Him, and pleaded with Him to fulfil His promises. He healed her; in one night she was healed of consumption. This was nearly two years ago. She has also been healed of astigmatism, after having worn glasses for ten years. She has laid off the cork sole shoe, and while one limb is yet a little shorter than the other, the lameness is hardly noticeable. This is the greatest demonstration we have had of God's love and power, but we have many others, each one enough to prove beyond any doubt that divine Love can and will meet our every need. Words cannot express our gratitude to our dear Mother, Mrs. Eddy, for her book, *Science and Health*, which is our "daily strength for daily needs." I would like to tell her all it has done for us.

Mary L. Smith, Chicago, Ill.

AN elderly lady in lifting, dislocated her back. There was a loud pop and an exclamation of pain, and in a

moment she looked as though she had been sick for months, so great was the pain. In a few minutes she walked with assistance to an adjoining room and lay down; she treated herself and read Science and Health most of the afternoon, and that evening walked a block to take a street car, rode a long distance, and on leaving the car, walked a block and a half, and up stairs. In a few days she was about as usual, and took a long trip out West alone. This took place four years ago, and she is still well and active.

Another case was that of a lady who had been an invalid for several years, had been twice to a sanitarium under surgical operations, and, pronounced incurable by physicians, and had been taken home to await the end.

When Christian Science found her she had disposed of her personal effects and made provision for her child. She began Christian Science treatment (absent), and in a few days was out of pain and nearly well; but improving no further, after a few weeks she visited the healer, who lived about thirty miles from her home, and the obstacle to a complete demonstration was found to be a medicine, which she had been in the habit of using as a remedy, but at this time was using only to prevent her clothing from adhering to a wound, the effect of the surgical operation.

Upon being told that Christian Science would divide honors with no material remedies, she threw the medicine away, and next morning the wound was healed and she was well. The physicians who attended her before she had Christian Science treatment, declared it could not last, that it was only excitement, that she could not possibly live over nine months even then. They no doubt believed it and were honest, having done all in their power. When beginning the Christian Science treatment she weighed about ninety pounds; she steadily gained, and in nine months weighed one hundred and forty pounds. This was nine years ago; she is now a student of Christian Science and engaged in active business providing for herself and child.

Another demonstration of the power of Truth as taught in Christian Science, was that of one who had been under treatment of seven different physicians. Among the diseases pronounced upon her were consumption of the bowels, tumor, floating kidney, decayed organs which prevented natural action of their functions, but all agreed they could not heal her.

Hearing of Christian Science through a friend whose son had been healed, she decided to try it. After the first treatment she ate whatever she desired and as much as she liked without any inconvenience, and improved rapidly, gaining in flesh, and the organs resumed their healthy functions. She was under treatment about six weeks.

Meeting one of the many doctors who had treated her, he was surprised, and inquired how she had regained health, admitting that he never believed she could be healed. Upon telling him how she was healed, he acknowledged that Christian Science could heal cases that *materia medica* could not reach. He then told her of his sister who had tried every known material remedy, receiving little or no benefit but was healed by Christian Science, and was then helping others through this saving power.

The son of the friend above mentioned was healed of obstruction of the bowels in one month's treatment by Christian Science (absent treatment) after trying *materia medica* for two years.—*Laura B. Aikin, Nashville, Tenn.*

FOR a long time it has been in my thought to write to the *Journal* something of my experience in Christian Science, hoping that it would be of help to some one. My original interest in Science was more in the spiritual than in the physical side, and the beliefs I have received have been moral rather than physical.

I feared that my recital would lack interest, but this morning as I sat with Bible in hand, tears of joy sprang to my eyes, and I thanked God again and again that I had found the true Life and that I was "called" (and I hope "chosen") to recognize Divine Science as the Truth,—then a thought impelled me to write.

Through the false leadings of a pleasure-loving disposition, this past summer I have learned that friendship with the world is enmity toward God; that one cannot serve God and mammon; and I now see by the bitter lesson I have been taught that the way in Science is straight and narrow, and that for every deviation one must be beaten with many stripes before one is willing to return to the Father's house, the only refuge where peace may be found. Circumstances in my life, which, to mortal sense, would crush to earth, have driven me to the arms of divine Love, and several times of late I have been able to understand Paul's meaning when he declared that he could rejoice in

tribulation, for as "one whom his mother comforteth," so does the loving Father-Mother God comfort His contrite-hearted children, and to go to God for comfort is the means of turning sorrow into joy, for after having communed with Life, Truth, and Love, the nothingness of this dream-life sorrow becomes apparent; so, where and what is the cause of sorrow when there is but one Cause?

When I first heard of Science, three years ago, I was wearing glasses for reading and for all close work. I had been warned that I would spoil my eyes if I did not use glasses. They were cast aside and I have never felt the need of them since. I can read the Bible and Science and Health in any light, good or bad, and for any length of time, without feeling the slightest discomfort; in fact, I have often felt the healing power of the "little book" over my eyes when poring over its pages.

Two of my children are staunch little Scientists, one especially having been healed of many trifling ailments, such as sting of bee, nausea, colds, etc., some of the beliefs yielding instantaneously. Before we became Scientists, the younger child, during a long journey, always became intensely car-sick, but that error has never manifested itself since. To show the practical value of Mrs. Eddy's book, Science and Health, my little boy from the time he was three years old (he is now five), whenever any physical discord arises, has come to me with "the beautiful book," as he calls it, asking me to read it,—he knows from past experience the remedial value of Christian Science treatment, which warrants the confidence and faith of a "little child" to be led in God's way. I could go on indefinitely to tell of the innumerable blessings Christian Science has brought to me and mine, but before I close I want to express my love for our Leader and my depth of gratitude to her. The spiritual uplifting and conscious nearness to God which we may all experience, have been made possible by the message which she has given to the world.

M., Philadelphia, Pa.

I HAVE been receiving you, my dear *Journal*, every month for over fourteen years. You seem like a cheerful friend, and it gives me fresh courage to read your pages. I am having you bound; six volumes are done. How proud I shall be of my fourteen volumes in their neat dresses. I am going to tell you of an errand of mercy

that you were sent upon, about two weeks ago. A poor German woman, a widow with six little children, had been doing some washing and ironing for me, and I learned through the little boy who came for it and brought it back, that the baby was "awful sick." So I gave him one of my Christian Science Journals to take to his mother, and said, "Tell your mother to read this, and then if she wishes me to help the baby to send me word." I thought, being a Roman Catholic, she might not be willing to try Christian Science, still, I wanted to tell her about it. I think it was three days before Leo brought the washing, and he said, "My mother is not through with the book, and would like to keep it longer; her reading it has helped the baby lots." A few days afterward I saw the mother, and she told me how the poor baby had had a very bad sore on its head that the doctor could not heal, and that it had entirely healed while she was reading the *Journal*.

I would like to tell you of an experience I had last January. Generally patients wish to tell a great deal regarding their claims, thinking it necessary. This patient was the mother of a servant that I had at that time, who had several times remarked that she wished her mother would try Christian Science. So I told her to tell her mother the next time she came in (she lived twelve miles in the country), that she could be helped, and if she wished me to do so, I would treat her, and to let me know. When she came in again she was very anxious to have help, and came right in where I was. I treated her that day, and did not see her again till the third day. It stormed so she could not come, but I gave her absent treatment. When she came in, she took both my hands in hers, and in her broken English said, "Thank you! thank you!" I said, "You are better?" She replied, "I am well."

The day she took her first treatment she did not tell me any particulars, she only said, "I suffer so much pain." After she was healed, I learned she had had a large tumor, and the doctor had urged her to go to the hospital. Some five or six weeks ago, I was called down to the kitchen, and there was my German friend unloading apples, peas, beans, raspberries, and carrots, her "thank offering."

C. E. S., Winona, Minn.

THE blessings I have received through Christian Science are indeed manifold. I came to it about a year ago, very selfishly, for the healing, and as soon as I commenced to read *Science and Health*, I fought it every step of the way, for I said, these things cannot be possible, I have been taught the exact opposite all my lifetime. But, as my health began to improve, and I continued to read, new beauties were unfolded to me, and I realized that it was indeed the same blessed Truth taught and practised by our Master. Although the claim for which I came to Science has not entirely vanished, yet I am much better in every respect, and know that if I earnestly and honestly persevere, I shall be made every whit whole. Last winter I was healed in a very short time of poor eyesight. My eyes became so defective that I could only read four or five lines at a time. I commenced to declare that God was my sight, and that Spirit's senses were indestructible and eternal. I soon found that I was forgetting to put on my glasses and that I could read the finest print without difficulty. Shortly afterward, I noticed that my hands and feet seemed to be growing numb, and then they commenced to prickle and pain me. I suppose physicians would have called it creeping paralysis, but through my understanding of God as All-in-all, I was soon completely healed of this claim also.

I now wish to tell of a demonstration for a friend, who had lost an arm through an accident, and was suffering untold agonies in the mortal thought of pain from the amputated arm. I began treating him and he was relieved with the first treatment and in a few days was entirely free from pain. That was about two months ago. Last week I received a letter from him stating that he had some very good news to tell me, which was, that the places on the stump of his arm, where the flesh had been removed at the time of amputation, leaving just the skin next the bone, had all loosened up and new flesh had formed underneath it, full and smooth. I consider this a beautiful demonstration, and my heart instinctively goes out in love and gratitude to our Mother, Mary Baker G. Eddy, who has done so much for a sin-sick and suffering world by revealing to us the way of Life, Truth, and Love, as taught in Christian Science. I think the happiest time of my life was when I became able to demonstrate for myself and others, thus proving Jesus' words literally true, when he

said, "He that believeth on me [understandeth me], the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."

Lou Lansing, Crawfordsville, Ind.

I HAVE felt for some time that it was my duty to tell what Christian Science has done for me. Many years I had been an invalid, not able to do any work or follow any real business. My heart was very bad, and I had suffered from asthma and bronchitis all my life, with a cough.

I had tried all that doctors and patent medicines could do, for I wanted to be well, but all to no purpose.

Last year, about the middle of August, Christian Science was brought to me. I had written to a dear relative that I had to give up my little home, as the doctors said I was unfit to be alone; he by return mail told me about the wonders Christian Science was doing. I know nothing of it, as I had been unable to read anything for several years.

On the 17th of August, 1899, I received his letter, and from that time have not taken any medicine or stimulants, though the doctors said I could not live without whiskey and every kind of nourishment, and even then with the best care would hardly live another month.

The next week he sent me the *Journal* and some *Sentinels*.

Reading the Mother's message and the testimony of those who had been healed afforded me much help.

I had come out of the hospital after an operation in May, very weak, having had a cataract removed, which enabled me to read the precious book "Science and Health with Key to the Scriptures."

My cough simply went, I hardly knew when, and many other ailments disappeared. I was treated by the First Reader of the Christian Science Church, Savannah, Ga. I have never seen a Scientist and am quite alone here. I love Science more every day, and would not part with it for anything. I have gone so far as to say that if Science is not Truth, there is no Truth in the Bible. I must leave other demonstrations I have had for another time, as they are so numerous. I like to have the *Sentinels* and *Journals*, they help me wonderfully, and there always seem to be some articles therein which just suit my case. I have never had one doubt of Mrs. Eddy's mission, and feel I can never be grateful enough to her, and all who work for

God's cause, and the dear healer, and my relative who was the first to send me the glad news which has made life beautiful and useful again. The uplifting and illumined teachings of the Bible are more wonderful than all. Why it was not discovered before is a mytery; but it has come through the one who was ready to do the work.

Miss M. A. R., Westmorland, Eng.

I WOULD like to give my testimony of what Christian Science has done for me. In September, 1895, I underwent an operation for catarrh of the head, the physicians inserting a rubber tube two and three quarter inches long. The next morning after the operation the rubber tube could not be found, so they inserted another of the same size. I suffered so much afterwards that they frequently probed for the lost tube, but could not find it.

In the early part of December, 1899, my suffering for a day and a half was such that I thought I would go crazy. My son went for two physicians, but when they saw me they said they could do nothing for me. I told my son to telephone to Saginaw, Mich., a place near my home, and see if a Christian Scientist I had heard of, would come and treat me. She was just going to leave her home for the depot to take the night train for Chicago to attend her association which met the next day, and referred me to other Christian Scientists who would be able to take the case; but my son told her I desired her to take the case.

She said the best she could do was to give me absent treatment, that in a few minutes she would be aboard the train and would devote her time to the case at once, and requested that I write her in the morning my condition, sending it to her address in Chicago. Before my son returned from the telephone I was free from pain and dropped to sleep and did not wake up until morning. I sent a letter as directed, telling her how I was, but to continue the treatment. In two weeks and two days to my surprise the long-lost rubber tube made its appearance in my jaw preceded by large quantities of decayed matter. Truth had searched it out and brought it to the surface, after being there five years and three months, to the surprise of us all, even my physicians (who borrowed it to show, but I have never been able to get it since), and then I did not wonder I had suffered so much with my head, which is entirely well now and free from all pain, and has been ever since. I

had not told the healer about the surgical operation and long-lost rubber tube, for I did not suppose that had anything to do with my trouble; but Truth as found in Christian Science is mighty, and I feel that I want to tell others how thankful I am for Christian Science and to dear Mrs. Eddy for what she has given to the whole world.

Mrs. Mary B. Newcombe, Bay City, Mich.

ABOUT six months ago I became much interested in Christian Science. Before that time I was bitterly opposed to it, and never let an opportunity slip by when I could ridicule it. Had I made an investigation of its teachings I should not have done so, for I should have found, as I now find, that they are the immortal Truth as taught by Christ so many years ago.

I was brought in contact with Christian Science through physical and mental suffering. It seemed to me no one could have been in a worse condition than I was. Words cannot describe the agony that I endured. It seemed as though I should lose my reason sometimes, the gloom and despondency were so great. By *materia medica* the claim was called nervous prostration and with that came a muscular trouble with the eyes, which caused me at times to be almost blind.

After the physician at home had done all he could do for me, I was taken to the hospital, from there to a sanitarium, and from the sanitarium back to the hospital again to undergo an operation. After being there three weeks, I was taken away, more dead than alive it seemed to me, and not at all benefited. After all these weeks, my hope and courage had about gone and my money had given out.

At this juncture Christian Science came to my rescue and to-day I feel like a different person. One by one the symptoms disappeared, and although my healing has been slow and is not yet fully demonstrated, I am sure it will be, and every day I am expecting it, for I know God's promises never fail. I can now go to church, go to see my friends, drive, and in fact do almost everything that I ever could. Six months ago I could neither eat, sleep, nor see any one, even my own family, with the exception of my husband.

I feel very grateful for Christian Science, it has done so much for me spiritually as well as physically. It is teaching me how to live, how to love my neighbor as myself, and I am learning more and more of that "peace of God which passeth all understanding."

I feel that I know but very little of Christian Science yet, but what knowledge I have gained of it, teaches me that if I am faithful in living up to the light as I receive it from day to day, I shall be able to make more demonstrations and better ones over sin, sickness, and all seeming discord.

Edith M. Ewart, Lawrence, Mass.

It is nearly two and one half years since I embraced Christian Science. During the whole time I have tried to be a faithful student in the work, depending entirely upon spiritual means for my life and health. It has been a constant struggle from the beginning for the supremacy of good over evil, and I have been greatly rewarded with many beautiful demonstrations of the power of Truth to overcome both sin and disease. I have been healed of hemorrhoids and enlargement of the prostate gland, and am being healed of other claims. But best of all, I am enjoying the fruit of the Spirit, which Paul tells us is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance. I wish to give one demonstration, which may be helpful to others. Last July I was stricken with rectal abscess. Under Christian Science treatment, I was in bed less than five days and suffered little inflammation and pain. On the morning of the fifth day I arose, dressed, and rode about fifteen miles on an electric car for pleasure, sitting upon hard, uncushioned seats nearly the whole distance, and transferring four times with but little discomfort. Soreness soon left the afflicted part, and the wound has healed. In contrast to the above described case, I want to say that three years ago last February, while with my own people in western New York, I went through the ordeal of an abscess under *materia medica* with entirely different results. I was confined to the bed three weeks and to the house five, suffering great inflammation and pain. I slept but little for eight days and nights, and my whole system was seriously disturbed. After the evacuation of the abscess, it continued to flow constantly for four and one half months before healing. Christian Science is truly the sovereign remedy for all mankind. May I so live in conformity with the teaching of Christian Science, that I shall be a living witness of the power of Truth to overcome error and establish harmony on earth.

A. R. Catchpole, Denver, Col.

IN January, 1896 I was induced to take Christian Science treatment for eczema, from which I had suffered for nearly a year, during which time I had been in a hospital six months without any relief. Through the influence of a nephew I commenced treatment with a Scientist, but with great misgiving. I faithfully took treatment for about three months before I obtained any relief, but about the end of that time, O what joy! the disease gradually disappeared, and in a few more months I was entirely healed. While in the hospital previous to taking Science treatment I suffered considerably from pain in my side, and was told by the doctors that I had a tumor caused by the dregs of eczema, and that if I were younger they would perform an operation on me and remove it; but as I was so far advanced in years (being at that time in my seventy-sixth year) I would only have to wait until the Lord saw fit to take me, and to bear the burden as best I could.

In March, 1899, I was seized with complete collapse of mind and body for several days, and was threatened with paralysis. After having about a week's treatment, the tumor passed from me, a mass of putrid flesh. I rapidly gained strength from this time forward, and have been in better health than for twenty years previous. Words fail to express my gratitude to God for the great blessings I have received through Christian Science. My heart overflows with love to the Scientist who so faithfully treated me. I am now in my eighty-first year. I never tire of reading "Science and Health with Key to the Scriptures," also the *Journal* and *Sentinel*, they being my constant companions.

Sarah Ann Foster, Toronto Junction, Ont.

I WOULD like to give a little illustration of how naturally the unbiased child-thought accepts and assimilates Truth, while we older ones are struggling with our doubts and fears. Our little girl, two years and four months old, while playing the other day, struck her eye against something. She put her hand to her eye, and it seemed as though she could not open it. I said, as I usually do in such cases, "Oh, it is all right." "No, 't isn't," she replied, and sitting down placed her other hand over her eyes, as she has seen us do when treating. After a few moments' silence she removed her hand, and with both eyes open and aglow, said, "Now it's all right," and there was

an ugly little mark close to her eye as evidence that to mortal sense, she had met more than a fancy claim.

This was her first spontaneous attempt to demonstrate for herself. Some time afterwards I asked her what she said when she treated, and she replied, "God." I thought to myself, in the vanity of my superior knowledge, that that was very good for a beginning, and she would soon know the rest. But the divine rebuke was swift. What "rest" was there to know? Had she not touched, in that one word, the centre, and included the circumference, of the whole question? If we could but realize the utter and undoubting reliance upon God as the All and Only, with the simplicity of this little child, where would be the need for our elaborate denials? Human wisdom was rebuked; we know too much. The child who knows nothing but God, Good, knows more than we of larger growth, and is our senior in Christian Science.

S. Greenwood, Victoria, B. C.

My case was a puzzle to doctors. Having been a strong man in appearance, I seemed to be a good subject for them to experiment on. The last doctor, a good, conscientious man and one I had a great deal of confidence in, examined me and said he could not see anything the matter with me; but I knew there was, although I did not so express myself to him. He gave me a prescription and told me to try that, and if it did me no good to come back and he would try something else. I left his office in utter despair, for I had looked upon him as a last chance when the other doctors failed, but before I had finished his prescription, thanks be to God, Christian Science was brought to me, and I grasped it as a drowning man grasps a straw. I threw all medicines away, and accepted Christian Science then and there, with only a few explanations of it from one who was then only taking treatment. I began to put it into practice as I got it. I found out that the best table diet ever laid down for mankind's use, was the one laid down by Jesus, in these few words: "Take no thought for your life, what ye shall eat, or what ye shall drink."

I eat anything set before me without any bad results, something that I could not do before. I found that it was the human mind that wanted to be set right, and then the body would be right.

A few months later I got "Science and Health with Key

to the Scriptures," which, with the Bible, has been my constant companion. I cannot close without expressing my gratitude to our dear Mother who has made these things possible to this age.—*O. G. Sedgwick, Los Angeles, Cal.*

I HAVE long been wanting to send in my acknowledgment of what Christian Science has done for me, but always felt as though there were nothing of real importance to write about, but as it is the little pearls that count I will relate an experience which I had this morning. For a day or two I had a claim accompanied with a great deal of weakness. I had been trying to overcome it myself; at times I would feel relieved, then it would appear again worse than before.

This morning, Sunday, error tried to keep me from attending church; as I am Second Reader, I felt I had to be there. When I arrived at the rooms where our services are held I was again overcome with faintness and weakness. I happened to pick up the February *Journal*, opened it, and read from the Mother's poem, "Satisfied,"—

It matters not,
What be thy lot,
So Love doth guide;
For storm or shine—
Pure peace is thine—
Whate'er betide.

The work was done. Never have I experienced such peace as I did all through the service; it seemed as though I had been lifted to something higher. Never before did I read my part with more ease than this morning.

How grateful I feel toward dear Mrs. Eddy for her kind words in that beautiful poem. That I may always be found worthy and ever ready to do her bidding is my sincere desire.—*Mrs. Katie M. Willson, Appleton, Wis.*

I HAVE enjoyed so much reading the testimonies in both *Journal* and *Sentinel*, that I feel as if I must add my voice to this great and mighty throng in their endeavor to establish truth and destroy error as taught us in our textbook, "Science and Health with Key to the Scriptures," for I have been most wonderfully and quickly healed of a tumor.

About five years ago there appeared on my left side a lump, but as it grew slowly I paid no attention to it. Three years ago I became interested in Christian Science

through reading Science and Health and became a member of the local Church of Christ, Scientist, where I was then residing, and later on a member of the Mother Church in Boston. Some of my family had been treated in Christian Science with most favorable results, but I had never received a treatment.

Last February I had a claim of the grip, and it settled in this lump, which grew rapidly and gave me intense pain. It was the size of a saucer. I called on a practitioner for help, and after the fifth treatment all pain had ceased. The tumor opened in two places, and when the practitioner called the next morning it had entirely disappeared. The following Sunday I dressed myself and went to church. This was eight months ago, and I have been in the most perfect health ever since.

Mrs. Narcissa M. Brown, St. Louis, Mo.

My heart overflows with gratitude for the quick and perfect demonstration in my household recently. The measles attacked our two-year-old boy. I thought it had been put out, when it was manifested again very malignantly.

The second day, not seeming to meet it, we thought best to get help. I wired my teacher. I wrote the telegram at two o'clock, at four a letter was on its way, full of love and encouragement. I quote one sentence from her letter, "There is no distance to divine Mind, and quicker than the telegram will the return message of Truth and Love reach you."

What a comfort to know this, and to see it proven. It will take all eternity to express gratitude for this peace-giving Truth. It is an ever-present help, and supplies every need.

I enjoy the *Journal* and *Sentinel* more than I can express. All men are hungry for rest and peace. Would that I could tell them that I among thousands have found it in Christian Science. A daily feast is prepared for us in the *Quarterly* lessons. I find twice a day a most wholesome meal, one I never tire of. Three dollars a big price for Science and Health! All the wealth of the universe I would not exchange for my book.

Hennie Peebles, Kinston, N. C.

AUGUST 4, 1899, I received a request from one who

was then in the Massachusetts General Hospital in Boston for help in Christian Science, stating that all medical aid had failed, and she wanted treatment for a malignant and incurable disease. She said she was taking no medicine and would rely solely on the help Christian Science could give. My fear seemed great at first, as error said this was a hard case for a young student, etc. I turned to God in prayer, and this was my answer, "Divine Love is the only Physician,—never loses a case," a thought all will recognize as given by our dear Mother the June previous, in Tremont Temple, Boston. The work was done, it seemed to me, then. I must do my part, preach the glad tidings to her. In less than three weeks she was discharged from the hospital. In our first experience meeting the following September she was sitting in the Mother Church, a very grateful and happy woman. She is now a devout student of Science and Health and working for the Cause to the best of her understanding.

E. S., Boston, Mass.

It is a little over five years, since I first had Christian Science treatment, and during those years there has been a steady improvement. Of course, like all others who have left the old for the new, I have had many discouragements, but I think I can safely say they have made me stronger for having to pass through them.

A little girl who lived near me was the means of bringing me into Science. When I first knew her she was a great sufferer, now she is as well as any other child. I thought, if Christian Science treatment can help her why cannot it help me? After thinking the matter over carefully and prayerfully, I decided to consult a Christian Science practitioner. I do not regret the step I took, the only regret I have now is, that I did not take this important step before. My healer thinks I am a wonder. When she took my case I was a physical wreck. My case has been and is still a slow one; but I am not discouraged.

E. H. C., Wolfville, N. S.

ABOUT two years ago, I was driving with two sisters on an Irish car in Dublin. Suddenly the shaft broke and we were all thrown out. I fell on one side of my face in the road. It was very painful, but I declared the Truth at once. Then having seen that the horse and car were

taken care of, we went home. At lunch there was a brother and one or two other non-Scientists, and the fear came that my eye was swelling and perhaps growing black, and it did begin to be greatly discolored and to swell very much.

After lunch I went up-stairs and read and treated all the afternoon, and by five o'clock my eye looked just as usual, all the blackness having entirely disappeared.

I think one of the things I am most grateful to Christian Science for, is that one is always unhappy if one leaves the straight and narrow way, and oh, so happy in it.

Frances Gibson, Dublin, Ire.

I THOUGHT that I would give one or two demonstrations that I have had to the *Journal*. One day at school, I had a belief of headache. To mortal sense it ached very bad. I knew my language class was yet to call, and I must have my lesson written. I said the little prayers over and said, "Thy kingdom come;" then I was all right. I just knew error couldn't harm me. For a long while at school, I seemed to be very poor in drawing. I began to declare that God's child reflected all intelligence, and now nearly every day on drawing time I get my paper taken and pinned upon the wall for visitors to look at when they come in. A good many times I have had it sent into other rooms for the scholars to look at.

I am nine years old and have always been in Science. I am very thankful to God and Mrs. Eddy for this blessed truth.—*Aurel Murtey, Omaha, Neb.*

WE have had some good demonstrations of Truth over error in our family: one for which we especially feel deeply grateful. It was the healing of my father a few years ago, when belief said he must pass on under pleuro-pneumonia. Some years previous, physicians said if he ever had the third attack (this was the third time and came in worse form than ever before) that he could not possibly live through it. But, thanks be to Truth and the faithful one who declared it, he revived and came forth as one from the dead. Truth had gained the victory, and he was up and out doors and around in a remarkably short time. Only a few knew of his sickness before he was out again, and looking quite well, which was *much* to be thankful for.

Mrs. Callie D. Loveland, Elroy, Wis.

EDITOR'S TABLE.

"THE NEW REVIVAL."

WE have perused with interest a paper entitled, "The New Revival," read by the Rev. Quincy L. Dowd, pastor of the Winnetka (Illinois) Congregational Church, before the Illinois State Association at Oak Park, May 23, 1900; and we take the liberty of briefly reviewing his paper and making some extracts therefrom.

The paper is an able one, viewed from the standpoint of its author, and clearly indicates a real necessity for a religious revival or awakening; yet it takes an optimistic view of the situation, for the author is filled with a hope, amounting to conviction, that such a revival or awakening is near.

After pointing out that revivals are needed from time to time, he says that what first strikes attention is the certainty that a revival is now forming, and that it is no one body of believers, no one class of minds, who predict the revival. He refers to Mr. Moody's prediction, made a short time before his death, that a most remarkable religious awakening is at hand. He quotes also from Professor McGiffert, of Union Theological Seminary, who says:—

"I verily believe that, standing on the threshold of the new century, we are upon the eve of the greatest and most profound religious revivals the world has seen, for it is Christ himself, the historic Christ, who lived and labored and died; the ever-living Christ who came forth from the tomb and is now at the right hand of the Father—it is the Lord Christ himself who, through the Spirit, controls and moves the Church and the world. And there is no doubt that Jesus Christ, the concrete, individual, personal Christ, is more thought about and talked about to-day, and is more widely and more fully understood, than ever before since the Apostolic days."

Also from the Rev. Dr. Hillis, who in his recent letter to the Chicago Presbytery, says:—

"If for a moment I may open to you my heart I will say that two months ago I went to Chicago and asked

Dr. Gunsaulus to join me in a movement next autumn that with one or two other pastors we might spend a month in going from town to town and from city to city to speak, morning, afternoon, and night, upon the need of the revival of the sense of justice and law in American life; upon the peril of our materialism, mammonism, and the destruction of our higher ideals; upon the perils that threaten the Sabbath, the only day dedicated to brooding, the vision-hour, and the higher spiritual life; upon the decline of moral instruction in our homes, and the dangers of the American family; upon the importance of the revival of the noblest ideals of our Puritan fathers, and the sweet reasonableness of Christian faith; upon the danger of an atrophy of conscience and the importance of personal forsaking of sin, and a personal acceptance of Christ and Christianity, as the essentials of the higher life."

Mr. Dowd continues, "If we are to create *revival* interest we must state the essential truth of God's *law* and God's *gospel* in the very thoughts and terms of men to-day. Their *whole* mind, then, will be with us. Any preaching having converting effect, while it depends on materials of belief written in the Bible, draws also on those *conscious* materials found in the audience. Religious appeals call up men's real convictions, slumbering it may be. But the simple gospel is simple, because it relates to every man's experiences, deeply felt."

Mr. Dowd, in defining his sense of a revival says, "A revival is Christ's work of preaching in order to lead men to repent and to enter God's kingdom; persuading people to forsake wrong-living, and to be Christian in purpose and conduct."

He further says that, "Through concerted efforts made by Christ's servants the new revival will come. Its form may not be as we would like. Grand events are not apt to be to *all* people's liking, even of those reputed to be great in the Church. Previous mighty movements of God's Spirit, as we know, have been opposed from *within* as well as from without the house of God."

He is sure, also, that the new revival will not be confined to the untaught and unread portions of our communities; but will include the well-educated.

Mr. Dowd discerns well when he says, "Into 'the Kingdom of His dear Son,' God is by degrees translating our *ideas* and *wishes* and habits of mind, until the day, or

the *century*, arrives for one of God's human uplifts by a common consent. At present there is no *common consent*. Churches are split into fragments over differences which, by no possibility, can interest people generally, nor command their conscience."

Mr. Dowd makes the very wise deduction that "men want the *best* in religion, as in other things." He quotes the following significant passage from Professor Harnack in his latest volume on the "History of Dogma:"—

"What, then, was it that constituted Luther's greatness and the essence of his mission?

"He was only in *one* thing great and powerful, captivating and irresistible, the master of his age, marching victoriously ahead of the history of a thousand years with the view of inducing his generation to relinquish the paths that were being followed, and to choose paths that were new—he was only great in the rediscovered knowledge of God which he derived from the Gospel, i.e., from Christ. . . . What he restored was nothing less than the religious way of understanding the Gospel, the sovereign right of religion in religion."

Mr. Dowd gives expression also to this truthful sentiment: "Theology has a constant struggle to *gain* freedom, and to remain free. It is not so much the *real* truth that men differ about, as it is their own private or corporate *interpretations* of this truth. A revival of thought and Christian life is upon us, when God's servants, whether in our seminaries or in our pulpits, shall have some new way of expressing and applying the old message of God's truth. Paul's saying: 'For we can do nothing against the truth, but for the truth,' was reiterated by Professor Ryder of Andover, saying, 'I trust the truth *wholly*, and am not afraid of the truth.'"

The foregoing cullings give a fair idea of the trend and scope of Mr. Dowd's discourse. We think no unbiased reader will gainsay its spirit or its deductions. They are frankly stated and logically sustained. The *real* truth is what all truth-seekers desire; and the *real* truth ascertained and *lived* will bring just such a religious revival as Mr. Dowd and all other Christian people so deeply desire. The earnest desire for truth will surely bring it into the longing human consciousness, for desire is prayer, and the effectual fervent prayer of the righteous availeth much.

There is, however, a class of people, now by no means small in number, who are not looking for the revival whereof our friend so well discourses, but who have *found* such a revival. It has become with them a real and a glorious experience, fulfilling all that our friend depicts and much more. This class will endorse all that Mr. Dowd has said, for they read in his sentiments and prophecies a realized fact in their own lives.

Nor does Mr. Dowd seem unaware of this, for he says: "Another call for a preaching theology is to be noted. A demand rises now, that 'a gospel' be given which offers a *spiritual hygiene*. God's tidings of gladness to-day, as at the first, comes to sick, ailing, and harassed people. Are we not told to restore men and women, bringing them into health of mind? Much of what Christian Scientists stand for Christian pastors should attend to in our regular course of work. It may come to pass that seminaries for training ministers will have a professor of pathological and spiritual diagnosis. Ministers appointed in Christ's name must see to it that they minister to men's *real*, yes, even to imaginary ills. The well need no physician; but those bodily oppressed, or depressed mentally, are *our* patients peculiarly. It should be recognized that the phenomenal, steady movement toward Christian Science is a sort of *revival*. Shall we lose by it, or gain by it? Possibly we preach too often on metaphysical *themes* which people do not care for, and not often enough on spiritual *therapeutics* which would help them. Healing of the mind is the pastor's *forte*. His message or advice misses the mark unless it brings some reviving to mortal flesh along with an awakening of the immortal spirit."

Here, indeed, has Mr. Dowd struck the key-note of the *real* truth and of the true revival; and the sooner the Christian churches take up this refrain and sing the song of "Moses and the Lamb" thereto, the sooner will come that universal revival of Christianity for which none more devoutly pray than Christian Scientists.

If our church friends will carefully and unbiassedly look into the teachings of Christian Science, and seriously investigate its practical results, they will certainly come to see that Mr. Dowd, and those from whom he quoted—perhaps unconsciously to themselves—have defined, with exactness, just the revival that *is* come, and which is touching the hearts of men all over this land and in many

foreign lands. Thus looking and investigating, they will furthermore find that Christian Science is most aptly defined by Professor Harnack in his reference to Luther: "*It is only great in the rediscovered knowledge of God which it derived from the Gospel, i.e., from Christ.*" What it restores is nothing less than the religious way of understanding the Gospel, the sovereign right of religion in religion,"—that sovereign religion which brings both soul and body into their true and harmonious relation with the Sovereign of the Universe.

The Rev. Mary Baker G. Eddy, on page 21 of her volume of "Miscellaneous Writings," says: "As the ages advance in spirituality, Christian Science will be seen to depart from the trend of other Christian denominations in no wise except by increase of spirituality."

She is in full accord with the sentiments expressed by Mr. Dowd, in her text-book of Christian Science, "Science and Health with Key to the Scriptures," p. 291:—

"When the omnipotence of God is preached, and His absoluteness is set forth, Christian sermons will heal the sick."

We hail with joy every evidence of a desire for a spiritual revival, in the churches or out of the churches, and we unite our desires—our prayers—with those of all others for that "common consent" which shall bring into all human consciousness a knowledge that the kingdom of heaven is not a far-off, but a present, fact; that it is not *to* come, but *is* come; for it is ever at hand to those who will receive it. This knowledge is the *needed revival*, whether it be new or old.

CHRISTIAN SCIENCE PERIODICALS.

ALL who are interested in Christian Science and the great work it is accomplishing for sinful and suffering humanity, should be subscribers to the *Christian Science Journal* and the *Christian Science Sentinel*, which are the official organs of The First Church of Christ, Scientist, in Boston, Mass. The value of these periodicals can be fully realized only by those who are regular subscribers thereto. The words of encouragement and practical suggestions contained in each of these monthly and weekly visitors must be experienced before they can be fully appreciated.

The *Christian Science Journal* was founded in April, 1883, by the author of the Christian Science text-book, "Science and Health with Key to the Scriptures," the Rev. Mary Baker G. Eddy, Discoverer and Founder of Christian Science.

The *Journal* is published on the first of each month, and contains interesting reports of cases of physical and moral healing, as well as instructive discussions of the Principle and practice of Christian Science.

The *Journal* contains a list of the Churches of Christ, Scientist, giving place and hour of services, and also gives notice of services which are regularly conducted by Christian Scientists in various places where, as yet, no churches have been organized. The location of reading rooms and the hours during which they are open to visitors, is given in connection with the churches under whose auspices they were established and are maintained.

It also gives the names and addresses of Christian Science practitioners who are members of The First Church of Christ, Scientist, in Boston, Mass., who use as their *only* text-books the Bible and "Science and Health with Key to the Scriptures," and who use and distribute, in Christian Science work, the writings of the Rev. Mary Baker G. Eddy and the publications of The Christian Science Publishing Society.

The growing necessities of the situation seemed to demand, at times, a speedier communication with the Field than was afforded by the monthly *Journal*. To meet this need and to supplement the work of the *Journal*, but in no sense to take the place thereof, the *Christian Science Sentinel* was established in September, 1898.

The *Sentinel* is, in a sense, a newspaper, and each week gives a brief synopsis of the most important events in the world's history. There are also articles of a miscellaneous character, which are instructive and educational in a way, showing the world's growth and progress in various directions.

Each number contains original articles by students of Christian Science who are able to write from the standpoint of experience and demonstration. With these writers Christian Science is not a mere theory; it is practical Christianity made manifest in "many infallible proofs." These articles, which are intended to throw light upon different questions relative to Christian Science, are supple-

mented by testimonies from those who have experienced the healing and saving power of Truth, and who gladly testify to the moral and physical benefits they have received.

The *Sentinel* reports the progress of the Cause throughout the world as witnessed by the organization of churches, opening of free public reading rooms, erection and dedication of church edifices, etc. There is also a weekly report of the grand work that is being done by the Christian Science Board of Lectureship. The large audiences by which our lecturers are greeted, the introductory addresses by prominent men in the community, the full and complete reports of the lectures as given in the daily press, are "signs of the times" which go to show how the idea of a practical Christianity is finding favor with the multitudes.

While we have written somewhat at length regarding the work of the *Sentinel*, let it not be inferred that it does, or can, take the place of the *Journal*. Both the *Journal* and the *Sentinel* are needed in the home of every Christian Scientist. It is a great mistake to think that either can take the place of both. Many important articles, which would be helpful to every Christian Scientist, and also communications from our beloved Leader, the Rev. Mary Baker G. Eddy, may appear in one of our periodicals and not in the other. The *Journal* and *Sentinel* go hand in hand, and all true Christian Scientists need these messengers of Truth, not only for the good they may themselves derive from them, but also for the great good that can be accomplished by giving them a wide and general circulation among all honest seekers for Truth.

—THE— CHRISTIAN SCIENCE JOURNAL

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

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CHRISTIAN SCIENCE AND THE EPISCOPAL CONGRESS.

THE following article from the pen of the Rev. Mary Baker G. Eddy appeared in the *Boston Herald*, Sunday, December 2, 1900.

The Church Congress of the Episcopal Church, recently convened at Providence, R. I., smiled mildly on some features of Christian Science, but its arrangement of the programme for the discussion of the subject was unfortunate, in the interests of strict justice and fair play. The discussion was opened, first, with an address by Professor Theodore F. Seward of New York, author of "The Brotherhood of Christian Unity," and a member of the Episcopal Church, which was able, compact, courteous, and altogether logical and ample. It was a conscientious tribute from one whose heart is manifestly full of the love of Christ and love for his fellow-men; who has studied Christian Science from its spiritual standpoint, with a firm belief in Christ Jesus, his example, and his teachings; and who has aimed to get to the very bottom of his subject. It is reported that he was listened to with rapt attention, from its beginning to its close, by an audience of fifteen hundred persons. His opening of the discussion gave unlimited opportunity for unbridled criticism from those who followed him, without possible reply; and a lawyer, who re-

ferred to Christian Science in objectionable phrase made the argument against it, and made his exit from the Congress, substantially uncorrected and unrebuked.

As Christian Science is founded strictly on the life and teachings of Christ Jesus, it may be pertinent to ask why a doctor or a lawyer, who evidently has no aggressive faith in Jesus and his life labors for humanity, and who seldom reads a chapter from the Gospels and rarely enters a Christian house of worship, should be asked to address such a Congress on such a subject? Is it not obvious that the religious side of the question—its important and vital side—would be studiously ignored? Note the addresses of Dr. William M. Polk and Mr. W. A. Purrington, as reported in the *Providence Journal*, for a definite answer. Lawyer Leavitt's reply to unjust criticisms against the Christian Science text-book was a spiritual sunburst on the darkness.

As an interesting illustration of the lack of spirit and breadth, and nobility of Mr. Purrington's address, the following is quoted from it verbatim:—

"It is only just to say that Mrs. Eddy's practice is in accord with this part of her teaching. She says there is no pain and no disease, and that she can restore decaying bones to healthy condition (*Science and Health*, 16, 359), yet she had her teeth extracted by Dr. Fletcher of 77 North Main Street, Concord, N. H., under the so-called painless method, by local anæsthesia, and she now wears artificial dentures made by him."

The following over Dr. Fletcher's own signature is also given verbatim:—

"The story told by the Rev. Dr. Whitaker and others, to the effect that Mrs. Mary Baker G. Eddy called at my office in Concord, N. H., in great pain, and had a carious tooth extracted, requesting me to use a local anæsthetic before extracting the tooth, is incorrect. Mrs. Eddy did call at my office and had a troublesome tooth extracted. But it was not a carious tooth, neither was she in pain at the time. She did request me to extract the tooth, allowing me to use my own painless method for extracting teeth, which I had recommended.

"I shall take no further notice of inquiries on this subject.

"(Signed)

JOHN M. FLETCHER.

"Concord, N. H., November 22, 1900."

I have a copy of a letter which Dr. Fletcher received, in which the writer proposed a bribe of \$200 if the doctor would authorize a story about Mrs. Eddy concerning this remarkable episode (!) such as the correspondent might dictate. But Dr. Fletcher said practically, "Get thee behind me, Satan." The doctor is a man of repute—a native of my native state—a man that cannot be bought or sold.

Those familiar with my writings know that long ago I instructed Christian Scientists not to interfere with methods of surgery, but if they should call a surgeon, to submit to his methods without discussion. Those who are unfamiliar with them, or misconstrue them, should hesitate to criticise without personal knowledge. The following is extracted from the Christian Science text-book, page 400, and has been published in said book since its first issue in 1875: "Until the advancing age admits the efficacy and supremacy of Mind, it is better to leave surgery and the adjustment of broken bones and dislocations to the fingers of a surgeon, while you confine yourself chiefly to mental reconstruction, and the prevention of inflammation."

I have always instructed students in Christian Science to be wise and discreet, conforming, where conscience is not offended, to the usages of men. The practice of surgery is not introduced into Christian Science, whose rules and methods are based upon the examples of Jesus and his followers. Bishop Berkeley and I agree that all is Mind. Then, consistently with this premise, the conclusion is, that if I employ a dental surgeon, and he believes that the extraction of a tooth is made easier by some application or means which he employs, and I object to the employment of this means, I have turned the dentist's mental protest against myself; he thinks I must suffer because his method is interfered with. Therefore, his mental force weighs against a painless operation, whereas it should be put into the same scale as mine, thus producing a painless operation as a logical result.

Matter is but the objective state of mortal mind. It has only the substance and reality in our day-dreams that it has in our dreams by night. It is all the way the Adam-dream of mind in matter, which is mortal and God-condemned; it is not the spiritual fact of being. When this Scientific classification is understood, we shall have one Mind, one God, and we shall obey the commandment "Love thy neighbor as thyself."

If nineteen hundred years ago Christ taught his followers to heal the sick, he is to-day teaching them the same heavenly lesson. God is the same yesterday, to-day, and forever. "God is Love"—the ever-operative divine Principle (or Person if you please) whose person is not corporeal—not finite. This infinite Person we know not of by the hearing of the ear, yet we may sometimes say with Job, "but now mine eye [spiritual sense] seeth Thee."

God is one because God is all. Therefore there can be but one God, one Christ. We are individually but specks in His universe, the reflex images of this divine Life, Truth, and Love, in whom "we live, and move, and have our being." Divine Metaphysics is not to be scoffed at; it is Truth with us—"God manifest in the flesh"—not alone by miracle and parable, but by proof—even the divine nature of God, which belongs not to a dispensation now ended, but is ever present casting out evils, healing the sick, and raising the dead—resurrecting individuals buried above-ground in material sense.

To-day this Bethlehem star looks down upon the long night of materialism,—material religion, material medicine, a material world,—and it shines as of yore, though it "shineth in darkness; and the darkness comprehended it not." But the day will dawn and the day-star appear, lighting the gloom, guiding the steps of progress from molecule to mortals outward and upward in the scale of being.

Hidden electrical forces annihilating time and space, wireless telegraphy, navigation of the air, in fact, all the *et ceteras* of mortal mind pressing to the front, remind me of my early dreams of flying in airy space, buoyant with liberty and the luxury of thought let loose, to rise higher and forever higher in the boundless blue. And what of reality, if waking to bodily sensation is real and it makes us captives? The night thought, methinks, should unfold in part the facts of day, and open the prison doors and solve the blind problem of matter. It shows us rationally that even mortals can mount higher in the altitude of being, till they cease to be mortal, and Christ hath led captivity captive and immortality is brought to light.

Robert Ingersoll's attempt to convict the Scriptures of inconsistency made his life an abject failure. Happily, misquoting "Science and Health with Key to the Scriptures," or quoting sentences or paragraphs torn from their necessary contexts, may serve to call attention to that

book, and thus reveal truths that otherwise the reader would not have sought. "Surely the wrath of man shall praise Thee."

The nature and truth of Christian Science cannot be destroyed by false psychics, crude theories or modes of metaphysics. Our Master Metaphysician, the Galilean Prophet, had much such a class of minds to deal with as we have in our time. They disputed his teachings on practically the same grounds as are now assumed by many doctors and lawyers. But he swept away their illogical syllogisms as chaff is separated from the wheat. The genuine Christian Scientist will tell you that he has found the physical and spiritual status of a perfect life in his text-book.

The text-book of Christian Science maintains primitive Christianity, shows how to demonstrate it, and throughout is logical in premise and conclusion. Can Scientists adhere to it, establish their practice of healing on its basis, become successful healers and models of good morals, and yet the book be absurd and unscientific? Is not the tree known by its fruit? Did Jesus mistake his mission and unwittingly misguide his followers? Were the apostles absurd and unscientific in adhering to his premise and proving his conclusion logical and divine?

"The Scientific Statement of Being" may irritate a certain class of professionals who fail to understand it, while they pronounce it absurd, ambiguous, unscientific. But that Christian Science is valid, simple, real, and self-evident, thousands upon thousands attest from their individual demonstrations, they themselves having been healed and having healed others on the Principle of Christian Science. Science has always been met in this manner. A fiction or a false philosophy flourishes for a time where science gains no hearing. The followers of the Master in the early Christian centuries did just what he enjoined, and what Christian Science makes practical to-day to those who abide therein and build on its chief corner-stone. Our religious denominations interpret the Scriptures to fit a doctrine, but the doctrines taught by Divine Science are founded squarely and only on the Scriptures.

"Science and Health with Key to the Scriptures" is not inconsistent in a single instance with its logical premise and conclusion, and ninety-nine out of every hundred of its readers—honest, intelligent, and scholarly—will tell you

this. The earnest student of this book, understanding it, demonstrates in some degree the truth of its statements, and knows it contains a Science that is demonstrable when understood, and is fully understood when demonstrated. That Christian Scientists, because of their uniform pure morals and noble lives, are better representatives of Christian Science than the text-book itself, is not in accordance with Scriptures: The tree is known by its fruit. The student of this book will tell you his higher life is the result of his conscientious study of it in connection with the Bible.

A book that has won its way through the good it does into the palaces of emperors, kings, and the president of the United States, into the chief cities and the best families in our own and in foreign lands, that lies beside the Bible in hundreds of pulpits and in thousands of homes, that heals the sick and reclaims sinners in court and in cottage, is not less the evangel of Christian Science than he who studies it and thereby is healed of disease, or who practises its teachings. About a quarter of a century ago this book was first given to the public; since then two hundred editions of one thousand copies each, have been sold, and the sale continues to increase. Can such a book be ambiguous, self-contradictory, or unprofitable to mankind?

St. Paul was a follower, but not an immediate disciple of our Lord, and he declares the truth of the complete system of Christian Science in these brief sentences: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Was it profane for St. Paul to aspire to this knowledge of Christ and the demonstration thereof—healing sin and sickness—because he was not a disciple of the personal Jesus? Nay, verily. Neither is it presumptuous or un-Scriptural or vain for another, a suckling in the arms of divine Love, to perfect His praise.

A child will demonstrate Christian Science and have a clear perception of it. Then, is it a cold, dull abstraction? or is that unscientific which all around us is demonstrated on a fixed principle and given rule, and in proportion as these are understood men are found casting out the evils of mortal thought, healing the sick, and uplifting human consciousness to a more spiritual life and love? The signs

of the times emphasize the answer to this in the rapid and steady advancement of this Science among the scholarly and titled, the deep thinkers, the truly great men and women of this age. In the words of the Master, "Can ye not discern the signs of the times?"

Christian Science teaches: Owe no man; be temperate; abstain from alcohol and tobacco; be honest, just, and pure; cast out evil and heal the sick; *in fine*, Do unto others as ye would have others do to you. Has one Christian Scientist yet reached the maximum of these teachings? And if not, wherefore point the people to the lives of Christian Scientists and decry the book which has moulded their lives? Simply because the treasures of this text-book are not yet uncovered to the gaze of many men, the beauty of holiness is not yet won.

My first writings on Christian Science began with notes on the Scriptures. I consulted no other authors and read no other books but the Bible for about three years. What I wrote had a strange coincidence or relationship with the light of revelation and solar light. I could not write those notes after sunset: all thoughts in the line of Scriptural interpretation would leave me until the rising of the sun: then the influx of divine interpretation would pour in upon my spiritual sense as gloriously as the sunlight on the material senses. It was not myself, but the divine power of Truth and Love, infinitely above me, which dictated "Science and Health with Key to the Scriptures." I have been learning the higher meaning of this book since writing it.

Is it too much to say that this book is leavening the whole lump of human thought? You can trace its teachings in each step of mental and spiritual progress, from pulpit and press, in religion and ethics, and find this step either written or indicated therein. It has mounted thought on the swift and mighty chariot of divine Love, which to-day is circling the whole world.

I should blush to write of "Science and Health with Key to the Scriptures" as I have were it of human origin, and I, apart from God, its author. But, as I was only a scribe echoing the harmonies of heaven in divine Metaphysics, I cannot be super-modest in my estimate of the Christian Science text-book.

WHEN will evil speakers refrain from evil talking?
When listeners refrain from evil hearing.—*Hare.*

CHRISTIAN SCIENCE THANKS.

THE following was contributed by the Rev. Mary Baker G. Eddy to a symposium on Thanksgiving which appeared in the *Boston Globe*, November 29, 1900. There were twenty-three articles written by prelates of various denominations, and Mrs. Eddy's was the only one contributed by a woman.

The communications were sent in answer to the following telegraphic inquiry from *The Globe*:—

On the threshold of the twentieth century, will you please send through *The Globe* to the people of New England, which is the birthplace of Thanksgiving Day, a sentiment on what the last Thanksgiving Day of the nineteenth century should signify to all mankind?

New England's last Thanksgiving Day of this century signifies, to the minds of men, the Bible better understood and Truth and Love made more practical; the first commandment of the decalogue more imperative, and, "loving thy neighbor as thyself," more possible and pleasurable. That Love, unselfed, knocks more loudly than ever before at the heart of humanity and finds admittance. That revelation, spiritual voice and vision are less subordinate to material sight and sound and more apparent to reason. That evil flourishes less, invests less in trusts, loses capital, and is bought at par value. That the Christ spirit will cleanse the earth of human gore. That civilization, peace between nations, and the brotherhood of man should be established and justice plead not vainly in behalf of the sacred rights of individuals, peoples, and nations. That the Science of Christianity has dawned upon human thought to appear full-orbed in millennial glory. That Scientific religion and Scientific therapeutics are improving the morals and increasing the longevity of mankind—mitigating and destroying sin, disease, and death. That religion and *materia medica* be no longer tyrannical and proscriptive. That divine Love, understood in Divine Science, impartial and universal, forms the coincidence of the human and divine, which fulfils the saying of our great Master, "The kingdom of heaven is already within you." That the

atmosphere of the human mind, when cleansed of self and permeated with divine Love, will reflect its subjective state in clearer skies, less thunderbolts, tornadoes, and extremes of heat and cold. That agriculture, manufacture, commerce, and wealth should be governed by honesty, industry, and justice, reaching out to all classes and peoples. For these signs of the times we thank our Father-Mother God.

MARY BAKER G. EDDY.

OUR TEXT-BOOK.

INASMUCH as numerous inquiries have been received by Mrs. Eddy's publisher asking the meaning of two paragraphs as they appeared in recent editions of "Science and Health with Key to the Scriptures," she has restated the latter part of these paragraphs so that they will read in future editions of our text-book as follows:—

On page 127, last part of first paragraph:—

"What God cannot do man need not attempt. If God heals not the sick, they are not healed. In any case feebler attempts would be hopeless, for no lesser power equals the infinite, All-power; but God can and does heal the sick."

And on page 458, last half of first paragraph:—

"Some individuals assimilate Truth more rapidly than others; but any student who adheres to the divine rules of Christian Science and practises them, can demonstrate Christian Science, cast out error, heal the sick, and add continually to his store of spiritual understanding, potency, enlightenment, and success."

By comparing the above with what is in earlier editions of our text-book, it will readily be seen that the author has retained the original ideas, and only clothed them in new dress, which, by some readers, may be more easily understood.

CALVIN A. FRYE.

APPLICATIONS for membership with the Mother Church, The First Church of Christ, Scientist, to be presented at the next regular meeting of the First Members must be in the hands of the clerk on or before the twentieth day of May, 1901.

MAN'S EXISTENCE HERE AND HIS LIFE-WORK.

THE following address was delivered to the members of the Cambridge University Nonconformist Union (an association composed of undergraduates of that university), at Cambridge, England, on the evening of Sunday, October 28, 1900, by Mr. William N. Miller, C.S.B., a member of the Board of Lectureship of the Mother Church of Christian Science, The First Church of Christ, Scientist, in Boston, Mass.

The President, Mr. I. H. Milne of St. John's College, occupied the chair and introduced Mr. Miller.

Mr. President and Members of the Cambridge University Nonconformist Union:—

Every opportunity of imparting to others the knowledge of that which has been proved to be of surpassing value as a means of enlightening, comforting, and elevating the human race, must be a source of joy to all well-wishers towards mankind, and the joy is enhanced in this case because among those addressed are thinkers capable of investigating and willing to inquire for themselves, with an open mind, into the truth of what may be laid before them.

The very name of this Association suggests inquiry, thought, and judgment.

Speaking generally, all who have embraced and striven to support views varying from those already entertained may be termed nonconformists; and the term nonconformist, used in its widest signification, must include all reformers: "All who dare to be true, honest to their convictions, and strong of purpose" (Miscellaneous Writings by Mary Baker G. Eddy, p. 238).

In thinking how best to meet your desire for some information about Christian Science, and bearing in mind its great extent and depth and the necessarily limited time for its explication here, it has seemed best, besides shortly defining it, to set forth succinctly its teachings on some all-important points,—such, for example, *as our existence here, and our life work*,—and to leave the deductions necessarily resulting therefrom and other cognate matters for further inquiry.

In 1866 Rev. Mary Baker Eddy discovered the Science

of Metaphysical Healing and named it Christian Science. This discovery unveils "Immanuel, 'God with us,'—the sovereign Ever-presence, delivering the children of men from every ill 'that flesh is heir to.' Through Christian Science, religion and medicine are inspired with a diviner nature and essence, fresh pinions are given to faith and understanding, and thoughts acquaint themselves intelligently with God" (Science and Health, p. 1).

The intense longing of the human mind for some satisfying explanation of man's existence here and his real life-work has led to investigation and deep reflection by thinkers in all ages.

Those who have attempted to solve these questions unaided by the Bible, have been compelled invariably to leave them unsolved, and to content themselves with deciding how best to deal with man—the admittedly existent but unaccounted-for factor in the problem.

Whether virtue, pleasure, or whatever else should be followed as a life-pursuit, has depended, for the most part, less on the arguments and prestige of the philosophers upholding the different objects, than on the temperament and surroundings of their pupils.

Investigations which leave unaccounted for man's existence here but attempt to ascertain his life-work, may seem to have a certain practical value, but they start with an admission of defeat, are necessarily imperfect, and are deprived of all aid that might be obtained from a satisfactory explanation of man's existence here. I go further, and say that the second question—man's life-work—cannot be settled until we have solved the first one—how is man's existence here explained?

The coping-stone on the wall and the frescoes on the ceiling are all well enough in their respective places, but for all practical purposes the foundations claim the first consideration. Without revelation no real explanation of man's existence here has ever been obtained. Theories, no doubt, have been advanced, some beautiful and ingenious, but all as unsubstantial and illusive as dreams. Christian Science, which is founded on the Bible, takes the account of the creation given in the first chapter of Genesis as the true one.

The illimitable cannot be outlined or restricted in any way. He who said, "Let there be light," and there was light, also 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 the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him, male and female created he them."

The only description we have of man is that God created him in His image, male and female. For the purpose of inquiry, let us take mortal, sinning man as the starting-point and assume that this admittedly imperfect being is the image of the infinite God and see what conclusions will follow. A moment's thought shows this assumption to be absolutely untenable. Taken at his best what kind of man is he? The physiologist observing him critically may say, "How beautiful! How wonderful! What a perfect outline! How admirably adapted for its work each part of this human mechanism is, and what a complete and perfect whole the parts united form!"

The philosopher may worship the intellect, and point with triumphant satisfaction to the results of its investigation and the thought embodied in its sentences of deep wisdom and in its great works of art and utility.

The moralist, though, is unfortunately not so sure of the propensities of this being; his theory is that though he may act rightly yet there is great risk of his acting wrongly, and he concludes that the only safe course to be taken is to instil into him, by years of study and training, correct views of his duties and obligations, and to enforce on him the necessity for performing them.

But when we see this complicated form always requiring attention and regulation, when we see it wear out, become sick and die, and this boasted reasoning faculty become unhinged, an unreliable, nay, a dangerous guide—worse than childish—these imperfections in every direction convince us that dying man is not the image and likeness of the living, infinite God. Assuming him to be God's image and likeness, what kind of a Creator would such a creation point to?

Who, with any knowledge of painting, contemplating the imperfect effort of a beginner, would imagine its author to be a great artist?

Defective work necessarily implies a defective workman.

To uphold sinful, sick, and dying man as God's creation requires an imperfect God, and no such being exists.

The assumption that this man was originally the image and likeness of God, but fell from his high estate, implies also an imperfect Creator—a God whose creation could deteriorate.

The man created in God's own image and likeness cannot, therefore, be mortal, sinning man.

In order to find out something more of man let us examine the description and account given of his Creator and see if that will aid us.

Upon this inquiry we enter reverently, deeply impressed with the vast importance of arriving at only accurate results, and resolved to proceed cautiously and to test fully each conclusion reached.

Except by the unthinking and the bigoted, no one with honest purpose can be considered presumptuous for entering on any task, however nearly associated it may be with the inquiry into Deity and His purposes. Incomplete success, or perhaps even failure in obtaining answers to inquiries, fraught with so much of interest to mankind, cannot fail to be beneficial by reason of the stimulus they must give to further effort.

We learn of man, the creation, by contemplating God, the Creator. All attempts by painters or sculptors to convey ideas of God through their arts, no matter how exquisite the works or gifted the artists, are but opinions and utterly valueless except in so far as they may stimulate mind.

Commencing, then, with God as the Great First Cause, let us see if by contemplating Him we cannot get some ideas approaching correctness about man.

The Being who is omnipresent cannot be outlined, for outline means restriction. Outline, however extended, impliedly asserts that there is space outside of the object outlined. This disputes the omnipresence of God. His omnipresence shows us that the very portions of space occupied by you and me and all other material objects, including the earth itself, cannot exclude God from His occupancy of the identical space so apparently in the exclusive possession of mortal man and other material objects.

The same quality—omnipresence—convinces us that God cannot be a person or personal, the idea involved in these words being also restrictive, yet God is individual in the sense of His being a complete whole, indivisible.

Rev. Mary Baker G. Eddy, the Discoverer and Founder

of Christian Science, in her text-book, "Science and Health with Key to the Scriptures," says, "It is impossible to conceive of such omnipresence and individuality except as Mind" (p. 227).

Having obtained some faint conception of the nature of God as Mind, we realize that His creation cannot be material—cannot be so different in character from its Creator.

God's man, made in His own image and likeness, must therefore be mental, spiritual, perfect, and consequently free from all infirmities, such as sin, sickness, and death. To the same effect is Paul's statement, "They which are the children of the flesh, these are not the children of God," and consequently the children of God are not the children of the flesh.

Mortal man, conscious only of himself, exclaims, "But who am I?" "Where did I come from?" "How do you account for me?" We might, if so disposed, fairly enough turn on him and ask him to account for himself, but we will not stop here, but consider what he is.

Apart from his own testimony we know nothing of him. It is *he* that tells us that what he sees, hears, feels, smells, and tastes constitute man.

Naturally we want some evidence outside of himself to testify of him. We remember Jesus said, "If I bear witness of myself, my witness is not true."

Having regard to man's own story about himself, which begins and ends with himself, we are reminded of the Western farmer, who, on being asked why he, who had so much land, was buying more, replied, "To raise more corn;" and when asked, "Why to raise more corn?" replied, "To feed more hogs;" and when further asked, "Why to feed more hogs?" replied, "To buy more land." So the little round goes on: "To buy more land to raise more corn to feed more hogs."

Investigations of this kind are like the treadmill in which the person treading never gets beyond his starting-point.

Reliance upon the testimony of the physical senses is continually leading us astray. The older an observant man grows the less reliant is he on evidence of this character. Illusions by which we have been misled are being exposed daily.

"I never would have thought it!" is a phrase in common use. Our cherished opinions of yesterday yield to others to-day, and they in their turn make room for others still.

What does this mean but that the testimony of the physical senses is being reserved perpetually, either by reason or the discovery of new facts?

Prejudices may, and no doubt do, hold their ground in spite of increased knowledge, but this supports our view, for prejudices are not in reality decisions founded on testimony, but decisions formed and clung to in spite of evidence, and rest on untested foundations or foundations no longer relied on. Every day's experience shows us that the eyes fail to see and the ears to hear. Without them, we think we do not see or hear, but *with them* do we see or hear? Thought, when engrossed with its own objects, fails to recognize the most beautiful views and sounds. "So absorbed was I that I neither saw nor heard," is an ordinary expression. The fact that pre-occupation interferes with sight and hearing shows them to be dependent on something besides the eyes and ears—the thought behind them. Of but little use are the organs for seeing and hearing unless the thought is alive to what is going on.

Quite apart from defective testimony, or want of testimony, arising from pre-occupation, we find that wrong impressions are continually being produced owing to defects in the retina and ear-drum. Besides the wrong impressions resulting from these causes one is continually called upon to revise and often to reverse conclusions arrived at through the testimony of the physical senses.

A little over a year ago, while driving along the shore of Lake Ontario with a friend, we saw two ships with canvas spread sailing in the sky about half way between the horizon and a point in the heavens immediately overhead. The eyes testified falsely—it was a mirage, what is called a true mirage—one in which the object seen is not inverted. Standing on the deck of an ocean steamship at night the stars to the front of the mast seemed to be moving rapidly from side to side. Here reason had to correct the sight and show that the rolling of the ship caused the illusion. Seated in a railway carriage at rest, how difficult to believe that our carriage is not the object in motion instead of one moving on an adjoining track.

For many years I lived near a public school, and though at regular intervals a bell was sounded for recess, dismissal, etc., yet the ringing of the bell was by me unnoticed except at nine o'clock in the morning, when I expected to hear it.

Equally unreliable and misleading must be pronounced the testimony derived from the senses of smell, touch, and taste. Many to whom this testimony has been addressed have long ago learned its inconclusive nature, and that results, similar in character, often follow from different causes. Instances of how indefinite and unreliable this testimony is will occur to every thinker.

The question here arises as to how testimony of this kind should be dealt with. In a lawsuit, if the evidence of a witness is shown to be absolutely untrue in any one material particular, no one says, "O, he has made other statements in his evidence which are not shown to be untrue, let us treat these as reliable until they are shown to be false." No, the belief in the veracity of the witness being shaken, his whole testimony is pronounced unreliable.

Notwithstanding what has been said, some one may urge, "I find these senses, even if they are to a certain extent discredited, most useful." Let us consider, then, whether with them at their best we learn anything of the real. A word or two about that of which they testify, namely matter, may help to clear thought.

The testimony of the physical senses tells us about material things, otherwise matter. Matter is required to enable them to testify, and their evidence is about matter exclusively. We have already shown the testimony itself to be unreliable owing to the infirmities of the witnesses. At most, matter is but a result. Of what is it a result? Did God, who is Spirit, create it? In one of the latest English dictionaries Spirit is defined as "Vital force, the soul," and matter as "That which occupies space and with which we become acquainted by our bodily senses." Spirit and matter are opposites—one can never correctly say *spiritual* matter, or *material* spirit. In a division consisting on the one hand of Spirit and on the other of that which is not Spirit, matter would be included in that which is not Spirit.

Mrs. Eddy, in dealing with creation says, "Spirit has created all, in and of Spirit. God never created matter, for there is nothing in Spirit out of which matter could be made; for, as the Bible declares, without the Logos, the Wisdom or Word of God, 'was not anything made that was made'" (Science and Health, p. 230).

Those who attribute reality to matter feel constrained to do so by reason of their acquaintance with it through

the physical senses, for apart from these senses there is no proof whatever of its existence; there is, moreover, the fact that considered as a result, matter is causeless. Who ever heard of a result without a cause? For the purpose of investigation admit that matter is real and what follows?

God is, as the Scriptures declare Him to be, omnipotent, omniscient, and omnipresent, then He must be the reality, and if matter is likewise the reality, then God must be either excluded from the particular portions of space occupied by matter, when He would cease to be omnipresent, or He would be in matter, occupying the very portions of space in the possession of matter, in which case the destruction of any part of matter would necessarily destroy some part of God.

If God is omnipresent, then matter cannot be the reality—God fills all spaces, irrespective of matter.

There are no doubt those who fail to appreciate the force of the arguments derived from the Scriptures owing to their want of faith in the Bible.

In the absence of revelation their knowledge, such as it is, of the nature and character of the great First Cause must necessarily be limited, as it can only be acquired through the evidence afforded by the physical senses, material testimony, and the exercise of the reasoning faculties.

Without direct testimony as to the Great First Cause, and with no standard from which to learn of Him, inquirers, thus hampered, can only judge by the contemplation and examination of results. Conclusions thus obtained are necessarily inconclusive, often contradictory and self-destructive, and they generally lead the honest seeker into the theory of negation—agnosticism. Theories so derived are destructive, not constructive.

Although we know matter to be the unreality, yet while contemplating the glorious sunlight, the fretted sky at sunset, the bright vistas of stream with over-arching trees, and the soft green sward in the early summer, one cannot but rejoice in the thought of what the real and spiritual creation must be, the human sense of it being so beautiful.

Referring to our existence here, Mrs. Eddy says (*Science and Health*, p. 146, 147):—

"Mortal existence is a dream, it has no real entity, but saith 'It is I.' Spirit is the Ego which never dreams, but understands all things; which never slumbers, but is ever conscious; which never believes, but knows; which is never

born and never dies. Man is the likeness of this Ego. He is not God, the Ego; but like a ray of light which cometh from the sun, man is the outcome of God, and reflects His light.

"Mortal mind and body are one, and that one is called man; but a mortal is not *man*. A mortal may be weary or pained, enjoy or suffer, according to the dream he entertains in sleep. When that dream vanishes, the mortal finds himself experiencing none of those dream-sensations. To the observer, the body lies on the bed, undisturbed and sensationless, and the mind seems to be absent.

"Now I ask, Is there any more reality in the waking dream of mortal existence than in the sleeping dream? There cannot be, since whatever appears to be a mortal mind or body is a mortal dream. Matter has no more sense as a mortal man, than it has as a tree; but the real man is immortal.

"Upon this stage of existence goes on the dance of mortal mind. Mortal thoughts chase one another like snow-flakes, and drift to the ground. Science reveals Life as not being at the mercy of death, nor will it admit that happiness is ever the sport of circumstances."

Man's apparent existence here in the flesh is not the reality.

To quote again from Mrs. Eddy: "Existence continues to be a belief of corporeal sense, until the Science of Being is reached" (Science and Health, p. 242).

How this false belief as to the reality of our existence in the flesh originated is a matter of but little importance compared with the seeming fact of its existence and the necessity for displacing it.

This belief, like evil itself, is but a negation, a belief in the absence of the reality.

The conclusion as to man's apparent existence just arrived at suggests the vital necessity for awaking him out of this dream of life in matter, and brings us to the second point—*man's real life-work*.

What is man's life-work and how to perform it, has been the problem of the ages. It would occupy time unnecessarily to discuss or even state the views from time to time advanced on this question by those outside of Christian Science. Not only have many varied opinions been expressed and advocated by different individuals, but I venture to say that no one, over whose head any number of

years has passed, can truly claim to have always believed and adhered to the views embraced by him at the outset of his career.

Without any will of our own we find ourselves in this world with the certainty that we are to remain here but for a limited period. No guarantee can be obtained that any one will live for even a day, and the outside limit of existence does not much exceed three-score years and ten. Under these conditions what ought to be the course of a sensible person? Naturally, to find out, if possible, what will eventually become of him, and to see what, if anything, can be done to improve his position; and, having procured all information, resolutely to work out his problem. A thoughtful man would hesitate, and a wise man refuse to expend all his time and energy in acquiring that which he would have no certainty of enjoying or making use of; the efforts of such man would, in the nature of things, be proportioned to the benefits he would expect from them.

Before entering on the subject of our real life-work, I wish to exclude the suspicion of harboring even a thought of detracting from the noble efforts of those who by purse, word, or pen, the liberal outstretched hand or the kindly word of advice and encouragement, have helped or are helping our "poor, forlorn, and shipwrecked brothers." But while giving unstinted praise to all who are affording loving sympathy and aid to those in distress, we must not disregard the fact that such efforts, if not inspired by the greatest wisdom, afford but temporary relief and are in reality of only limited value.

Our great life-problem here, the importance of which cannot be exaggerated, is to awake ourselves out of this belief of life in matter, and in the awakening to acquire for ourselves and impart to others the true Science of Being.

Whatever tends to make us happy, comfortable, and contented in this dream answers no good purpose, as it serves but to prolong it and extend its illusive effects. Whoever, by giving us the understanding of the reality, enables us by knowledge in place of suffering, to emerge from the unreality, is our real, our greatest benefactor.

No one bearing in mind even one tenth of the distressing circumstances recurring to each of us, including the fear of death and the vivid pains and heart-burnings connected with even the quickly vanishing pleasures and enjoy-

ments of our earthly existence, and the uncertainty as to the future, no one can for a moment underrate the importance of understanding and overcoming all misleading beliefs as to the real character of our supposed existence here and our life-work. To the belief or dream of life in matter can be traced all our infirmities, manifesting in sin and sickness and resulting in death.

Having stated what man's real life-work is, how to perform it next demands attention. We find the destruction of the false makes clear the true course to be pursued.

There is but one way of emerging from this dream of life in matter: by overcoming—by that renewal of mind which transforms the body, and so leaving through life-victory.

Apart from the spiritual interpretation of the Christ method of saving mankind, as explained in "Science and Health with Key to the Scriptures," no light is thrown on this method.

Jesus understood and adopted this way, overcoming death and leaving this plane by his ascension, clothed with a body freed from all material taint.

Christian Scientists at all times adopt the teaching and strive to follow the example of the great Way-shower, Jesus the Christ, who said, "I am the Way, the Truth, and the Life." They are striving to make and are making his wonderful instruction and example practical to the sojourners in this world, just as practical a guide to them as the North star to the ancient mariner.

Jesus did not consider death an enemy to be submitted to, but looked at it as an enemy to be overcome, and, what is more to the purpose, he showed by his own recorded practical experience how to overcome it.

It has been and is too much the habit to give but an academic assent to the mission of Jesus or to refer to his example as one incapable of being followed.

Whoever attempts to aid his fellow-men by holding up the example of Jesus as one possible really practically to be followed, just as soon as the surprise, I had almost said the consternation, caused by so daring an attempt, is allayed, is certain to be asked, "Surely you do not mean to say that you can overcome death?"

If Jesus is the Way-shower, what did he show? He showed us how to live, not that we must die in order to live. He said, "Verily, verily, I say unto you, He that

heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."

After his crucifixion Jesus made himself known to his disciples. To two of them as they walked to Emmaus, later to the eleven when he said, "Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a Spirit hath not flesh and bones as ye see me have." Later on he made his identity clear even to the unbelieving Thomas, who had said, "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe."

After the acknowledgment of Thomas, "My Lord and my God," Jesus significantly said, "Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed."

Possibly some may object that the example of Jesus was not given for us to follow. Jesus was emphatically the Way-shower. Are we to suppose that he was not the Way-shower in the culminating act of his life, that his way-showing was restricted to acts of a minor character? It is for those who urge such a view to endeavor to support it; that which cannot be supported need not be demolished, it falls by its own weight.

It is possible advocates of such a view as this may come forward, for there are some willing to uphold nearly every position that can be taken, including such even as necessitate the alteration of the sacred Scriptures to support them.

Others may contend that the example of Jesus was one we could not follow even if we would. Bearing in mind the varied, but invariably wonderful, works of Jesus, we find instances of his having raised the dead, and we gladly recall his words, "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 my Father."

Included in every community are some who are prosperous and contented with their present condition, fairly free from care, having a religion not too exacting and who persuade themselves that that with which their fathers were satisfied, imperfect though it may be, should answer

every purpose for them. Would that I could awaken all such, but, if unable, I can at least express the hope that Science, not suffering, will be their awakener, for all, sooner or later, must come to the understanding of the reality of their Being.

Just one word as to the practical method of doing this life-work.

We are told in Proverbs, in regard to man, "As he thinketh in his heart, so is he." But few passages in the Bible express a truth the thoughtful man more readily accepts than this. He pictures to himself the careers of his friends and contemporaries, their successes and failures, and sees why they succeeded, why they failed. It was because, in their particular lines, they had or had not thought rightly before acting,—success indicated right thinking, failure wrong thinking.

He sees, too, that the material body exhibits in a large degree the thought that governs it, presenting practically a photograph of the thought by which it is governed.

Of late we have been looking at the "mortal mind," as it is termed, to distinguish it from the real Mind, which is God, but rising to a higher plane we learn that this one and only Mind, God, governs all harmoniously. His government necessarily involves the destruction of everything inconsistent with itself and shows us that the "mortal mind" is but a false belief in an intelligence and power apart from God. This false belief is destroyed in proportion as we realize the absolute and all-inclusive government of God and His character.

Mrs. Eddy in one of her works (*Unity of Good*, p. 2), referring to those who draw nearer to the divine character, says that they are "practically able to testify, by their lives, that as they come closer to the true understanding of God, they lose all sense of error."

The process of destruction is not always immediate, some beliefs seem to be more tenacious and difficult to overcome than others, but we must continue to strive and show daily, by our life and conversation, the progress we are making until we have in us that Mind which was in Christ Jesus; then the overcoming will be manifested and ever-present Life will be recognized as the reality.

The destruction of false beliefs is all that is needed to clear away the mists surrounding man's existence here, his life-work, and also his hereafter, and to allow the reality

to be seen. It is a mistake to assume that it is for a future life of happiness, in a locality called heaven, one must prepare. Heaven is a condition of Mind—harmony—"not a locality" (Science and Health, p. 187), and the Kingdom of Heaven is "the reign of harmony in Divine Science" (Science and Health, p. 581).

Jesus told the Pharisees in reply to their inquiry as to when the Kingdom of God should come, "The kingdom of God cometh not with observation: neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you;" that is, within consciousness.

According to St. John those who have reformed their thought have everlasting life, and have already passed from death unto life. (John, 5 : 24.)

Shortly, then, our life-work is to gain the true understanding of God, thereby simultaneously to destroy all false beliefs, and to obtain that Mind which was also in Christ Jesus.

"The vital part, the heart and soul of Christian Science, is Love. Without this, the letter is but its dead body,—pulseless, cold, inanimate" (Science and Health, p. 7).

Recognizing the necessity for supporting by proof His mission, Jesus the Christ, in answer to the inquiries of John's messengers, said, "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."

In like manner to show that Christian Science is no mere opinion or theory, but the Truth, no one is asked to embrace it without inquiry, and proofs are afforded weekly in every Christian Science Church of its healing power by the testimonies of those healed.

Although the proof is the fact of the healing, yet the healing itself, to quote Mrs. Eddy, is but "the bugle-call to thought and action, in the higher range of infinite goodness" (Rudimental Divine Science, p. 9). It is the "Ho, every one that thirsteth" of Isaiah.

Those desirous of learning more about the all-important doctrines taught in Christian Science, such as cannot be compressed within the compass of a short paper or lecture, will find them set forth in the Christian Science textbook, "Science and Health with Key to the Scriptures,"

which has already reached its 200th edition of one thousand copies each.

In America, where Christian Science was discovered a little over thirty years ago, it has over a million believers and about six hundred regularly organized churches. Included among its adherents are men representing the learned professions as well as practical business and working men, many of whom are of the highest degree of intelligence; and the cause is spreading with marvelous rapidity.

No Christian Scientist would consider any paper or lecture on Christian Science as even approaching completeness which failed to make reference to Rev. Mary Baker G. Eddy as its Discoverer and Founder. As related in her book, "Retrospection and Introspection," Mrs. Eddy, for years prior to her discovery, had been trying to trace all physical effects to a mental cause, and in the latter part of 1866 she learned with certainty that all causation was in Mind. Her immediate recovery from the effects of an injury, incurable by doctors or surgeons, led her to the discovery of how to heal herself and others. After her recovery, for the period of three years, she devoted her time exclusively to learning the Principle by which she had been healed. The Bible was her only text-book; it answered her questions as to how she was healed and enabled her to understand the spiritual meaning underlying Jesus' teaching,—the Principle of spiritual knowledge and metaphysical healing. This she set forth in her said text-book which was first published in 1875. Since then her life-work has been to make clear to the world the knowledge of God which is eternal life. For years, misunderstood and receiving no aid from those even from whom she might reasonably have expected it, she trod the wine-press alone; but she ever unflinchingly upheld the banner of Christian Science. The Christ Principle could not always, however, remain unrecognized; the marvelous cures effected through it of diseases of all kinds at length attracted attention and inquiry, which resulted in other truth-seekers ranging themselves by her side, and the tide of battle between Truth and error turned in favor of Truth. and she, whose dauntless courage and endurance could not be affected by temptations prompted by adversity, is now being rewarded by success and prosperity.

Not later than in September last thousands of citizens of the State of New Hampshire, the place of her birth and

for years her home, at their State Fair, accorded to her, as the Discoverer and Founder of Christian Science, a reception and welcome, rarely, if ever, paralleled in its unanimity and heartiness.

Unmoved by either adversity or prosperity, revered and beloved by all who know her and who appreciate singleness of purpose, purity of life, love, to humanity, and self-abnegation, she presents an object-lesson of devotion to Principle which should and does inspire others to help their fellow-men in their progress from matter into Spirit—from sense into Soul.

WORD OF GOD.

BY MARY MESSECHER.

Word of God, whose wondrous entrance
Giveth light to men,
Gleaming brightly through the darkness,
Shine on us again;
We have seen the shadows vanish
As thy dawn grew bright;
Shine upon us in thy glory,
Banish all our night!

Word of God, in the beginning,
Ere the breaking dawn,
Thy true Light, forever changeless,
Still was shining on;
Through uncomprehending darkness,
Now, as then, it gleams,
And we follow, ever pressing
Nearer to its beams.

Word of God, made flesh among us,
Full of truth and grace,
Still, as then, thy radiant glory
Lighteth every place.
We would know thee, humbly choosing
But the Father's will,
Sure thy Light, along our pathway,
Shineth on us still.

UNDERSTANDING.

BY MARY B. TREVETT.

OUR Bible tells us we must acknowledge God in all our ways. To do this aright we must first gain some true conception of what God is. It is in this better understanding of God—of His perfect creation and the perfect laws which govern all here and now, that Christian Science has been such a great blessing and which I wish to acknowledge.

I was born and brought up in an orthodox church by pious parents, and I can never be too thankful for this great blessing, because this early study of the Bible and implicit, childlike faith in God and in His word, is the good seed which must spring up and bear good fruit. It can never be lost, even though it may seem to be lost for a time. In the Puritan village where I lived the children went regularly to church all day on the Sabbath. We had a long sermon in the morning, Sunday School at noon, sermon again in the afternoon, a conference or prayer meeting in the evening. Often these long sermons were thunderings of God's vengeance upon all those who neglected His service.

Later in life, when I went out into the world, I sometimes met ridicule of the Bible and of religion, which I did not know how to answer. My prayers, too, seemed to fail and the positive promises to be unfulfilled. yet when sore pressed by troubles God was always my "refuge and strength, a very present help," and through all He has led me toward a better understanding of Himself. When I first heard of Christian Science it was not presented to me correctly, and seemed ridiculous; but seeing many good results in corrected lives—pride and self overcome as well as sickness—I looked more deeply into it. The claim that the healing was the Christ-healing which our Saviour taught, practised, and commanded all his followers to teach and practise, appealed to me very strongly; but the application of Truth—the Word of God—to the healing of physical sickness seemed very intangible. I could not grasp it at all. My first experience in healing was a proof that it was practical. I had been for years subject to severe colds, which my family feared would end in

consumption. In Germany I consulted a prominent physician who gave me a simple remedy, which for nearly ten years kept me free from severe colds, or rather *my faith* in it kept me free. I carried it with me everywhere and used it on the first appearance of symptoms of sore throat, and it seemed infallible. When a Christian Scientist told me that drugs never healed, that it was our faith in them that healed us, I replied that was not true, that I had a remedy which had kept me free from colds for years and that I must go home and use it, for my throat was then very sore and my bad colds, often ending in months of misery, always began in that way. She said, "If you will do without it to-night, I will treat you and you will find it gone in the morning." I promised, and did find myself well, and the treatment was a positive proof. The old and tried remedy was never used again, although I afterwards had many battles with colds, or rather with my own fear of them and my own faith in drugs to remove the fear, but I have always come off victor, and faith in the All-presence and Power of divine Love, the one Saviour, has grown stronger through these battles with error.

Another fear overcome was the damp climate of Portland, Ore. On my return here after an absence of many years, rheumatism attacked me, and I became convinced that I could never be well in this climate. I used bad-smelling ointments and suffered severe pain. But after the cure of sore throat and after I learned a little of how the cure had been effected, I used my little understanding with immediate and marked results, which surprised me very much. Since then I have used no material remedies, and I have been enabled to heal myself and others of many ills through a better understanding of God as omnipotent Good,—ever-present divine Love,—the *perfect* Love which casts out fear, and thus heals the sick.

Jesus said the truth should make us free, and I am very thankful to have learned through the study of "Science and Health with Key to the Scriptures," that there is a Science of Christianity which is as exact in its rules and results as the science of mathematics, by which we can work out all our difficult problems, bringing the fulfilment of our Lord's Prayer: "Thy kingdom come. Thy will be done in earth, as it is in heaven." Jesus, because of his perfect understanding and perfect goodness, could demonstrate this Science perfectly. *We* have not yet attained thereto, but

we know that the re-discovery of his method of universal salvation has come, and is being established in the hearts and lives of men, through the tireless efforts of one who is giving her life to its establishment on earth.

One error of my past teaching which has been made very plain is that calling ourselves "miserable sinners" and asking God to be merciful to sin, or the sinner—which are one and the same—is not the way to eradicate sin, but rather encourages continuing in sin, believing that it has been forgiven in the past and will be again. Also that it is a grave contradiction for this sin or sinner to call God "our Father," since Good is not the author of evil and God has said "ye shall be holy: for I the Lord your God am holy." If our premise is mistaken the structure built upon this foundation will not be permanent. A member of my former church said to me only a few weeks ago, in speaking of proposed changes in the creed, that only the ministers were obliged to subscribe to the creed, and that all you had to believe to become a member was that Jesus Christ came to save sinners, and that you are a sinner.

Another example of the mistaken idea regarding sin and the sinner was given me by a neighbor who is a florist. He had a Chinaman working for him who told him he was a Christian, mentioning the mission he attended. The florist said: "Then you must be a very good Chinaman if you are a Christian." He replied, "No; I velly bad Chinaman."

The florist explained that Christians were always good, but he insisted that he could not be a Christian unless he was "velly bad," and had some sins to be forgiven. While he had undoubtedly somewhat distorted the teachings received in the mission, yet we know that if we regard sin and the sinner as realities of God's creation, we cannot reach the holy heights gained by him who said: "I am the way;" "Follow thou me;" and "Be ye therefore perfect, even as *your Father* which is in heaven is perfect." This is made plain in the following passage from our Leader's "Miscellaneous Writings," p. 62: "Man is seen only in the true likeness of his Maker. Believing a lie, veils the Truth from our vision; even as in mathematics, in summing up positive and negative quantities, the negative quantity offsets an equal positive quantity, making the aggregate positive, or true quantity, by that much, less available."

THE AGE TO COME.

I DREAMED a waking dream, yet true.
I heavenward looked, and there did view
Surpassing glory, calm and clear;
Dispelling every trace of fear.
Jesus was there, and there his chosen Bride
With him did reign, forever at his side.

I looked on earth. The curse was gone:
Sorrow had ceased; for sin was none.
Ended was toil; want grieved no more;
No shock of war from shore to shore.
No painful sickness now, nor dark despair;
No fainting heart; no withering, wasting care.

The oppressor ceased; deceit had fled:
Pride was brought low; self-love was dead.
None sought to do his neighbor wrong;
The weak no longer feared the strong.
Pure, universal love filled every breast;
Earth's Sabbath Day was come, millennial rest.

What power had wrought this mighty change?
Whose arm had done a work so strange?
Had foiled the tempter? Satan bound?
His hosts of evil, now not found?
Jesus, the Christ, had come: had claimed His throne:
The righteous King, in glory, reigns alone.

Yet not alone; his chosen Bride,
His Church redeemed, close at his side,
All his behests loves to obey;
His will, her law; his way, her way.
No more the restive will, the wandering heart;
His every wish to serve, her chosen part.

J. W. W.

EXTRACTS FROM A LETTER.

My Dear Brother:—Before starting in on my afternoon work, I am going to make good my promise to you, and write you a little of my doings while here.

I took charge of this railroad property February 1, and, to mortal sense, found everything very inharmonious; the employees were at war with one another and with the employees of the railroads they did business with; the owners were very much dissatisfied with the service being given, etc. It took just two days to demonstrate that all is harmony in God's domain, and since that time, everything has moved along as beautifully as the most exacting could desire. The employees are at peace with one another and with their connections; the work is being done with less delay than ever, and time for doing a particular piece of work, cut down fully seventy-five per cent; the earnings have increased and the expenses decreased, so that for the first seven months the net result from operation shows an increase of sixty-two per cent as compared with the same period of the preceding year.

Shortly after taking charge, one of my men complained to me of pneumonia; said he was coming down with it fast, and must stop work and go home. I immediately declared the Truth for him; he did not go home and he forgot all about his claim. I found that he was an old engineer, had been run over by his engine, all his ribs crushed in, for eighteen months had lain in a plaster cast, and for the last six years had worn a steel jacket to hold him up; suffered, to mortal sense, from every change in the weather and could breathe only in his throat. He was healed entirely in two treatments, took off his jacket, and since that has been a warm advocate of the Truth as now demonstrated through Christian Science.

The next case was that of one of our brakemen. He was caught between two cars and fractured his collar-bone; he was put into a bandage by our surgeon, an examination made the fourth day, when it was found that the union was complete and the bone sound; so much so that the bandage was left off and the arm carried in a sling for a few days; the tenth day, found the man back at his old

work. It might be added that the man had no sense of pain of any sort after he was placed under Christian Science treatment.

Another case was that of our agent here. He has suffered many years from a claim of sciatic rheumatism; he was healed in one night and has been well ever since.

Numerous cases of minor healing have been done, but there is another that I would like to mention; it is that of our bridge foreman. He fell from our large bridge to the ground, forty-five feet below, without breaking a bone or rupturing a blood-vessel or anything else; he was taken home, examined by the doctor, who stated that he had every symptom of paralysis. The bridge man asked for Christian Science treatment, received it, and in ten days was back at work and has experienced no bad results of any kind. I make it a rule to hold the thought of safety for all our employees, and believe God's power in that way protected this man from severe injury or perhaps death from the fall. He is now reading "Science and Health with Key to the Scriptures," and accepting the Truth.

Another case is that of one of our bookkeepers. He has been near-sighted since childhood, an hereditary claim, and is now without glasses and can see perfectly, after only three weeks' treatment; it is true he has helped himself a great deal, by the constant reading of Science and Health.

During the past two months, a beautiful demonstration has been made at my home. My eldest daughter, twelve years of age, was taken sick with a fever and was treated by Christian Science methods. I called in our company doctor to diagnose the case and see if she had anything that should be reported to the Board of Health. He pronounced her case typhoid fever, and of a very bad form; he pointed out to us the particular symptoms that would alarm him; they were handled by the Truth and promptly disappeared, and in six weeks from the time she was taken she was back in school, with a good appetite and much improved in various ways. I asked the doctor for his bill, and he replied that he considered himself in my debt for having been permitted to witness such a demonstration of Christian Science.

The doctor purchased a copy of Science and Health, and gave it to his mother to read. The old lady had been a sufferer for many years from a tumor in the abdomen, with a constant discharge of pus; she was

considered too old to operate upon, and was made as comfortable as possible by the doctor, waiting the end. She commenced reading the text-book, and in a short time was completely healed; she has regained strength and flesh, the old wrinkles are disappearing, and the doctor says if she keeps on she will soon be younger than he is; she has certainly been born again, and all from reading the "little book" we prize so highly. The doctor is attending our services regularly, is using the Science in his practice wherever it will be accepted by the patient, and will soon be able to do away with all material remedies in his practice.

Speaking of the church, it may be of interest to you to know that First and Second Churches here are now in one congregation, all differences at an end, the attendance increasing rapidly, causing a committee to be appointed by the Board to find larger quarters.

A reading room has been established convenient to our yard and railroad shops; the Bible, all the writings of Mrs. Eddy, the *Sentinel* and *Journal* can be found therein. The room is well patronized by both railroad men and others. I feel that it is accomplishing a great good, in a quiet way, all for the glory of God.

We have also established a dining-room in our general office building for the noonday meal of heads of departments and others who wish to take advantage thereof. This has also accomplished great good in getting the men together once each day for the discussion of subjects that might not be thought of in any other way. After the material subjects have had their sway, the Gospel is preached, either through the reading of the Bible or Science and Health, or by word of mouth fed by the Spirit, until the time has arrived to return to manual labors. The time passes much too fast for all. Those who have never read the Bible are interested for the first time; those who are members of Orthodox churches are getting their minds cleared up. This little band of seekers for the Truth, scatter all over the city and adjacent suburbs, thereby sowing the good seed in many directions, and is the main cause of so much interest being taken in Christian Science in this community.

I will close this account of my eight months' experience while in this field with the statement, that wherever we go or wherever we are, the harvest is plenty and the laborers are few.—B. S. J.

SCIENCE—WHERE IS IT FOUND?

BY JOHN CARVETH.

THE human mind throughout all historic ages has been searching for the science or true wisdom which would relieve it from its ever present and unabating distresses. It has continually looked for this needed science in matter,—in that which has no intelligence of its own and which has, self-evidently, no Science to give. At this awakening hour, Christian Science pertinently asks if that which cannot possibly have any sense of Science, can be the source or origin of it. Can Science be found in the realm of the inert and non-intelligent? Does wisdom bid us look for healing balm in that which has it not and knows it not? Do not reason and long experience alike inform us that the merciful fury of discord and disease remain because we have searched for their remedy where it never was and can never be? Christian Science again asks, if it is not time to look for the remedial or Christ Science where it evidently must be, in Mind. If the united efforts of mankind in the material schools of the past and present have failed to find the needed remedy for the unquieted woes of man, surely we may be justified in seeking it in another and different direction. How evident it is, even to human reason, that Science is not discerned by or known to the physical senses; for if it were, all Science would at once be known to all who are in the possession of these senses. The child would know Science as well as he of riper years; for the sight, hearing, feeling, etc., of the child are as quick and accurate as in matured manhood. From the sense standpoint, alone man saw the sun, sky, and earth, a thousand years ago, as clearly, perhaps, as he does to-day, but to the mind how different are these appearances viewed at the two periods. The unlettered man hears the ancient languages when spoken as distinctly as the greatest linguist. Yet how different it is to the one from what it is to the other. This difference, however, is wholly mental. Therefore, growth or development springs from Mind and not from matter. Is it not apparent that Mind must explain the nature and source of everything cognizable of these senses, until they and all error to which they bear testimony are lost in the glorious light

on the Truth revealed. A belief in Mind or Truth as finite will ever explain phenomena as finite, mutable, and mortal. To the physical senses alone, which are emanations and exponents of this belief, man is mortal, and the grave consigns all things to endless oblivion or nameless nothingness. We cannot evade the conclusion that material sense or matter is not the source of Truth in any degree, but that in Mind only can it be discovered, understood, demonstrated, and experienced. Of old it was discerned by the righteous prophet of Truth that when Christ came he would not judge after the sight of his eyes or the hearing of his ears, but would judge rightly. Independently of revelation we readily perceive that if true Science and true phenomena are to be found in and deduced from Mind, then this Mind itself must be right, perfect, even absolute and infinite. Hence, to look for true Science and real phenomena outside or away from this infinite Mind, must ever result in error and discord. Therefore, according to prophecy, right judgment is not derived from physical sense, and right reason is in perfect accord with Scripture. Jesus Christ understood a Science that he could utilize for the weal of man in every line of his abounding needs. His Science never failed, and always worked for the good and never for the injury of men. Did he look or advise us to look for it in mindless matter? No. He declared repeatedly that he found this marvelous and unfailing Science in the divine Mind or Spirit,—the very opposite source from which the world was then, and now is, looking for it. His Science overcame every so-called law of matter, sin, disease, and death. His reversal and annulment of the human sense or claims of evil, and his correction and improvement of the human perception of good, continued to rise higher in degrees of demonstration until his final ascension, when evidently all physical, finite, and erroneous phenomena disappeared to him, and the perfect and eternal manifestation of Spirit appeared as the eternal reality of Being. The way of this Way-shower must be our way. If we would have his Science, his remedy for human woe, must we not look for and find it where he did? Did he not teach his disciples and followers to look where he looked and to find where he found? If they could find as he advised, is not the search open to all, and his promises of reward alike within the reach of all? Did he bid us to search for what we could not find, or to do what we could not do?

Was this matchless demonstrator of the Science of Mind, or Good, mistaken in regard to the true method? If he and his true followers searched and found *then* in the right direction, must not the same direction be right *now*? If Science is not to be found in the infinite and all-wise God, who is and ever will be omni-science, then indeed may humankind send forth its long wail of despair, since it cannot be found in that which now is and ever has been the origin of disease and death, namely, matter. But Christian Science comes to humanity with the demonstrable assurance that Jesus did look rightly for man's needed help; and more, that the same source now is and ever will be open to all who rightly seek; that each may prove for himself in a degree that will abundantly satisfy him that the Christ way is the Scientific way for all times, climes, and peoples, whereby sin and disease may be effaced from consciousness through the action of spiritual law and modes which God is ever unfolding to the willing and ready thought. The Bible and "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, lead along this sure way to the divine Fountain of this healing Science, from which all may freely drink and be eternally gladdened and blessed.

TRUST THE ETERNAL.

BY W. P. MCKENZIE.

Trust the Eternal when the shadows gather,
When joys of daylight seem so like a dream;
God the unchanging pities like a father,
Trust on and wait, the daystar yet will gleam.

Trust the Eternal, for the clouds that vanish
No more can move the mountains from their base,
Than sin's illusive wreaths of mist can banish
Light from His throne or loving from His face.

Trust the Eternal, Oh repent in meekness
Of that heart's pride which frowns and will not yield,
Then to thy child-heart shall come strength in weakness,
And thine immortal life shall be revealed.

INDIVIDUAL AND CHURCH GROWTH.

BY CHARLES P. SIMMONS.

AS members of the Church of Christ, Scientist, we may ask ourselves what we have accomplished during the past year, individually and as a church. Have we done all we could do toward the establishment of the Truth in the hearts of men. As a result of our work many sick have been healed, many erring have been led aright, many weary and heavy laden have found rest, and darkness has given place to light. These "signs following" have made glad our hearts, and encourage us to press on.

We have done well, but in the year to come we can and will do better in all lines of action. We are not dissatisfied, but unsatisfied, when we contemplate the magnitude of the work before us; and this work, like charity, begins at home, but does not end there.

We must ourselves be spiritualized and uplifted, if we would raise others out of error and disease. It has been truly said that "what you are that only can you teach, not voluntarily, but involuntarily." It is what we are, more than what we say or do, that influences others for good or evil. Our work is not alone in self-denial, but in the denial of self; a turning away from the mortal and material sense of life, and we must take up this cross. By so doing we shall never be found wanting in unity and the fruits of the Spirit; personal ambition and envy can find no place among us; the doors of our church will be always closed to error, but open wide to the entrance of spirituality and power, and to the seekers after God. "And I, if I be lifted up, . . . will draw all men unto me," said the Master.

We express in words our gratitude for the blessings given us through Christian Science, but let us not be content with this. We can show real gratitude only by continuing the work Jesus inaugurated; by following in his steps, so far as we are able, and giving to others the Truth he lived to teach and for which he suffered.

Is it possible to be sufficiently grateful for all he has done? Are we as thankful as we ought to be to our Leader, for the understanding she has given us of the Scriptures, and of the real meaning of Jesus' life and

work, opening the way for us to work out our salvation? Do we fully appreciate the benefits of our church services, and the peace and spiritual comfort we enjoy in our church home?

Do we realize that having received these blessings, we are responsible for the safe-keeping of this treasure, and for its dissemination among men? We are all individually responsible for the mental, moral, spiritual, and financial support of our branches of The Church of Christ, Scientist. Each one has a particular province and work which, rightly done, is a benefit to all.

Let us consecrate ourselves anew to God and His Cause; let us become more in earnest, more awake to the needs of the hour. Let us be more active in the warfare, but let us be watchful that in our activity to do good, we do not encroach upon the work or mentality of others. Let us have the same enthusiasm as when we first heard the Word, but let our zeal be tempered and guided by Wisdom. "Be ye therefore wise as serpents, and harmless as doves."

Jesus said, "By this shall all men know that ye are my disciples, if ye have love one to another." These words apply directly to us as Christian Scientists; may they dwell continually in our hearts. Christian Science has revealed to us what this Love is; that it demands far more than we have heretofore been able to grasp; the overcoming of self; an impartial recognition of God's children behind the mask of personality; a consistent affection of mercy and justice; an abiding mental attitude, rather than a special effort at special times; a tested and settled condition of mind and heart, which adjusts itself to the needs of the varying stages of growth in ourselves and others. Many times, under the stress of circumstances, we may have lost sight of this Love, but we are grateful that we have grasped its meaning, even in small degree, and we must more and more endeavor to incorporate it into our lives, and thus into our church.

In working to bring out a scientific life, let us watch that we do not seem lacking in human affection for those who do not understand us. In striving to overcome the human with the divine, let us never forget that a growing realization of divine Love will be, must be, manifested in our present relations in a wholesome and sweeter human love, and make, as Whittier says,—

Our common, daily life divine,
And every land a Palestine.

We know something of the years of patient labor our beloved Leader has given to the founding of our Cause, in the face of the opposition, misrepresentation, and persecution of the carnal mind, and with what charity for the world's blindness to her precious message, she has given back love for every thought of malice, ingratitude, and hate. We know how wonderfully she has exemplified her teachings in her life.

In "Miscellaneous Writings" she says concerning Love, "What a word! I am in awe before it." It is, indeed, God; and His control and supremacy can appear to our consciousness only as we reflect this Love. In humility we realize that we have as yet but touched the hem of this garment of Christly affection.

It was said of the personal disciples of the Master that people "took knowledge of them that they had been with Jesus." May this be said of us as Christian Scientists. May we so reflect the Spirit that all with whom we come in contact will feel its influence and seek an understanding of the Truth. "By this shall all men know that ye are my disciples, if ye have love one to another."

OUR PERIODICALS.

BY BEATRIX ISABEL BEST.

In the summer of 1899 there came to us a new by-law concerning the church periodicals. (See Art. X., Sect. 2, of the Manual.) I quote part of it: "It shall be the privilege and duty of every member who can afford it, to subscribe for the periodicals which are the organs of this church." As I read it over something seemed to say, "That is for you." Now we had had the *Journal* almost since we began in Science, and the *Sentinel* since the first issue of the *Weekly*, but all came in the name of one member of the family, although it was a joint stock transaction. Immediately the suggestion came to me that in this way I had the periodicals, that when I needed an extra copy to give to any one I could buy it here, and that there were many other uses just then, for three dollars. However, the only encouragement this thought received was the salutation, "You are error," and I sat down to demon-

strate that my eyes might be opened "even wider than before, to the light of love—and by-laws" (Miscellaneous Writings by Mary Baker G. Eddy, p. 132). It certainly seemed as though this indeed was my privilege and duty, so I spoke to the others to know if my subscribing alone would suit them, and found we were all of one mind on this subject—the by-law being for us all.

In a few days, therefore, my subscription was sent off. "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went." Now what is the land which, through obedience to this by-law, I have received as an inheritance? This: The larger opportunity, the greater demands which have come to me for Christian Science literature. I have not to-day one copy of the *Journal* or *Sentinel*, except this week's *Sentinel*, and besides have had many times to get duplicate copies. These have gone to various points in this continent, to Europe, and to Australia. To show how, through these messengers of Truth, Love has supplied the needs of the hour, I shall give a few instances. One morning I received a letter enquiring about Christian Science, the writer stating himself to be "an invalid longing for more light." That very afternoon came the *Journal* containing the lecture of Mr. Kimball, which has since been published as a supplement to the *Sentinel*—true balm of Gilead for a weary, hungry heart. It seemed to answer so many questions that it went at once on its mission.

In the church paper of the Episcopal diocese to which we formerly belonged, appeared some erroneous statements concerning Christian Science. The week after I saw them the *Sentinel* had articles written in reply to some clergymen who had criticised Christian Science, and the statements of the Episcopal paper were answered therein; so these articles were marked and sent to the bishop.

A friend in a foreign country wrote to me saying she was praying that I might see the error of Christian Science and turn back. (Truly it would be a turning back!) A copy of the *Sentinel* containing the editorial on the praying of other churches that Christian Science might be put down, etc., was sent to her, and with it a copy of Judge Ewing's lecture, "Christian Science, the Religion of Jesus Christ,"—a lecture which I heard delivered, and

which has always seemed to me the lecture of brotherly love.

At another time there came to me a request to send the *Sentinel* each week to a stranger in a distant country, and I complied with gladness.

Just this week, in talking over with a friend what seemed an unjust criticism of some work, I quoted from the recent editorial, "For God Alone." This friend expressed a desire to read it, and received a copy next day. Another friend had been given a copy of the same *Sentinel* a few days before. Being subject to the same criticism, she sought help from that article also, and spoke to me afterwards of the help it had been to her in lifting her above the sense of injustice. And yet another, seemingly weighted down by discouragement over her work, received the same issue of the *Sentinel*.

This morning I am posting a copy of last week's *Sentinel* to a sorrowing one. The article, "Why Christian Science Appeals to Me," is marked, for it seems just what she needs.

And so I might go on; but these few instances serve to show that the inheritance is a rich one. Having again proven the blessing of obedience, may I be more truly obedient in all ways to the demands of Truth.

THE RICHNESS OF GRACE.

BY FANNIE M. E. BREWSTER.

SOME time ago, at a Wednesday evening meeting, the leader said that the word "hungry" most clearly expressed the crying need of this day and generation.

Many of us realize that this means the craving for Love, not the niggardly affection which finds its only satisfaction in exacting a like return from others,—not the blind human devotion that is ready to be wounded and repulsed at every turn, but the broad and generous spirit of Christian fellowship, expressed in Love.

There is an exquisite joy in reaching out toward people with helpful hands and not feeling that we must have ready a shell of cool reserve to draw back into, at the slightest warning of pride or false delicacy.

Even if our friends do not respond to the outreaching, we can try again and again, when sustained by Love. And

have we not enriched our own affections immeasurably by the effort? The familiar hymn reads,—

True, the heart grows rich in giving;
All its wealth is living grain.

Even though the patient, longing effort goes unrequited and unthanked, the bread has been cast upon the waters. We can well afford to wait, in joyful hope.

There can never be the slightest struggle for leadership, precedence, or position, if we are led by brotherly love, "in honor preferring one another."

It matters not how severe, to mortal sense, is the struggle to forgive. It becomes most easy, most sweet, when we realize that there is really nothing to forgive. In the words of the Psalmist, "Great peace have they which love thy law: and *nothing shall offend them.*"

Let us then rejoice in this fulness of Love. Knowing that we have an inexhaustible supply we can be most lavish in its bestowal.

The peculiarity, about this wealth of divine Love, is that the more we bestow upon others, the richer we ourselves become. Had we the Midas touch to turn all material objects into gold, we should not have a fraction of the wealth which lies unused about us. There can be no question of opulence or station, because we possess what the millionaire often finds it difficult to acquire or to bestow.

Let us bestow our wealth upon the needy in all walks of life. Let us carry our white-winged messengers of healing into the darkness of prisons and asylums, into the chambers of the sick, into the haunts of drunkenness and vice.

And lastly, when we feel, to mortal sense, the crushing weight of discouragement or sorrow, let us mount upward upon the pinions of our understanding of divine Love. Some one has written,—

Be like the bird, that halting in her flight
Awhile on boughs too slight,
Feels them give way beneath her, and yet sings,
Knowing that she hath wings.

As the sword of the best-tempered metal is most flexible; so the truly generous are the most pliant and courteous in their behavior to their inferiors.—*Fuller.*

TESTIMONIES FROM THE FIELD.

PERHAPS a message from Newark, N. J., may not be amiss in giving to the Field a few demonstrations that have taken place in this city, from time to time, within the last year, as proof that the divine Principle of Christian Science is in a degree reflected here. It is a pleasure to record these facts in return for the many helpful words and experiences coming to us through the Christian Science publications. At a recent testimonial meeting a member gave an account of the healing of a large tumor which surgeons had pronounced incurable without recourse to the knife. It has wholly disappeared. His wife, a few months ago, was a helpless chronic invalid, with a so-called incurable nervous malady, which had for years baffled the skill of the best physicians in this country and in Europe. She is now rejoicing in a higher and larger sense of health, life, and joy, and is an active member of the church.

Word was received late one evening to treat for a sprained ankle—that it was impossible to stand upon the foot. The Truth was realized and the morning revealed a harmonious condition, the patient going about her duties down in the city as usual. A patient was treated a number of days for pain and soreness of the arm with swelling of the hand; the case did not seem to yield, but the treatment was continued. One day the gentleman came in to say that he was quietly sitting at home when he felt something snap with quite a loud noise, his wife also hearing it. From that moment he was able to use his arm, put on his coat, etc., which for some time he had not been able to do. It proved to be a case of mental surgery, the patient recalling the fact of a fall, at which time the joint at the shoulder must have been dislocated. Neither the patient nor healer knew to what to attribute the difficulty.

An interesting demonstration in the case of a little girl, who, while playing in the street, had a quantity of powdered lime and sand thrown into her face, a portion lodging in one of her eyes, causing great agony. She was taken to a noted oculist who, upon examination of the eye, laconically settled the matter by saying, "Nothing can be done—the eye will have to come out;" and then referred them to a hospital where the same verdict was rendered by two

specialists; a lotion being prescribed for a day or two to relieve the pain, which did not have the desired effect. A Christian Scientist was called who treated the child, after which she went to sleep. The treatment was continued for a few days, when the parents decided to consult the specialists again. After examination by one of them, the other was called to note the marvelous change; both exclaimed, "Why, what has been done?" It is needless to add that the Christian Science treatment was continued with the result that the injured eye became as perfect as ever.

Quite a recent demonstration in which rheumatism, chronic heart trouble, nervous dyspepsia, and stone in the bladder were overcome, the latter difficulty making its appearance periodically, accompanied by great suffering. During the treatment of the case, or soon after, the stone was expelled with no pain whatever. This patient is rejoicing in the health which she is learning belongs to the children of God.

The case of a boy with brain fever was successfully carried through in Christian Science, the delirium and fever yielding through the patient efforts of the Scientist.

In a very recent case of diphtheria, in the hands of two physicians, employing the latest and most approved remedies known to *materia medica*, with no apparent results, each doctor declaring that nothing more could be done, the mother, nearly distracted at what seemed the certain loss of her only boy, called for a Christian Scientist, who responded. About ten o'clock in the evening the change for the better became apparent, the boy falling into a natural sleep, which continued during the night, although the stubborn membrane had not yet yielded; the next day, however, the obstruction gave way, and in the afternoon solid food was called for and swallowed without difficulty. The rapid convalescence was remarkable. The physicians when asked how they accounted for it all, replied, "We do not—it is wonderful." No medicine was administered after the Scientist's visit. Another feature of this case is that it was very quickly followed by a severe attack of scarlet fever with bloating. This, with all its severe symptoms, yielded also with great rapidity, the Scientist being given entire charge of the case. No contagion followed.

Both parents are greatly interested to learn of this beautiful Truth. A gentleman was healed of bleeding piles,

having suffered therefrom for twenty years, also other difficulties, through the reading of *Science and Health*, together with occasional talks in the reading room with the practitioners.

A lady desiring to have several teeth extracted, was accompanied by a Scientist to the dental office and the work was accomplished without fear or pain. A chronic trouble of the foot and ankle, caused by an injury to the bones and ligaments, with increased soreness and swelling every winter, and much inconvenience, was instantaneously healed with no return thereof.

Many more cases might be cited, but one must not further trespass upon your valuable space. The interest is steadily growing in this city. Cases of healing, through attendance at the services have been reported, while applications for *Science and Health* indicate that many are interested who do not as yet publicly identify themselves with the movement. "I, if I be lifted up from the earth, will draw all men unto me." In other words, lifting the conception of all things from a material to a spiritual basis, as Jesus did, and which our text-book, *Science and Health*, explains, enables one to do the works of the Master, bringing life and immortality to light in consciousness, as an ever-present fact, thereby demonstrating One God, One Man, One Universe, and that *One* eternal and harmonious, here and now.

M. E. S., Newark, N. J.

MORE than two years have passed since my healing through Christian Science. As soon as it occurred, I had a strong desire to write and express my gratitude and joy, but after considering the matter, I decided to wait until later on to do so. The reason of this was, that when I spoke of my healing, many people would ask me how long it was since I was healed. On my replying a few weeks, or months, they would smile, and shake their heads, wisely remarking that they had heard of such cases before, and they always got as bad as ever, soon again. Now, since I am still perfectly well, they say I never was sick any way. So I see there is no necessity for me to wait any longer, for mortal mind will always try to prevent us from giving in our testimonies. Two years ago last May I was invited to visit a cousin of mine who was interested in Christian Science. While there, I read some in the *Journal* and "Miscellaneous Writings." I had never heard

of such a beautiful theory, but it really seemed impossible to think, for a moment, that it could be made practical. I told my cousin that if Christian Science really was what she thought it was, it was what I had been longing for all my life. It seemed like some lovely strain of music, which I had long since forgotten, but which, when I heard it again, I instantly recognized.

I secured the address of a leading Christian Scientist in Ontario, from the *Journal*, and wrote her, asking if her religion really was what I had heard it was. I shall never forget with what anxious longing I looked forward to the answer to my letter, and when it came, it more than fulfilled my expectations. I shall always remember with grateful heart, the interest this lady took in one who was a perfect stranger to her, and the kindness and patience she expressed in answering my many questions which now I can see must have appeared ridiculous to her. On returning home I immediately wrote for Science and Health, and while studying it in connection with the Bible, I was healed. I had not been well for eight years, and frequently used to wonder what weakness I would manifest next. When quite a young girl, I had typhoid fever, which left me weak; and immediately following that, I was troubled with dyspepsia, indigestion, constipation, liver complaint, and frequent sick headaches, and another more serious disease, from which I suffered constantly, which the doctor said could only be helped by an operation, but which I was afraid to consent to. One day, while I was reading Science and Health, some one made the remark, that I was looking better, and I suddenly realized that I was feeling perfectly well. Previous to this time, I would work a while at my housework, and then lie down and rest; but while reading Science and Health, I would work as quickly as possible, in order to have more time for study; and I at this time found I was doing my work without any inconvenience. After we see an example in mathematics worked out correctly, it is utter absurdity to doubt the principle of mathematics; and so it seemed to me in regard to Christian Science. I knew in my inmost consciousness that it was of God, and I understood why Mrs. Eddy used the word Good to express God; and, oh! I understood so much better than I ever had, the word God, which always seemed indefinite to me some way.

My husband, after taking a few treatments from a Scientist, was healed of inflammatory rheumatism and the tobacco habit. I neglected to state, that a few days after I began reading Science and Health, I discarded my glasses, which I had worn for years, and my eyes were perfectly strong, and have remained so. After these demonstrations, my thought turned to my little boy, who had always been bow-legged, and his ankles crooked, so that his toes turned in instead of out. With the little understanding I had gathered from study, I began treating him. My husband and I received class instruction in a few months, and in about a year, my little boy, four years old, was made straight and perfect in limb. Only a mother can realize the richness of my joy to see my little one made whole. One doctor I took him to, just laughed, and said not to worry, for bow-legged people were always strong; and another one said he would have to have iron braces, and wear them a long time; and he advised me to let him remain as he was, rather than cause the child so much suffering. So I had given up in despair, until Mrs. Eddy's explanation of perfection gave me hope. Is it any wonder we love our Mother, when her words have led us into such health and happiness?—*J. E. L., Guelph, Ont.*

CHRISTIAN SCIENCE was brought to my notice through the healing of my sister, who was bedridden and had tried various methods to restore her health, but without success. This was about twelve years ago, and since that time Christian Science has proven to me over and over again, the truthfulness of its teaching in regard to God and the relationship of His children to Him, and also its efficacy in overcoming physical ills of every description, although my own experience has been more a chapter of accidents, than of disease or sickness.

The understanding of the Truth of Being which Christian Science has given me has been applied in every time of need, and has not failed in any instance. Without going into a detailed history of each particular case, suffice it to say, that pains from wounds have been destroyed immediately; bleeding instantly stopped; swellings reduced in a very short space of time; a strained back, caused by lifting a heavy weight, was perfectly healed in three days, with no sign of weakness manifested in the ten years since the healing was done; besides preventing soreness, inflamma-

tion, marks on the body, and after-effects from numerous other cuts and bruises, which would have been serious without the ever-present help of Christian Science, to make "every whit whole."

A few days ago it was my privilege to receive another proof of the Scripture, that "God is a very present help in trouble," and under more trying circumstances than any other of my experiences.

While watching blacksmiths at work, two pieces of white hot iron were laid on the anvil, to be welded together, and the first blow of the sledge-hammer sent pieces of the metal flying in every direction. One of the sparks struck on the ball of my eye, and for a second it seemed as though all the sparks had landed on the same spot. Just at the moment, the heat of the spark wasn't thought of, but an attempt was made to extract the cinder.

This was not successful, and although there was not much pain felt, yet there was a sense of cinder in the eye which was uncomfortable. I went to the office and placed a looking-glass in position, so as to see the location of the cinder and take it out by some other means. Was very much surprised to find that the cinder had burned a hole in the eyeball, close to the edge of the pupil, and that in winking, the cinder had been forced downward, making a seared mark all the way across. This mark and the hole in the eye were burned brown, and a white film extended from the edges. The cinder was found imbedded in the upper lid, and was extracted. Then began the pain, and then began the demonstration. In less than two minutes the pain was gone, and no inconvenience was felt, except when in winking the two burned surfaces came together. I went right along with my work of bookkeeping, realizing at the same time, to the best of my ability, the allness of Mind and the nothingness of matter.

A young man who is employed in the office with me came in, and asked what made my eye look so red, and I told him a hot cinder had been in it. He wanted to see it, so I allowed him to do so. He became very much excited, and advised me to consult an oculist immediately; to cover it up, and not expose it to air, or use it in any way, or I would surely lose the sight of that eye, as it was in a horrible condition.

I told him I did not intend to do anything of the kind. "What!" he said, "aren't you going to do anything for

it?" I replied that I *was* doing something, and the very best thing for it; that I was applying what I knew of Christian Science, and knew the eye would be well in a short time. "Well!" he said, "if Christian Science cures that eye, I will believe there is something in it!" The eye was burned at ten o'clock in the morning, and he watched the process of healing. By noon all trace of the seared scar had disappeared, and I rode to and from home (a distance of about two miles) with my eye open and exposed to the wind. By two o'clock that afternoon the evidence of the burned hole had gone, and that part of the eyeball was clear, and by the next morning all trace of the eye having been burned at all, had disappeared. The young man is now reading *Science and Health*.

A. L. Frink, Scranton, Pa.

EVER since I can remember I have been a regular attendant at church services. Eight years ago I married a lady who was a Scientist. She tried to explain Christian Science to me, but somehow I could not grasp it. For several years we attended services of the different churches in the hope that I could find peace of mind. It was not of any use, as none of them satisfied me. Finally my wife prevailed upon me to read *Science and Health*, but I was not interested. She did not despair, but kept on hoping.

This last spring I accepted a position as traveling agent for a Chicago house. One afternoon I had a long wait for a train. I had searched the stores for something to read, but could not find anything that suited me. I went back to the depot and in a lot of rubbish found a little book entitled "Christian Science History." I almost shouted for joy, for I had found something with which to kill time.

I found it very interesting, and a few days later was fortunate enough to find a copy of a *Sentinel*, which I read with pleasure, and kept a lookout for more Christian Science literature. Previous to this I had attended Christian Science services in Chicago, but could not understand them.

A little later I attended services at Mason City, Ia., and for the first time was pleased with a Christian Science service. At the close I asked for something to read and was introduced to the Reader. I told her my wife was a Scientist and that I thought I was inclined that way. She

assured me that I would surely be one. Her confidence set me to thinking and I then determined to give Christian Science a thorough trial.

On getting home I purchased immediately a pocket edition of Science and Health, this time to read till I could understand something of it. Soon after I started on another trip, reading whenever I had a little time. In about three weeks of slow and careful reading I had covered over two hundred pages. When ten years old I had the diphtheria and was left with weak eyes and had to wear glasses since then when I did any reading. The ridiculousness of reading Science and Health and using glasses at once struck me.

I then decided that with God's help I would get along without them.

I have not used them since that time, and read constantly on the trains and elsewhere. I have now most of the Mother's books and take the *Sentinel* and *Journal*. The Bible is like a new book now, a companion instead of a stranger. It took me ten weeks to read Science and Health, but it was the most profitable ten weeks I ever spent. I have found that peace I searched for, and know I am a better man for finding it.

H. Schofield, Chicago, Ill.

WE became interested in Science during February, 1897. For fifteen years previous to this time I had suffered from dyspepsia, and about two years from rheumatism and catarrh. I was treated by different doctors and tried patent medicines, but derived no benefit from any of them.

My wife suffered from female disorders from early in the year 1891 till 1897, and during the year 1895 and 1896 from rheumatism and catarrh. A number of doctors of different schools were employed at different times to treat her, and large quantities of medicines prepared by specialists were used; but she received no benefit. On April 21, 1895, there was born to us a little girl. At that time we employed a physician and a trained nurse. After twenty hours of labor and using of instruments and chloroform, the child was born, and my wife was told by the nurse she could never have another living child. Three weeks afterward she walked across her room for the first time. During February, 1897, I purchased a copy of Science and Health. My wife received eight treatments

from a loyal Christian Scientist; we also began the study of the text-book. The claims from which we suffered were completely overcome. I received only two treatments during this time. On April 19, 1900, a little after five o'clock in the afternoon, my wife (feeling perfectly well) was out walking in the door-yard; a little after eight there was born to us (in perfect condition) a son whose weight with a few light clothes on was eleven and one fourth pounds; but how very different in every respect from the birth of our first little one. This time we had Christian Science. My wife was treated by one of Mrs. Eddy's loyal students, who was the only one present beside myself at this time. There was no medicine or instrument used, and almost no suffering. Everything passed in perfect order and there was no trouble in any way. My wife as well as ourselves ate a hearty supper, and we all retired and slept all night. My wife was advised by the Scientist that she was perfectly well, and that the baby was perfectly well in every respect, but to use common sense, and not do anything foolish, because she felt so well.

She rested comfortably in bed the first day, on the second sat up five hours. She has been up attending to her household duties every day since, and enjoys perfect health and strength, despite the fears of our neighbors, who declared that my wife would have serious ailments as a result of her getting up too soon; but greater than all these has been the peace and happiness gained by the study of Science. Though we have had some good demonstrations ourselves we know that it is only a small part of what may be accomplished by a better understanding of the Truth.

S. W. Turner, San Francisco, Cal.

I WANT to tell of a demonstration which was quite helpful to me at the time, and the remembrance of which has been on different occasions a great source of encouragement. On this particular occasion there had fallen to my lot the task of completing some business with a real estate firm, which, according to the testimony of mortal mind was a hard one to deal with, and error had frequently prophesied that there would be *trouble* when we made the final settlement, "as every one else had trouble." I had seen the need of meeting this claim of error for some time, but instead of coming out bravely and knowing its nothingness, I see now that I had in place taken on quite

a load of fear and dread of the whole affair, and especially of certain ones belonging to this firm whom I had to deal with, and they had in consequence grown to be *alarmingly big personages*. I also see now, that the affair had been quieted somewhat by the thought that this event which I was dreading was some time in the future, and there would be plenty of time, then, etc., so that the confession must be made that I found myself in quite a state of dismay when recently the trend of events suddenly made it necessary to pay this distasteful visit at once. In the hurried preparations which followed this hasty summons, I was dimly conscious of trying to reach out for the Truth that could blot out this distressing sense which seemed to hold sway. No light seemed to appear, but instead the darkness and confusion seemed to increase as my preparations to go down town were completed, and on putting on hat and gloves the sense of fear was so great that I stopped and began to look around for some way of escape, when my eyes fell on the Christian Science Hymnal. I do not know how it was or why, but the thought came, "There is your help." Taking it in my hand it opened at hymn No. 73, and I sat down and sang the first and second stanzas, and then commenced the third one. I had no need to go on. "Heirs of the same immortal bliss,"—these words which I found there, brought the clear light of Truth, and the reign of fear was ended. In a moment I saw that what I had feared was but an object of my own creation, as we are told so plainly in "Miscellaneous Writings." That all men were the reflection of Love, and really and truly "heirs of the same immortal bliss." So I found there was nothing to fear. I will only add that I went down town and completed this business without the least trouble. The men that mortal mind claimed were so quarrelsome and tyrannical, were courteous and obliging, and the matter was completed pleasantly and satisfactorily to all concerned.

When the belief which had been entertained of another creation besides God's creation had been cast out, it had no more power over me.—*M. F., Sedalia, Mo.*

I HAD a very beautiful experience lately, of what our Mother describes as "the spiritual power of a scientific, right thought, without a direct effort" (Rudimental Divine Science, by Mary Baker Eddy, p. 19).

During the past winter I had a patient whose need seemed

difficult to meet, and I asked a friend to help me with sustaining treatment. It was just after our evening service, one Sunday night, when we were starting for our respective homes.

When I got home, I found that my husband, who is not a Scientist and had been kept awake most of the previous night by a cough, had sent out for some lozenges, which he thought might help him to get a quieter night. He went to bed rather earlier than usual, and a few moments later there was a knock at the door, and a note was given me, which I found to be a very loving letter from my friend, who wrote fearing she had seemed cold or unsympathetic when I asked her help. The letter was beautifully Scientific, and full of the thought of turning to Love and treating from that standpoint when a patient seemed in great straits. Reading this letter, the presence of Love seemed to fill the room like a sweet perfume, and I was conscious of great comfort and peace in place of the rather hurried and worried feeling that I had seemed to have before when trying to meet my patient's need and my own sense of my husband's discomfort, and I retired to rest with a feeling of deep gratitude for being given such a dear friend and such a beautiful message of Love. It brought me a clear realization of the rest and peace there is in God for all of us. In the morning, I found that my husband had passed a peaceful night, undisturbed by the cough which had seemed so troublesome during the previous day and night, and the lozenges were lying untouched by his side. I was able to feel quite happy in seeing him start off on a cold journey to keep an appointment in London, and when he returned in the evening he was evidently in excellent health and spirits.

The wonderful way in which the pure thought of Love let loose, as it were, in our room helped my husband (whose claim was unknown to my friend), is such a beautiful example of "whatever blesses one blesses all" (Science and Health, p. 102), that I give it to the Field, in order that the blessing may spread yet further.

Annie Smith, Cambridge, Eng.

In October, 1897, a young woman had been obliged to leave the factory where she was employed, because of a cough, and had been for some months disturbing the rest of her parents, as well as her own rest. Her physician

told her that her lungs were affected, and that she might be helped, but would have to take medicine for a long time. As she returned to her home she met a friend who had been healed after having been given up by physicians, and the result of the talk was that she asked help of a Christian Scientist the next day. She had four treatments inside of one week, and then said to her healer, "I have not coughed at all for three days; I sleep so well I feel like a different person; I am better in other ways that I did not ask help for, and I do not need any more help." And this proved true, for she soon walked two miles (a mile each way) to the Wednesday evening meetings and Sunday services held in the nearest Church of Christ, Scientist, as well as being again helpful at home.

A few weeks after her healing, the physician whose medicine she had never taken met her at a neighborhood gathering, but did not know her, and being introduced said to her, "How is your sister's health now?" and when she smiled he added, "Why, you are well!" "Yes; I am well," she answered, but did not at that time tell him that it was entire reliance upon God's word as taught in Science and Health, and with no mental reservations to any lesser power that had destroyed the shadows. Six months later we saw her rosy, strong, and happy, a constant attendant at meetings and student of the Christian Science books and publications, which alone enable us to understand this new-old truth brought to light again. Two years later we learn of her as having been for some months the trustworthy housekeeper of one of our Board of Lectureship, and that her life was influencing others to seek the true way.

The parents of this young woman were antagonistic to Christian Science, having only heard false reports, but after their daughter's healing the mother attended the meetings, assured it was the power of God that had wrought it, and soon had "Science and Health with Key to the Scriptures" in their home.—D., Boston, Mass.

SOME time has elapsed since I wrote you; and I feel that I must, as some one may desire to note the progress of, or hear from, this particular case, as in August, 1897, I only gave a brief sketch. Three years have worn away much error, wrought much improvement in me in every way—physically, mentally, morally, spiritually. More

resignation to and dependence on the divine will of God. The progress has been real, gradual, instructive, healthful, joyous. I would not, if I could, turn back. Why should I? As Peter said to Jesus, "Lord, to whom shall we go? Thou hast the words of eternal Life."

I have had two cases of broken toes and two of broken finger and thumb healed without even a bandage, court-plaster, or bathing of wounds, one a very bad compound fracture; I did my own work on these cases. The battle was the Lord's—He delivered me.

Another among the countless blessings received, was my deliverance from injury in a rear-end collision of two electric cars, August 4, last. Several persons seemed to be seriously injured, and though I was thrown fifteen feet or more into the street, and nearly under the wheels, I escaped with only a small bruise on one finger, which was not of any consequence. As I arose from the street and started for the car, a bystander remarked: "I thought you were killed." I said: "No; I'm all right." The claim of shock, internal injury, etc., seemed to come up afterward, and was met and mastered by a sister Scientist here. I could write all day of His loving-kindness, and of His mercy which endureth forever. I have been emerging into Christian Science for seven years; I find it all good for me. I do not think the price of the literature too high. I have had four copies of Science and Health, three have been passed to others; it is doing them good, so the money was well invested. I thank God for Christian Science.

G. E. Cameron, Cincinnati, O.

ABOUT twelve years since I met with an accident, falling a distance of about forty feet on a pile of broken rock. It was thought at the time that I would be crippled for life, but broken bones were skilfully set and everything done for me by my kind and skilful surgeon. But in spite of the best medical skill I was left in such a condition that I was affected by every change of atmosphere, being subject to rheumatism in one of its worst forms. For eight years I continued under the care of different doctors of *materia medica*, and tried almost every so-called remedy suggested, sometimes having relief for a few days; but I continued to grow worse, until for the last several years previous to my investigation of Christian Science I was unable to change my position during the night without

assistance, as one limb would become entirely helpless after being in one position for a little while. I required assistance to dress most of the time. This was the state, physically, that I was in when I began reading Science and Health, and it all disappeared while I was reading. I do not know at what time I was healed, but I do know that I awoke to a realization that I was free in less than a month's time, and there has been no return of the claim. It was "Science and Health with Key to the Scriptures" that unlocked my prison house, that broke the shackles of belief called rheumatism, wherewith I was bound physically. I was a tippler, an inveterate smoker, and had no hope of immortality. To my darkened thought man lived and died in matter, and then nothing—darkness—void. All has been changed through the blessed Truth. I have no desire for tobacco and have not had for nearly two years. The belief of pleasure in the cup has disappeared. My thought is now being satisfied in the contemplation of infinite Good. Christian Science has become the principal factor in my daily life, and daily I am reaping the beneficent influence of the Truth.—*J. A. Kadz, Scranton, Pa.*

ONE year ago last April Christian Science was brought to us and I was cured of a great many troubles. I had suffered all my life with backaches, and was at that time suffering from the effects of a miscarriage brought on by a congestive chill and fever. For six weeks I was unable to raise my head from the pillow. When at last I recovered sufficiently to stand alone I was very emaciated and life was hardly worth living in such a miserable state. I spent most of my time on the lounge. The doctor began electrical massage, but with very little relief, as I suffered constantly from a pain in my back and another in my side. I could not walk without pain. I was continually taking medicine. The third doctor said I must begin a month's treatment in preparation for an operation. My husband would not consent to this so I continued with more medicine. Finally I stayed in bed a week with no relief.

About this time my husband was told of Christian Science by a friend who had received a great deal of help from it, and he came to me and asked me if I would take treatment. I had never heard of Science as anything but Spiritualism, but we began the treatment with but little, if any, hope of help. I was healed of all my aches and pains in one treatment; or rather, after a few hours, I fell asleep and awak-

ened a new woman. We bought the book, Science and Health, and after reading a little I began to have my own small demonstrations. That the battle is not to the swift and strong, but to the steady in heart, has been proven to me often. I have overcome, by the grace of God, many seeming troubles. I thank our dear Mother always for her book Science and Health. It has given me a new life and I can now read my Bible with a little understanding. I had stopped opening the blessed Book because it was Greek to me, but I love to read it now.

M. S., Austin, Tex.

CHRISTIAN SCIENCE was first brought to my notice in March, 1898, and in the September following I began to read Science and Health. A friend had told me that what power Christian Science had was of the devil, but I decided to read the book and form my own opinions. I never commenced to do so without first reading my Bible and then praying that if it were the truth I could know it, and if it were wrong I could not be deceived by it.

I began immediately putting into practice what I could understand of each day's reading; sometimes I would be several days on one page. Soon after a baby was born in our household under Science treatment. It was a grand demonstration, and if for nothing else I owe Christian Science a lifelong gratitude; but that was only the beginning of my blessings.

The baby is now eighteen months old, and since the time of his birth there has not been a drop of medicine taken by any member of our family, and many claims have been met, some severe ones, and one which *materia medica* pronounced incurable.

As I am more closely associated with Christian Science and its workers, I am more and more convinced of its wonderful power.

In trying to do my own work I realize in a small way what our Mother had to meet before us. I feel that the greatest thing I can do is to show my appreciation of all the blessings I have received by absolute obedience. I am daily striving to know what that is, and to learn to "follow and rejoice," never to lead, for I know from experience that mortal mind and its ways are always wrong.

Mrs. Fanny Sanford Oldham, Brooklyn, N. Y.

CHRISTIAN SCIENCE has done so much for me that I want to tell every one I can about it, that it may help others to investigate it. I will try to be brief.

I was sentenced to the uncertainty of an operation, or to sure death without it, by different specialists in Kansas City and by one of the best physicians of this place, because of stricture of the intestines in two places, which had so nearly closed that nothing but liquid could pass to the bowels and the mucus lining was daily sloughing off and had been for a year. I sought Christian Science this past June as my only hope, and it did not fail. After three treatments my bowels moved naturally, healthily, proving beyond any doubt that "There is no obstruction in Truth."

Words fail to express my thankfulness. After a short time the claim was fully met and I rejoice in perfect health, something I had never known before. About two months after I was healed I had a very severe attack of flux, and after three nights and two days the healing came instantaneously. I had a natural passage and was well, walked twelve blocks and went about my usual duties without any of the weakness and weariness usual in such cases when under a physician's care. I am studying "Science and Health with Key to the Scriptures," and find it, with the Bible, a daily and hourly comfort and guide. I am learning how to destroy error with Truth and feel that I have only just begun to live.—Mrs. A. L. Jones, Joplin, Mo.

I FEEL it is time I tried to express my thanks through the *Journal* for what Christian Science has done for me, my wife, and little daughter. I suffered for twenty years with eczema in its worst form. I tried everything I heard of in the line of patent medicines, besides consulting the best physicians, but was told I would never be healed. At this juncture I turned to Christian Science for help, and I am glad to say I was perfectly healed. I might say my healing was slow. I was treated for some time, then I commenced to treat myself, and in about six months' time, I realized perfect healing. I had also been a great sufferer from sick headaches, never a week passing without an attack. Sometimes I would be prostrated with them. That claim also went before the power of Truth.

My wife suffered for some time with inflammatory rheumatism; at times her pain was so great she would

scream when we walked across the floor of her room. She was perfectly healed through the study of Science and Health. My little daughter was healed of inflammation of the lungs in a few hours. We are indeed thankful for the healing of our bodies, but we feel still more thankful for the great spiritual uplifting. We now know that God is Love and nothing but Love. Our hearts go out in thankfulness to our dear Mother for revealing to the world this beautiful understanding of God which does heal and bless man morally, physically, and spiritually.

Charles G. Manners, London, Ont.

WHEN only six years of age I was taken with epilepsy. We sought first one doctor, then another, for help, but there was none. I suffered not only from the fits but other diseases took hold of me. For weeks at a time I would be perfectly helpless with rheumatism. Add to all this two operations which brought no relief, and does any one wonder that for me life seemed a mockery? One day about four years ago my husband stopped at a neighbor's and found them rejoicing over the recovery of their daughter, who had been deaf for fourteen years, and now had received her hearing through Christian Science. Upon learning what had healed her my husband hastened home with the good news that he had at last found something that would heal me. Full of hope that it would be even as he said, we went to the healer who had brought back the girl's hearing. In two weeks' time I was perfectly well, and from the first treatment there was no return of the fits. It has been four years since I was healed and I am well and strong, able to do any amount of work, to the amazement of my friends who knew of my condition. I am now a member of the Mother Church, and my heart overflows with gratitude to Mrs. Eddy, who has taught us how to know God and be free. I am also grateful to my healer who was instrumental in bringing me health.

Mrs. Emma McCarty, Manitowoc, Wis.

It is now five years since I came into Christian Science, and I think it is my duty to tell what it has done for me and my family. During that time I have never used drugs of any kind. I no longer look to material treatment, but seek for the divine assistance, the way Christian Science has taught me. I beg to relate my last demonstration.

My son, fourteen years of age, had a claim of appendicitis and typhoid fever. I was visiting my niece in Ludlow, Kentucky, at the time, and as she did not understand Christian Science, she insisted on having a doctor to diagnose the case, if nothing more. So I consented, to please her, and the above is what the doctor pronounced it, and said if she should take the case, the first thing she should do would be to put an ice-cap on his head and sponge him every two hours. He should have nothing to eat but milk and broth for eight weeks, and he should not be allowed to stand on his feet, as that was liable to cause instant death. I dispatched at once to my husband and had my son removed home. His first meal after our arrival was, mashed potatoes, fried chicken, corn, bananas and cream. He was in bed ten days under Christian Science treatment, and is now perfectly well. I feel very grateful to Mrs. Eddy for all she has done for us.

Mrs. Jennie Wiss, St. Louis, Mo.

THE first thing that disappeared after coming into Christian Science was chronic catarrh of the head. Before going for treatment I was using a spray three times a day to wash my throat and nose so as to breathe with ease, and every other day I went to the doctor to have him treat it. He was trying to burn out something. After having Christian Science treatment it was soon healed. During the treatments for the catarrh I had a tumor disappear also. I have never had a return of either and that was eight years ago.

Formerly, if I caught the least cold, I would have great trouble with my head, but I have no fear now.

Many times the claims of sickness have vanished as mist before the sun just through reading the text-book. Christian Science teaches us how to govern our temper and action, and to love and help each other and make our home harmonious. With the understanding I have of man's relation to God I am able to help others out of seeming darkness and doubt.

Our work here is growing nicely in the face of opposition, but "if God be for us, who can be against us?" I enjoy the Sunday lessons very much. The Bible is so plain to me now when studying it with Science and Health.

Jennie Keast, Elyria, O.

ABOUT two or three months ago I had a belief of scarlet fever, and mamma had to report to the Board of Health, and my two sisters couldn't go to school; the first time they had been absent or tardy. One had been going to school five years, and one three years. Every one was afraid to come to our house for weeks, and our cook went away because she was afraid. Mamma treated me with Christian Science. I was in bed only two days, and when I was awful hot and my head ached very badly I asked mamma to read out loud from "Science and Health with Key to the Scriptures," and I felt much better then. I love Mrs. Eddy. I saw her a year ago last June in Boston. Papa was scared awfully, and was afraid the girls would catch it too, but they didn't. Most always I can heal myself, because I don't often have beliefs. I have treated papa several times and healed him. We have a new Christian Science Church. We have a big Sunday School, fifty-six children in it. I never have missed a service since our new church was opened. I shall be glad when I am old enough to be a member of the Mother Church, but I'm not nine years old yet, so I shall have to wait a long time.—*Mary Scranton Roe, Fort Worth, Tex.*

SOME months ago I had a severe claim of neuralgia in my eyes. I tried to realize its nothingness, but it seemed so intensely painful, I grew impatient, and instead of working harder for harmony, allowed error to tempt me by suggesting the use of hot water to alleviate the suffering. I did get it ready, but as I was about to use it the words from our Hymnal came clearly to me,—

Whatever dims thy sense of Truth,
Or stains thy purity,
Though light as breath of summer air,
Count it as sin to thee.

My extremity was God's opportunity to teach me that I needed no help but His, no water, but the pure, invigorating water of Life which needs no preparation, but is ever ready to allay all pain, and which cleanses all impurities. I was glad for the lesson, and as its meaning became clear to me it brought relief from pain. It left with me a stronger faith in the Infinite Love which is "an ever-present help," a prayer for more grace and humility.

Katie S. Preston, Macon, Ga.

EDITOR'S TABLE.

THE NEW CENTURY.

ABOUT one year ago we had supposed, for reasons quite satisfactory to ourselves, that we had entered upon the Twentieth Century. We were entirely satisfied, as a matter of mere personal choice, with this arrangement. We had no objection to the dawning of the new century at that time, if it were the proper thing. So far as we are aware we should have enjoyed, the past year, the same measure of happiness in the first year of the twentieth as in the last year of the nineteenth century. We know of no reason why we, and all our friends and co-workers, should not be as near the consummation of our dearest desires in the one case as in the other. The goal of Harmony is neither more nor less remote whether the true method of computation requires the inclusion or exclusion of the first year of the first century.

We wish to be understood as here indicating that human methods of calculating time are of no real importance, so far as our spiritual welfare is concerned. Hence, on further consideration, we are as well content to have the twentieth century put in its appearance at midnight of the last day of December, *Anno Domini* 1900, as to have had it usher itself in one year prior to that date.

If we felt called upon to make an apology for our seeming change of base, we might sum up our reasons for so doing somewhat as follows:—

1. We are aware that some others of greater erudition—much greater—than we lay claim to have, after considerable contention to the contrary, acquiesced in the rule which begins with the end of the first year of the first century, instead of the beginning of that year. Therefore, why not we, if we see that we consistently can?

2. President Timothy Dwight, then of Yale University, of revered memory, in 1800 wrote a letter to settle a wager between two zealous disputants, which was republished in the *Historical Magazine* of January, 1858, and which is as follows:—

Sir:—In answer to the question which you proposed to me for decision, I observe:—

1. That in reckoning centurially we adopt a different phraseology from that which is used in all other accounts of time. In speaking of a man's age we say: This is the 31st or 32d year of his age, or, he is in his 31st year, etc.

In speaking of the centurial year, or year of the Christian era, we say, one thousand seven hundred and one, two; ninety-eight, nine, etc. Thus we say A.D. one thousand seven hundred and ninety-nine; and in the year of our Lord, one thousand seven hundred and ninety-nine; and at times, also, in the one thousand seven hundred and ninety-ninth year of the Christian era; expressions exactly equivalent.

2. The Christian era began with the nativity of Christ.

3. The phrases, the first year and the year one, are, I apprehend, exactly equivalent. Of course one thousand seven hundred and ninety-nine and the one thousand seven hundred and ninety-ninth year, when applied to the present centurial year, are also exactly equivalent.

4. If these observations are true, the present year will not complete the eighteenth century.

5. In writing the date of the year we simply use the arithmetical figures, leaving the words "in the year of our Lord" to be understood, except in solemn and dignified transactions. No letter, daybook, or ledger probably ever contained these words; but all are dated merely with the arithmetical figures. From this elliptical manner of writing dates our phraseology, I presume, originated. From writing customarily 1700, 501, 602, it became the most natural language to say one thousand seven hundred, five hundred and one, etc.

6. As we have continually occasion to mark the day and month in our dates, as well as the year, we are necessitated to note the year from its commencement. Thus there is the same necessity to note the year, on 1st, 2d, 3d, etc., day of January as in any preceding month; for instance, on the 31st day of December. Thus we write:—

Day	Month	Year
10th	January	1799

i.e.: The tenth day of the month of January, in the year one thousand seven hundred and ninety-nine. Thus proclamations are written: "Given under my hand on the tenth day of January, in the year of our Lord one thousand seven hundred and ninety-nine," plainly equivalent to the one thousand seven hundred and ninety-ninth year of the Christian era.

7. In this manner those must have dated who wrote in the first year of the Christian era, if we suppose them to have dated at all. Otherwise they must have written and said January the tenth in the year cipher, or nought—January 10, 0. I presume this will not be supposed. Suppose the following divisions, thus marked:—

0	1	2	3	4	5	6	7	8	9
1	2	3	4	5	6	7	8	9	10

to express the first ten years of the Christian era. Which mode of reckoning these divisions would be the mode naturally adopted by the common sense of mankind? I think it will be admitted that the lower series of figures must have been thus adopted, and that the upper series could not have easily entered into any mind.

There is not any series which begins with a cipher, unless where mere indices are intended.

8. Blair's chronology is a complete exhibition of the mode of reckoning which I suppose to have been adopted from the beginning. Both the centuries before and the centuries after Christ are reckoned by his tables from one to fifty, and from fifty to one hundred, inclusive.

I am, sir, yours, etc.,

TIMOTHY DWIGHT.

Mr. William Leffingwell.

We shall not presume—this year—to differ with so distinguished a scholar as President Dwight; hence our cheerful acquiescence in his deductions.

3. Our governmental authorities officially postponed the beginning of the new century until this year; and can we afford to take issue with our much respected administration upon this point? No. We are much too loyal for that—too good an American citizen—too patriotic.

Therefore on this ground alone we would waive any personal opinion that we might otherwise have.

We speak only for ourselves. We speak not officially, but privately. If any of our readers prefer to *keep* the *Journal* where it appeared to be placed by us a year ago, we shall not interfere. We purpose to be as broad and liberal in respect to this question as could possibly be desired.

And now what of the new century? What has it in store for us, for the world? Who can forecast it?

If we undertake to prophesy from the standpoint of the achievements of the nineteenth century as a whole, we are lost in wonderment. If we endeavor to calculate the future by the ratio of progress of the last quarter of that century, we stand almost appalled. Our courage fails us. But that this ratio will not diminish is logically certain; that it will increase is equally reasonable. We refer now to material progress.

If the ratio of spiritual progress shall continue, we may confidently look for such improved human conditions, morally, physically, and spiritually, as now seem beyond mortal conjecture. A backward glance re-assures us of the future. The accomplishments in the way of establishing a Scientific religion—a religion that heals sickness and sin on the basis of Mind instead of matter—during the past thirty years, have been so great, that if the ratio shall continue, the twentieth century will witness a religio-healing revolution. Mind, not matter, will be recognized as the healing power. God will be known to be the only Physician, and Heaven will be understood as God's presence and reign in the consciousness of mankind.

THE ATTITUDE OF THE CHURCHES.

THE statement recently made by an eminent Episcopalian clergyman, that "if the Church of Christ, Catholic, had done its duty, the Church of Christ, Scientist, had not been," would appear to be a severe arraignment of the Church of Christ, Catholic. It might even be construed to imply a serious, if not inexcusable, dereliction on the part of the Church Catholic. Yet we do not take this view of it. We make no such charge. No church can do its whole duty until it has a clear conception of what its duty is. We verily believe that the Church of Christ, Catholic, has not heretofore clearly understood that its duty was to teach the healing of sickness as well as the healing of sin through divine or spiritual means. It has believed that its mission was to save the soul, and leave the saving of the body to the learning and skill of the human physician through such means as, in his wisdom, he thought best to employ, and that the physician's use of material remedies was divinely sanctioned.

The church, indeed, had reasoned itself into the con-

scientious belief that the healing which Jesus did, and taught his disciples to do, was a gift specially imparted to their age, to impress it with the evidence of a divine immanence, and that thereafter this delegation of power was divinely withdrawn. This has been the teaching of the Church Protestant ever since the Reformation. The claim to so-called supernatural healing on the part of the Church of Rome was made a special ground of the Protest of Luther and his coadjutors, and the Protestant clergy strongly advocated the drug method of healing.

We say, then, we do not charge upon the Church of Christ, Catholic, a wilful failure of duty in the past, for had it possessed a better understanding of its duty in reference to healing sickness through prayer, it no doubt would have lived up to that understanding.

In view of the wonderful healing results accomplished through the prayers of Christian Science adherents, which are now so well known that they are no longer gainsaid; in view of the large numbers who have accepted Christian Science as their religion after having lived exemplary lives in their former church connections; and in view of the fact that the text-book of this Science is within the reach of all who desire to investigate, it has become, we think, a grave problem as to how much longer the churches can excuse their inability to fulfil all their great Exemplar's commands and do the healing works which he declared those who followed him should do.

If they much longer neglect or refuse to inform themselves, this clergyman's charge of dereliction will be justified. The voice of Divine Science is calling out to the churches, in a peculiar sense: "Choose ye this day whom ye will serve." The answer must be, "Spirit" or "Matter." Which shall it be?

AS LITTLE CHILDREN.

THEODORE F. SEWARD, in his admirable address before the Episcopal Congress of Providence, reached a climax when he uttered these words: "One effect of Christian Science is of immeasurable importance. It brings Christianity back to the child standard, where its divine Founder placed it. The essential distinction between Christ's message and that of Buddha, Confucius, and all other founders of religions, is right at this point. *They told the children that*

they must become like their disciples. Jesus told his disciples that they must become like little children."

This is indeed a distinction between Jesus' teaching and that of all other religionists. Yet it has never been comprehended even by Christendom. Christianity as popularly taught has been a difficult thing to understand. Its formularies have been technical and definitional. There has been too much taught the idea of an unapproachable and unreachably God, and a far-off heaven. A God that the adult could not understand, and a heaven beyond human conception; both so distant from present human life that they could be known only after death.

Jesus did not so teach. He taught an *all-present* Father and a heaven that was "at hand," and declared that both God and His kingdom were accessible to the little child—aye, that *only* the child-thought could *understand* God and Heaven, for none other could enter therein; "Verily I say unto you, whosoever shall not receive the Kingdom of God as a little child shall *in no wise* enter therein."

Jesus was not expressing a personal opinion. He was, as was his wont, announcing an eternal fact. Only the heart that is free from vice, only the mind unfilled with human error, human pride, human egotism, human will, human vanity, human misconceptions, etc., is receptive of spiritual truth; and the reception of spiritual truth—that is, living it—brings into the human consciousness the Kingdom of God.

We must remember that Jesus used the words Kingdom of God and the Kingdom of Heaven synonymously.

When will Christendom awaken to the fact that it has not only *ignored* but *reversed* this unique teaching of Jesus; and when will it *receive* God and Heaven in the spirit of the *little* child, rather than on its own terms?

One of the startlingly striking evidences of the *verity* of Jesus' statement is the fact that in numerous instances little children whose parents are Christian Scientists have healed "all manner of diseases among the people." This is as well authenticated as are the instances of healing by adults.

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

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**MONUMENT TO BARON AND BARONESS
DE HIRSCH.**

A MONUMENT is soon to be erected in Central Park, New York, in commemoration of the eradication of racial prejudice. The monument will cost upwards of fifty thousand dollars, and the amount is to be raised entirely by voluntary subscriptions.

The sculptor's conception is highly artistic and effective. A female figure in bronze, heroic size, typifying Philanthropy, is represented holding in her left arm a tablet on which are engraved the features of the Baron and Baroness. Before this figure is a smaller one, that of a child, representing posterity, placing on the tablet a bunch of palms.

These figures will be placed on a pedestal of highly polished pink granite. The pedestal will take the form of an exedra, whose majestic sweep of unbroken curves will be intended to convey the idea of the all-embracing arms of true charity.

The motive which prompted the erection of the monument has appealed to all classes. Many letters from clergymen and laymen, college presidents and publicists, have been sent to the Baron and Baroness de Hirsch Monument Association, indorsing the project. A number of these letters were published in the *New York Mail and Express* of January 1, 1901. The Rev. Mary Baker G. Eddy, Discoverer and Founder of Christian Science, wrote as follows:—

The movement to erect a monument to the late Baron and Baroness de Hirsch enlists my hearty sympathy. They were unquestionably used in a remarkable degree as instruments in the Divine Love.

Divine Love reforms, regenerates; giving to human weakness strength, serving as admonition, instruction, and governing all that really is. Divine Love is the noumena and phenomena, principle and practice of Divine metaphysics. Love talked and not lived is a poor shift for the weak and worldly. Love lived in a court or cot is God exemplified, governing governments, industries, human rights, liberty, life.

In love for man we gain the only and true sense of Love for God, practical good, and so rise, and still rise, to His image and likeness, and are made partakers of that Mind whence sprang the universe.

Philanthropy is loving, ameliorative, revolutionary; it wakens lofty desires, new possibilities, achievements, and energies; it lays the axe at the root of the tree that bringeth not forth good fruit; it touches thought to spiritual issues, systematizes action, and insures success. It starts the wheels of right reason, revelation, justice, and mercy; it unselfs men and pushes on the ages. Love unfolds marvelous good and uncovers hidden evil. The philanthropist or reformer gives little thought to self-defence—his life's incentive and sacrifice need no apology. The good done and the good to do are his ever-present reward.

Love is the elevator of the human race; it demonstrates Truth and reflects Love. Good is divinely natural; evil is unnatural; it has no origin in the nature of God, and He is the father of all.

The great Galilean prophet was, is, the reformer of reformers. His piety partook not of the travesties of human opinions, pagan mysticisms, tribal religion, Greek philosophy, creed, dogma, or *materia medica*. The Divine Mind was his only instrumentality in religion or medicine. The so-called laws of matter he eschewed; with him matter was not the auxiliary of Spirit. He never appealed to matter to perform the functions of Spirit, Divine Love.

Jesus cast out evil, disease, death, showing that all suffering is commensurate with sin; therefore, he cast out devils and healed the sick. He showed that every effect or amplification of wrong will revert to the wrong-doer; that sin punishes itself; hence his saying, "Go and sin no more,

lest a worse thing come upon you." Love atones for sin through love that destroys sin. His rod is Love.

We cannot re-make ourselves, but we can make the best of what God has made; we can know that all is good because God made all, and that evil is not a fatherly grace.

All education is work; the thing most important is what we do, not what we say. God's open secret is seen through Grace, Truth, and Love.

I enclose a check for \$500 for the De Hirsch monument fund.

MARY BAKER G. EDDY.

"INSUFFICIENT FREEDOM."

THE following from the pen of the Rev. Mary Baker G. Eddy appeared in the *New York World* of December 30, 1900. It was written at the request of the editors, and was one of upwards of sixty replies received from prominent thinkers of the world, both men and women, in answer to the query, What is the chief danger, social or political, that confronts the new century?

To my sense the most imminent dangers confronting the coming century are robbing people of life and liberty under warrant of the Scriptures, the rights of politics and human power, industrial slavery, insufficient freedom of honest competition, ritual, creed, and trusts in place of the Golden Rule: "Whatsoever ye would that men should do to you, do ye even so to them."

TO A WILD ROSE.

BY BELLE MOORE.

THOU sweet wild flower, so simple, fresh, and fair,
 With flushed and tender face upraised to greet
 The troubled wanderer whose weary feet
 Avoid the crowded way to banish care,
 Encourage those who heavy burdens bear,
 And bid them turn from sin and the deceit
 Of worldly strife, and seek in this retreat
 A calm and quiet peace, a gift most rare.
 Though humble be thy station, there are few
 That better fill their niche in life than thee;
 The roses, tulips, lilies fair, the aisles
 Of gardens rich may line; but thou, so true
 To nature's plans, from care and sorrow free
 Art nothing less than one of God's own smiles.

CHRISTIAN SCIENCE.

[A paper recently read and discussed before English C., Harvard University.]

BY J. R. MOSLEY.

THE rapid spread of Christian Science ideas and the substantial growth of the Christian Science movement is unquestionably one of the most significant phenomena of our times. The basic ideas of Christian Science pervade the atmosphere of religious and philosophic thought, and the movement is already organized in all the leading towns and cities of the United States and in the principal centres of Europe. Christian Science also has a hearing in the Philippine Islands, in the Hawaiian Islands, and within the walls of China. In fact, Christian Science is one of the most prosperous movements of our time, and it is rapidly spreading over the whole world.

During the past few years, a number of magnificent Christian Science Churches have been completed, and there are many more in the process of construction. The movement has a board of lecturers, who are being heard by large audiences in all parts of the United States and Canada. It also has an official monthly organ, *The Christian Science Journal*, and a weekly publication, the *Christian Science Sentinel*. Both of these have a very large circulation, and are going into all parts of the world. The text-book of Christian Science, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, has passed its two hundredth edition; and there is, perhaps, no other writer on religious subjects whose writings are so extensively circulated and so faithfully and profoundly studied as those of Mrs. Eddy.

Christian Science has an official church membership of twenty-five thousand, and this is only a small percentage of those who are in substantial agreement with its fundamental teachings. Mrs. Eddy, in her last annual message to the Mother Church in Boston, said, "Judging from the number of the readers of my books and those interested in them, over a million people are already interested in Christian Science." The religious statistics for 1899 show that the annual increase of Christian Scientists for that year was sixteen per cent, while the other Protestant churches

had scarcely held their own,—the number of Theosophists and Spiritualists had actually decreased. The movement includes within its ranks eminent lawyers, jurists, clergymen, teachers, doctors, actors, and successful business men; and it has been accepted by some of the nobility of Europe.

The healing work of the movement has been enormous. Almost every disease known to *materia medica* has been met and conquered by Christian Science treatment. A number of the leaders of the movement claim that over a million cases of healing have been brought out in Christian Science practice. Many of these had been pronounced by practising physicians incurable; in fact, in the earlier stages of Christian Science, a majority of the patients treated were so-called hopeless cases. "Even now a large percentage of those healed have gone the round of medical treatment, before they turned to Christian Science; and they are often those who are given up to die by doctors."

Christian Scientists, as a rule, are a happy, optimistic people. They claim that the physical healing which attends an understanding of Christian Science is only incidental to the moral transformation and the spiritual joy and peace which it confers. They claim to have the inward testimony, as well as the outward signs; that they have found the freedom of the Truth; and that the blessings of Truth answer to the deepest needs and to the divinest hopes of humanity. They believe that the discovery and revelation of Christian Science is the revival of the religion which Jesus taught and practised; that it is the spiritual appearing of the Christ with healing and saving power; that it is "the desire of all nations," the coming of the Kingdom of Heaven on earth.

The Rev. Mary Baker G. Eddy, the Discoverer and Founder of Christian Science and the Leader of the Christian Science movement, is the most marvelous woman of our time. Her patience, courage, and loyalty to the Truth as she saw it have been wonderful; and her toil, self-sacrifice, and love for humanity have been Christ-like.

She has a most abiding and illuminated sense of the power, presence, wisdom, and love of God; and she has a sublime, immovable conviction that Christianity is practical, Scientific, demonstrable; that the Christ, Truth, is present here and now, healing disease, overcoming sin, and leading into the way of all Truth; "that every germ of goodness will at last struggle into freedom and greatness,

and every sin will so punish itself that it will bow down to the commandments of Christ,—Truth and Love" (No and Yes by Mary Baker G. Eddy, p. 17).

Christian Science, as brought to light in "Science and Health with Key to the Scriptures" and in the other published works of the Rev. Mary Baker Eddy, is a system of Scientific, religious metaphysics, which is variously designated as the Science of Divine Metaphysical Healing, Divine Metaphysics, the Science of Mind, Science, and Spiritual Science. Mrs. Eddy defines Christian Science as "the law of God, the law of Good, interpreting and demonstrating the Principle and rule of universal harmony" (Rudimental Divine Science, p. 7). "Science is not the Shibboleth of a sect or the cabalistic insignia of philosophy; it excludes all error and includes all Truth" (No and Yes, p. 18). The genius of Christian Science is right thinking and right living. The cardinal point of Christian Science is "that by knowing the unreality of disease, sin, and death, you demonstrate the Allness of God" (Unity of Good, p. 12).

Christian Science presents itself to me as having three aspects. The first and least significant aspect is that of idealism, the explanation of all cause and effect as mental; the second aspect is that of Divine Idealism, which makes Immortal Mind, or the Mind of God and His ideas, the real and eternal, and which makes mortal mind and its beliefs—matter, sin, disease, and death—unreal and temporal. The third aspect is that of practical Christianity, or demonstrable Perfection, which is the application of the truths of Immortal Mind, in the Christ-way, to the elimination of the errors of mortal mind, sin, disease, and death.

Speaking of the discovery and formulation of Christian Science, Mrs. Eddy says,—

"The discovery came to pass in this way. During twenty years prior to my discovery I had been trying to trace all physical effects to a mental cause; and in the latter part of 1866 I gained the Scientific certainty that all causation was Mind, and every effect a mental phenomenon.

"My immediate recovery from the effects of an injury caused by an accident, an injury that neither medicine nor surgery could reach, was the falling apple that led me to the discovery how to be well myself, and how to make others so.

"Even to the homeopathic physician who attended me, and rejoiced in my recovery, I could not then explain the

modus of my relief. I could only assure him that the divine Spirit had wrought the miracle—a miracle which later I found to be in perfect Scientific accord with divine law.

"I then withdrew from society about three years,—to ponder my mission, to search the Scriptures, to find the Science of Mind, that should take the things of God and show them to the creature, and reveal the great curative Principle,—Deity.

"The Bible was my text-book. It answered my questions as to how I was healed; but the Scriptures had to me a new meaning, a new tongue. Their spiritual signification appeared; and I apprehended for the first time, in their spiritual meaning, Jesus' teachings and demonstration, and the Principle and rule of spiritual Science and Metaphysical Healing,—in a word, Christian Science" (Retrospection and Introspection, pp. 38, 39).

The first aspect of Christian Science, "to trace all physical effects to a mental cause," is in substantial agreement with the final outcome of the whole history of philosophy. In fact, philosophy has always revealed a tendency to overcome the so-called common-sense belief that there are two kinds of reality, material and mental, and to interpret the physical world as a mere phenomenal aspect of Mind or Spirit. Such has not only been the outcome of both ancient and modern systems of speculative philosophy, but it is also the tendency of modern evolutionary philosophy and of modern science.

Both Plato and Aristotle are committed to the view that Spirit, and Spirit only, is absolute. Although they did not entirely get rid of matter, Plato regarded matter as "a kind of spurious reason," and Aristotle as "passive reason." The whole weight of Plato's teaching is that being and thought are one, and that the real is the rational and the rational the real. Aristotle made his final cause, "Thought of Thought," the very "essence of mind."

The outcome of modern philosophy has been the same as that of Greek philosophy, a decided tendency to attribute all causation to one substance, and to make that substance Mind or Spirit. Since the time of Descartes, the trend of philosophy has been away from dualism to monism; and David Hume is the only materialist of the first order of ability in the history of modern speculative philosophy. Bishop Berkeley taught that matter was only a sensation,

and that it was nothing apart from the mind which conceives it. Kant, the greatest of modern philosophers, demonstrated that the human sense of time, space, and causality are subjective, and "that the laws of nature, which material science studies, are the creations of our own understanding, acting upon the data of our senses." Fichte, Schelling, Hegel, and Schopenhauer built upon the idealism of Kant; and, however much they differ on other philosophical problems, they unite in giving an idealistic interpretation to reality. Emerson saw that the laws of nature were the laws of Mind, and that nature is only a thin screen through which "the glory of the One breaks in everywhere." Professor Royce of Harvard, closes his exposition of modern philosophy with this significant statement: "We have found in a world of doubt but one assurance—but one and yet how rich! All else is hypothesis. The Logos alone is sure" (*Spirit of Modern Philosophy*, p. 471). John Fiske, in his studies of evolutionary science and philosophy, has come to the same conclusion that Clifford reached, "that the whole mechanical evolutionary process exists only as a series of changes in consciousness." Professor Oswald, an eminent chemist of the University of Leipsic, says, "Matter is a thing of thought which we have constructed for ourselves, rather imperfectly to represent what is permanent in the change of phenomena." Professor Kuno Fisher of Heidelberg, the most eminent living student and teacher of the history of philosophy, contends that every materialistic philosophy has failed to give a satisfactory explanation of reality; and, to the degree that materialism has been reduced to practice, it has always been suicidal to human welfare.

Numerous other citations from representative thinkers could be made to show that the first aspect of Christian Science, the explanation of all cause and effect as mental, has the sanction of certain marked tendencies in the history of modern natural science, and that it is in substantial agreement with the final outcome of the whole history of speculative philosophy.

However, Mrs. Eddy reached the conclusion that all is Mind and that matter is only an image of the human mind, through revelation, reason, and experiment, and not through the ordinary, speculative processes of human philosophy. Mrs. Eddy from her childhood was "impelled, by a hunger and thirst after divine things,—a desire for something

higher and better than matter, and apart from it,—to seek diligently for the knowledge of God, as the one great and ever-present relief from human woe" (*Retrospection and Introspection*, pp. 47, 48). Mrs. Eddy says that "the first spontaneous motion of Truth and Love, acting through Christian Science on my roused consciousness, banished at once and forever the fundamental error of faith in things material; for this trust is the unseen sin, the unknown foe,—the heart's untamed desire, which breaketh the divine commandments" (*Ibid.*, p. 48).

The second aspect of Christian Science, which makes Immortal Mind, or the Mind of God and His Ideas, the real and eternal; and which makes mortal mind and its beliefs—matter, sin, disease, and death—unreal and temporal, is a stately step in advance of philosophical idealism into the atmosphere of the Divine Idealism, or the pure spiritual Monotheism, of the Old and New Testaments. A spiritual universe of divine Ideas, wholly apart from the chaos visible to the physical senses, replaces the material universe; and the ideal of a perfect God, a perfect man, and a perfect universe is discerned.

The underlying, overlying, and all-comprehending Principle of Christian Science is that God is Good, and that God is All-in-all; that "God is Divine Principle, supreme incorporeal Being, Mind, Spirit, Soul, Life, Truth, Love" (*Science and Health*, p. 461). All these terms, in Christian Science, are synonymous; and to each one is applied omnipotence, omnipresence, omniscience, so that God is omnipotent, omnipresent, and omniscient Mind, Spirit, Soul, Life, Truth, and Love. God is also the Father-Mother of the spiritual universe and man, "in him we live, and move, and have our being." In fact, Christian Science makes God and His Ideas so all-inclusive that there is neither presence, power, nor intelligence left for anything unlike God.

Christian Science builds upon the divine premises that God is All-in-all, and that He made everything that was made like Himself, "and, behold, it was very good;" and it concludes that the real spiritual man is immortal,—co-existent, and co-eternal with God,—made in the image and likeness of God; and that he reflects everything that belongs to God. It maintains, with the author of *Genesis*, that when "God saw everything that He had made, and, behold, it was very good," "the heavens and the earth were fin-

ished, and all the host of them." It also maintains that the real and spiritual type of Sonship was revealed in Christ Jesus, and that the visions of Isaiah and of St. John of "a new heaven and a new earth" were glimpses of the real and spiritual universe.

Christian Science reveals God as the author of a perfect universe only, and not of a material universe with its imperfections of sin, disease, and death. Christian Science teaches that a perfect *Spiritual Cause* could not produce an imperfect material effect; that God could not produce anything so unlike Himself as matter; that there is nothing in Infinite Spirit which could have produced finite matter. Speaking of the dilemma of making God the author of matter, Mrs. Eddy says, "When we endow matter with vague spiritual power,—that is, when we do so in our theories, for of course we cannot endow matter with what it does not and cannot possess,—we disown the Almighty; for such theories lead to one of two things. They either presuppose the self-evolution and self-government of matter; or else they assume that matter is the product of Spirit. To seize the first horn of this dilemma, and consider matter as a power in and of itself, is to leave the Creator out of His own universe; while to grasp the other horn of the dilemma, and regard God as the Creator of matter, is not only to make Him responsible for all disasters, physical and moral, but to announce Him as their source, and so make Him guilty of maintaining perpetual misrule, in the form and under the name of natural law" (Science and Health, pp. 12, 13).

Christian Science also maintains that the same dilemma applies to every theory which assigns real existence to evil. They either presuppose that evil is self-made or is the product of Good. To seize the first horn of the dilemma, and to consider evil a power in and of itself, is to make God less than omnipotent and omnipresent Good; while to make God the creator of evil is to make Him responsible for those very things which it has been the aim of all religion and morality to eliminate, and which Christ himself came to destroy. Christian Science refuses to call evil good; and, in no sense, makes God, Good, responsible for the existence of anything so unlike Himself as evil. It insists that the only relationship that God can have to the evils of life—sin, disease, and death—is to overcome them; and that the mission of Christ is the destruction and the

elimination of everything unlike God. Mrs. Eddy, in speaking of the origin of evil, says,—

"Our Master gave the proper answer for all time to this hoary query. He said of evil,—'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 [God] because there is no Truth [reality] in him [evil]. When he speaketh a lie he speaketh of his own, for he is a liar and the father of it [a lie].'

"Jesus' definition of devil [evil] explains evil. It shows that evil is both liar and lie, a delusion and illusion. Therefore we should neither believe the lie, nor believe that it hath embodiment or power; in other words, we should not believe that a lie, nothing, can be something, but deny it and prove its falsity. After this manner our Master cast out evil, healed the sick, and saved sinners. Knowing that evil is a lie, and, as the Scripture declares, brought sin, sickness, and death into the world, Jesus treated the lie summarily. He denied it, cast it out of mortal mind, and thus healed sickness and sin. His treatment of evil and disease, Science will restore and establish,—first, because it was more effectual than all other means; and, second, because evil and disease will never disappear in any other way" (*Christian Science vs. Pantheism*, pp. 8, 9).

Christian Science teaches that while matter, sin, disease, and death are real to mortal and finite consciousness, they are unreal to immortal and infinite consciousness; that these evils exist in human belief only, and not in the spiritual understanding of Being; that they are the temporal falsities of the human mind, which vanish before the understanding of the divine Mind; that they are not things in themselves, but inverted images, or a false sense of that which in itself is spiritual, immortal, and perfect. The physical universe is interpreted as the inverted image of the spiritual universe; the mortal, physical man, as the inverted and distorted image of the immortal and spiritual man; and sin, as the inverted image or transgression of the law of Good.

Christian Science maintains that in an orderly universe governed by a law of spiritual Good, there is no more place for evil than there is a place for errors in mathematics and discords in music. As the errors of mathematics become unreal and disappear when the science of mathematics is sufficiently understood and demonstrated, and as the dis-

cords of music disappear when the principle of music is understood and demonstrated, so the evils of existence—matter, sin, disease, and death—disappear as the Principle of Infinite Good is known and demonstrated. Christian Science also maintains that evil in all its forms is a transgression of the law of Good; that it has no law of its own, that it is "lawlessness," or "the transgression of the law." Having no law of its own, evil can never yield to Scientific knowledge, and there can never be a science of errors; in fact, the whole nature of evil is unknowable, and its destruction is its only possible explanation. "The mark of ignorance is on its forehead, for it neither understands nor can be understood" (Science and Health, p. 547).

Christian Science, in denying the existence of matter, does not deny the existence of the external universe. It denies our material sense of the universe in order to bring into manifestation the universe of Mind and Mind's ideas. In all its denials of matter and imperfection, Christian Science looks "for new heavens and a new earth, wherein dwelleth righteousness." It insists that God, as a perfect Cause and Creator, must have perfect manifestation in a perfect Creation; that divine Fatherhood must have representation in divine Sonship; that Immortal Mind must have expression in a universe of Immortal Ideas. In fact, Christian Science teaches that a perfect universe is as necessary to a perfect God as a perfect God is to a perfect universe, and that neither could exist without the other.

In this respect, Christian Science differs fundamentally from the Hindoo systems of thought which teach that both the universe and man will finally be absorbed in God. Christian Science also escapes all forms of pantheism. It does this by making God All-in-all, without making everything as it appears to the physical senses, a part of the Allness of God. Christian Science makes God, Good, Spirit, Immortal Mind, Life, Truth, Love, All-in-all; and it denies real and eternal existence to the errors of mortal mind,—matter, sin, disease, and death,—while Pantheism makes God a union of both Good and evil, Spirit and matter, Immortal Mind and mortal mind, Life and death, Truth and error, Love and hate. In a word, the difference between Christian Science and Pantheism is that Christian

Science teaches that God is All-in-all, and Pantheism teaches that all as it appears to be is God.

The logical outcome of Pantheism is a kind of stoical quietism which tries to find satisfaction in both Spirit and matter, Good and evil, health and sickness, Life and death. It sometimes degenerates into the very sickly attitude of trying to obliterate all ethical values and to destroy all moral standards. The more common and illogical forms of Pantheism are found in those systems of thought which teach that the evils of life—sin, disease, and death—are real and eternal, God-created and God-sustained; but that the mission of religion, *materia medica*, and the state, is to make these evils as tolerable as possible. In all its forms Pantheism heals the miseries of life slightly; it says "peace; peace; when there is no peace." The logical outcome of Christian Science is a healthy and robust spiritual optimism, which comes from the Christian ideal of being perfect as God is perfect and from the high and holy work of overcoming the sense of matter, sin, disease, and death.

The third aspect of Christian Science, demonstrable Christianity or practical Idealism, is the application of the truths of Immortal Mind, in the Christ-way, to the elimination of the errors of mortal mind—sin, disease, and death. It is the effort to enthrone in the affections and in the understanding, the same "Mind . . . which was also in Christ Jesus;" and through this Mind, to overcome "the world, the flesh, and the devil."

The Christ-way, according to Christian Science, is the supremacy of Good over evil, Mind over matter, Soul over sense, Truth over error, Harmony over discord, Health over sickness, Life over death; or the demonstration of the Allness of God through the overcoming of sin, disease, and death. Thus Christian Science does not destroy the Law and the Gospels. It demands their fulfilment. In fact, Christian Science destroys nothing that is worth preserving. All that ever was true, good, and beautiful, becomes truer and better and more beautiful, and "All that ever was really dear and sacred becomes dearer and more sacred." It does not depreciate historical Christianity, it re-asserts and re-enthrones the power and demonstration of primitive Christianity. It insists that the mission of Scientific Christianity is no less grand than to induce mortals to abandon the love and practice of sin and to accept the perfection of the Christ Ideal.

It does not take away the Christ of the New Testament. In short, the Christ-way, according to Christian Science, is to be God-like in thought, word, and deed.

According to Christian Science, the Christ-way of overcoming evil with Good is to fill the mind so full of good thoughts, and the life so full of good deeds, that there is no room left for evil. Christian Science demands much more than the mere oral denial of evil. It insists that "only those who repent of sin, and forsake all evil, can fully understand the unreality of evil," and that "if evil is uncondemned, it is undenied" (Science and Health, pp. 234, 444, 445). Evil, in fact, disappears in the ratio of our growth in the consciousness and demonstration of Good. In like manner the Good does not come into consciousness and into life merely through its verbal affirmation. God must be ours in deed and in truth, "bringing into captivity every thought to the obedience of Christ," or we cannot fully understand the Allness of God and the nothingness of evil. "He that doeth good is of God: but he that doeth evil hath not seen God." God is reflected in goodness: nothing short of good thinking, good feeling, and good living can make the good vitally real to us. It requires goodness to understand and express the Good, as it requires purity of heart to see God. Unto the good, all things are good, as "unto the pure all things are pure." "Unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled."

The Christ-way of overcoming sickness as well as sin is, according to Christian Science, not through the hypnotic or mesmeric control that one mind exercises over another. It is, rather, the overcoming of the supposed power that one human mind exercises over another, through bringing to the mind of the patient the truths of Immortal Mind, which makes one free from the errors of mortal mind control, human will-power, animal magnetism, mesmerism, or hypnotism. For Christian Science teaches that "God has endowed man with inalienable rights, among which are self-government, reason, and conscience. Man is properly self-governed, only when he is guided by no other mind than his Maker's" (Science and Health, p. 286.) The Christian Scientist recognizes that it is God and not himself who "doeth the works." He brings to the mind of the patient the Allness of divine Life, Truth, and Love, and the nothingness of the claims of sin, disease, and death.

He teaches the patient how to turn from thoughts of sin, sickness, and self to behold, "as in a glass, the glory of the Lord," and to be "changed into the same image" and likeness. Speaking of how sickness is healed in Christian Science practice, Mrs. Eddy says, "Mind must be found superior to all the beliefs of the five corporeal senses, and able to destroy all ills. . . . Disease is an experience of mortal mind. It is fear made manifest on the body. Divine Truth takes away this physical sense of error, just as it removes a sense of moral or mental error" (*Science and Health*, p. 489). "When the illusion of sickness or sin tempts you, cling steadfastly to God and His idea. Allow nothing but His likeness to abide in your thought" (*Science and Health*, p. 491).

That which heals sickness, according to Christian Science, is Immortal Divine Mind and not the mortal human mind; the spiritual Mind of "life and peace" and not the carnal mind of "death." It is the Mind whose fruits are "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance;" the Mind whose thoughts are of "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report."

As divine Good is reflected only in good thinking and good living, so all the divine synonyms—Mind, Spirit, Life, Truth, Love—must be reflected in thought and in action before the Allness of God is fully known in His manifold perfection, and the nothingness of error is discerned in its manifold illusions. Divine Mind must be reflected in ideas of truth, beauty, goodness, purity, health, and permanence; the motives, aims, and desires must be brought into the captivity of the Christ-Mind; Truth must be reflected in truthfulness; one must be receptive to the Spirit of Truth, bear testimony to Truth, and be sanctified through the Truth. Spirit must be reflected in spirituality; the flesh or the fleshly mind must be crucified, and thought and life must be spiritualized. Life must be reflected in living; the water of life, the bread of life, and the works of life must be appropriated. Love must be reflected in thoughts and deeds of loving kindness, fulfilling the great commandments of the law: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," and "thou shalt love thy neighbor as thyself."

THE WITHHELD DISCLOSURES OF TRUTH

BY JOHN B. WILLIS.

IN considering the spiritual illumination of the race one is confronted by two very distinct and essentially contradictory views or explanations,—one, the traditional, regards the process as paroxysmal—that revelation has been made only at intervals and through chosen media. The other regards the process as continuous, as the expression of a Divine appeal, an entrance-seeking which is universal, constant, and unvarying.

The climaxes of religious history certainly suggest intermittence; that, in keeping with human conditions, or with His unapprehended determinations, God has, at certain times, revealed the Truth through prophets and seers, whose wisdom and inspiration are to be thought of as miraculous impositions rather than normal realizations. This was the Levitical, as it is very largely the present orthodox apprehension, and it readily affiliates with those ideas of foreordination and predestination which have dominated Calvinistic theology. The absence of greater lights in a period of history is regarded as an evidence of a pause in revelation, their disappearance, proof of its consummation.

In this view, also, emphasis is naturally laid upon literal interpretation, and the "thus saith the Lord" of some Scripture declarations is given supreme authority as the final court of appeal.

An altogether different apprehension of the subject is attained through an understanding of the uninterrupted radiation of divine Love, which, without selection or reserve, ever seeks its own, and the disclosures of which are limited, or debarred by human incapacity or irresponsiveness, and by these alone. As a room is more or less perfectly lighted at noontide according to the cleanliness and transparency of its windows, so man's illuminations or inspiration is determined by his receptivity, his openness to Truth.

This leads me to think of the "Beacon Lights" of religious history as having received a larger revelation through their responsiveness to a Divine address which *did not pass by* other men, but which failed to find access to other men.

Accepting this fundamental law, that Truth's disclosure

is in the measure of man's spiritual responsiveness and apprehension, we come into possession of a canon of interpretation which is of the utmost significance in determining the spiritual values of Scripture statement.

In opening the Bible we shall be led, under its guidance, to inquire, First: What was the writer's sense of Truth? Second: What were the social, political, educational, and religious conditions and experiences which may have shaped the expression of this sense? and Third: In what respect, if any, does it differ from the sense of Truth expressed and demonstrated by Jesus?

In answering these questions, the advancing intelligence, the deepening spiritual insight of the race will contribute their every gain, and we shall be able to distinguish more and more clearly between the chaff and the wheat, the incidental and the essential, the passing and the permanent, the human and the Divine.

To illustrate: In reading of the institution of the Ten Commandments and the Temple service as given in Exodus, one meets with a concept of God which, to say the least, is startling to Christian thought to-day.

In the second commandment, for example, the making and worship of idols is interdicted for the reason that God is "a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate" Him. Now, though the fullest credit be given to the claims of criticism respecting the debasement of the simpler and purer Mosaic code, by the annotations of a later age, it seems quite clear that God was thought of, both in the Mosaic era and yet more distinctly in later times, as capable of being moved and inflamed by human passions.

In speaking of the relation of God to the chosen race, the repeated and elaborated use of the illustration of the husband and wife, the lover and his affianced bride, seems to be authoritative upon the point. But admitting this to be true, it is not difficult to understand how the anthropomorphic conception, this thought that God would punish the innocent for the sins of the guilty, came to be, when we remember that in the childhood of a race the idea of the Supreme Being has always been fashioned largely "by the character of the existing political government."

To Israel, "God" appealed first of all as the king of kings, and just such conduct had been the every-day expression

of the kingship which had embittered all the years of their bondage, the formative influence of their life experience could not have been immediately annulled.

That this concept does violence to the teaching of Jesus, and is contradicted by many inspired writers, both before and after him, no one will question. Ezekiel (18 : 2-4, 19, 20) explicitly denies God's responsibility for the so-called law of the hereditary transmission of evil; while St. John's understanding of the Divine Nature represents the very antipodes of this Levitical idea; they both disallow, therefore, that literal interpretation of this and kindred passages which, unhappily, still finds a place in some Evangelical thought.

The higher rank and authority of the later ideal are universally recognized and the apparent difficulties will disappear to one who accepts the manifest fact that Moses (or some later writer) either withheld from the common people his highest sense of Truth until they were better able to receive it (after the manner of the Egyptian priests and teachers), or else he did not immediately become receptive to the more spiritual sense of the Divine Nature. In either case the law of Truth's disclosure obtains. "Only gradually," says a great teacher, "could Israel learn that the highest righteousness is not that which destroys but that which transforms."

Further, the thought of sacrifice, as it appears in these early ordinances, presents a similar contrast to the thought of later Old Testament writers—David, Psalm 51 : 16; Isaiah, 1 : 11; Micah, 6 : 6-8, etc.—and of Jesus and the apostles. To the ritualistic Jew, sacrifice was a gift from disobedient and offending man to a righteous and offended God, in order that His wrath might be placated, His favor restored. Jesus taught, and demonstrated in his passion, that true sacrifice is quite the opposite, viz.: a gift from the one wronged to the wrong-doer, and that its purpose is not the appeasement of wrath, but the manifestation of Love. "I lay down my life for the sheep," said he, and "As thou hast sent me into the world, even so have I also sent them into the world."

Upon the sacrificial service of the Temple, regarded with the most sacred veneration by his people, as ordained of God in every particular, Jesus simply turned his back. Its truth was subject, in part, to the expression of a human sense, and it was therefore imperfect and temporary; toler-

ated of God until the fulness of time when the race would be better prepared to receive that revelation of His spiritual nature and requirements embodied in the life and ministry of Jesus. Here again we must see how inevitable it was that the disclosures of Truth should be unapprehended and therefore withheld, when we remember the antecedent experience and surroundings of the chosen race. For four centuries Israel breathed the atmosphere of an imperious paganism, and this thought of God and what was due Him could but bear its impress. Ethical development must be a matter of time and of growth, for it is the reward of endeavor. "To him that overcometh," and to him only, is the promise. Retaining the religious sense of their pagan environment, they would retain in part its ordinances and ritual, and we need not be surprised, therefore, to find that the tabernacle, and its furnishings, etc., closely resemble the temples of the Egyptians. The Holy Place, dark and secluded within a series of approaches, or courts, the Ark, the table of offering (shew-bread), the altar of burnt offerings, the slain beasts, the priests, the processions, etc.,—all these things, as witness the Theban temples and tombs, were but a part of "the spoil of the Egyptians." The Israelites were privileged to take of their gold and silver, but they came away laden with other and baser metals also, for the vehicles of a pagan sense could not be discarded until a nobler, more spiritual sense was reached. The association of error with Truth in religious expression is the inevitable outcome of their association in religious concept. To fail to discriminate between the Truth and the error, between the material and the spiritual concepts in David's writings, would be a mistake no less lamentable than to fail to discriminate between the moral and immoral in David's life and conduct, and the absence of such discrimination has been the bane and breakdown of the dogma of verbal inspiration. We must not forget that Israel made very great strides as they came out of Egypt. Their awakening recognition of God as a righteous God who demands righteousness alone of His people; their thought of sacrifice, in some degree, as emblematic and suggestive, as voluntary and not of constraint, and that it demanded an unblemished offering,—these things present revolutionary contrasts to the pagan thought in which they had lived; but though their advance was thus signal they did not reach

their goal at a bound, the fulness of their inheritance was reserved to be the prize of patient obedience.

Turning to a later period, it is to be seen that Jesus and the apostles were subject to the limitations imposed by this law. At times he could do no mighty works because of their unbelief, and not infrequently it is manifest that he was compelled to speak through figure and parable in terms of his hearer's receptivity to Truth, rather than in the terms of his own sense of Truth. This incomplete expression does not impair the integrity of his understanding of Truth, it simply places limits upon the fulness of his revelation of Truth.

The apostles not only found these limitations in those to whom they ministered, but it is apparent that they were by no means free from such hindrances in themselves. When we find the disciples, after having spent two years or more with the Master and having been commissioned by him to teach and to heal, disputing among themselves about their respective rank and distinctions in heaven; and when we see Peter at Antioch, after a yet more mature experience, compromising with a wretched pretence and deception which evoked Paul's scathing protest and condemnation, we have abundant evidence that while inspiration frees, quickens, and exalts, it does not immediately dehumanize, and that for the apostles, as for us, the higher spiritual sense waits upon progression.

In Paul's epistles, there are many indications that his Pagan-Jewish conception of sacrifice wrestled long with his Christian sense for mastery, and his distinct growth is revealed in passages like that of Romans, 5 : 8-10, where he states clearly that salvation is not effected by the reconciliation of an offended God through the death of an innocent victim, His Son, but by the sinner's realization of the infinite Love revealed in the death and resurrection of Jesus, and his assimilation of the Truth, his re-living of the life of Jesus.

Christian Science in its persistent discrimination between the true and the false, the real and unreal man, reveals the conditions in which this law of the disclosure of Truth is grounded. The true man, the God-child, receives the revelations of divine Mind without hindrance and reflects them without distortion; but in the degree to which "mortal mind" dominates in human consciousness, in that degree is spiritual Truth debarred; for, as Paul declares, the "natu-

ral man receiveth not the things of the Spirit of God: . . . neither can he know them, because they are spiritually discerned." Realizing, as we must, that none of the inspired writers had as yet reached a purely spiritual consciousness, the association of somewhat of error with the Truth in their sense of things, is to be anticipated, it could not have been otherwise. Their "thus saith the Lord" is not the cloak of a "pretentious hypocrisy," but simply an habitual form of expression in declaring their deepest ethical convictions.

Further, this law not only interprets religious history, as well as it is the interpreter and prophet of our individual experience. As man comes to himself he finds God, and the revealings of Spirit can be delayed in us only by deadness to its call. As taught so clearly in the parable of The Prodigal Son, the one constant factor of the universe is divine Love, and the heights of the spiritual life are reached by maintaining a state of constant receptivity to that Love. "He that wavereth is like a wave of the sea driven with the wind and tossed. . . . Let not that man think that he shall receive anything of the Lord."

Realizing that the essential fact of Revelation is the individual apprehension of abiding and universal Truth, that divine Love waits at the door of every heart to make known the riches of the wisdom of God, and that nothing but irresponsiveness upon our part delays His triumphant and glorious entrance, one is quickened to a new sense of his spiritual inheritance and possibilities, and in joyous humility he turns to welcome that larger freedom, that completer Sovereignty, that more illumined and efficient service which was so clearly defined in Jesus' call and commission to his disciples in every age.

Nothing is more discouraging, depressing, and defeating than the personal sense of incapacity for good which may be and often is the outcome of the belief of favoritism in revelation, and surely nothing could be more stimulating to the spiritual life, than the re-awakened thought of what it means to be a child of God.

From this point of view the history of the discovery and development of Christian Science reveals that natural and orderly course of events which is altogether in keeping with the assurance and manifest anticipation of Jesus.

To a high order of spiritual consciousness and receptivity the word was committed which is making all the world to blossom as did once the Judean hills. Christian Science

with all its beneficent achievements is a movement to the spiritual exaltations and possibilities attending a devotion to Truth's discovery and demonstration, which has been equally unflagging and unselfish, and if Truth's disclosures seem at times to be withheld from us so that we seem to be confused and inadequate, we may be sure that a considerable, if not complete explanation will be found in the inconstancy and intermittence of our openness to Truth's loving appeal.

DAWN.

NY I. I.

And they sung as it were a new song before the throne.
Revelation, 14:3.

Peace, be still! the dawn is breaking!
Gently shines the morning sun,
Stillness broods in benediction;
Waiting heart—the night is done!

Peace, be still! behold the vision
Now appearing in the skies!
Still it cometh—nearer, clearer,
Soothing, healing, all the wise.

Peace, be still! list to the voices,
Ringing, ringing, everywhere,—
Voices of the Spirit singing,
Songs of Nature's realm so fair.

Peace, be still! O gentle watcher,
Error's storm is lost in Light;
See the earth and heavens blending—
Glorified—O wondrous sight!

Peace, be still! O hear the story,
Hark! the Spirit claims its own!
Saviour, Saviour, lead Love's children
Higher, higher, to Thy throne.

REMINISCENCES.

BY ANNIE M. KNOTT.

IF any one were to be asked what is the permanent element in human existence, and if he were to think deeply before answering the question, he would be compelled to admit that thought—not things, nor even persons—withstood the shocks of time and circumstance; being first the scaffolding, and later the solid masonry of individual character.

So as I endeavor to recall that which makes up my personal history, almost my earliest recollection is of a very old church in Scotland,—said to have been built before the Reformation,—and a truly fitting monument of those

who swept from Scotland in a flame of zeal
Shrine, altar, image, and the massive piles that harbored them.

And what was the Reformation? was my childish question. The answer was not lacking in interest and brought history down to the days of my Covenantry forefathers, until a burning desire for civil and religious liberty began to take form in my childish consciousness; and though faint and nebulous, and unsuspected even by those who gave the thought, the substance was slowly but surely solidifying for the after life work.

A single incident like the following will show the trend of thought, as the individual temperament seizes upon that which especially appeals to its feelings and emotions, the poet and the painter seeing all nature and time bringing contributions to art, and the religious reformer linking together the experiences written along the world's pathway, and pointing the way to universal deliverance.

When about six years of age, I was my father's companion on a journey to the north of Scotland and asked many questions about the places along the coast. On the deck of the steamer near us was a clergyman who very kindly gave us much information, and pointing to the ruins of an old castle said that in the days of the Covenanters a number of men had been driven on foot by the cruel soldiery from the South to this place, where, foot-sore and weary, they begged of their captors the poor privilege of resting a while in the sunshine beside a stream which came down

from the hills above, 'ere they were committed to their gloomy prison. The soldiers said they might do this if they would sing a song, and there those who for conscience sake had given up their homes, dear ones, and liberty, lifted up their voices and sang the 137th Psalm.

Nothing can efface the memory of those early days when a tender father did all that earthly parent could do to fan the sacred flame of religious faith and devotion, and above all to teach me to love the Bible by associating it with all that is glorious in human history and achievement.

When eight years of age, whole chapters were stored up in my memory and they never were forgotten. Sometimes these were studied under the ruined walls of an old castle where there was still to be seen a hiding place for the Bible used at a time when it was unlawful to own or to read one in Scotland.

At length the dear father became very ill,—there was no help, the doctors said, no relief even from the most agonizing suffering, and then the whole heart went out in a wild prayer for deliverance to the Christ who had healed the sick long centuries before. Alas for that hour when the child developing into womanhood was told that such healing had left the world with Jesus of Nazareth, that there were other ways and means now; and yet no help could be found in this hour of sorest need. It almost seemed as if the French cynic was right who said that "Faith has one logic and fate another." With the death of the dear father came the deepest desire to devote the whole of my life to aiding the sick, fully convinced that God must have a way to help His children could it only be found.

The Presbyterian Church into which I had been born, so to speak, received me as a member at an early age, and for its ministrations and teachings I have the profoundest gratitude, for it taught me to long for and to hope for the re-appearing of the Christ.

After my marriage and during a few years' residence abroad, while a very great sufferer from neuralgia, bronchitis, and other ailments, my faltering hope and faith were kindled anew by a most eloquent sermon from the lips of a famous preacher. The text was from the 68th Psalm, 20th verse. In this light I walked for some months, and then came the illness and death of my baby boy. Again there was the verdict, no help, from the best physicians. In this

hour of the deepest gloom an almost audible voice told me that deliverance was near at hand for all who walked in darkness, nor was I disappointed.

Soon after my return to this country Christian Science was brought to my notice through some wonderful cases of healing. In spite of the direst need of help by myself and family, prejudice and bigotry were allowed to hold me in bondage until at length I was actually "driven by suffering to the foot of the Mount" (Miscellaneous Writings, p. 328).

While waiting looking for a sign from heaven, it came with a shock that threatened to crush my heart. My little boy found a bottle of carbolic acid which had been left on the table, drew the cork, and swallowed a considerable quantity of the contents. His agonizing screams brought me to him, and the next half hour would be too painful to recall were it not that it stands to-day in memory as the entrance into Life. A physician who was called said that nothing could be done except to administer an opiate to lessen the terrible suffering. Another who was summoned said that nothing could be done at that stage, but that later there might be an operation in order to enable the child to swallow, if he lived. How true it is that, "man's extremity is God's opportunity." As *materia medica* had nothing to offer, I sought God through the open door of Christian Science. The child was treated absently that day, and relief from pain was the immediate result. He was still unable to swallow at all. Next morning a present treatment was given, and within an hour he ate the whole of an apple, including the skin. I do not wonder that many find this difficult to believe; indeed, I thought it was a dream when I saw it, but the Master's voice came ringing down the centuries, "And these signs shall follow them that believe; . . . and if they drink any deadly thing, it shall not hurt them." What words can tell the blessedness of that hour? It was not merely the child given back to life, but all the hopes and prayers of the early years had come to a resurrection morn. The Bible was true, not one word of its good promises had failed, God was seen at last and seen as Love.

After this experience came at once the reading of Science and Health, and what a revelation it brought! I was deeply impressed with the consciousness of a new sense being unfolded with power to discern the creative thought lying behind the phenomena of existence, and the close study of this most wonderful book filled me with delight.

I began to see why the study of metaphysics had done so much to elevate and refine human thought. The Greek philosophy had seemed as beautiful as their imperishable sculptures, but both alike needed the touch of the quickening Life to move the world onward toward God.

In the Christian metaphysics of Christian Science this Life was revealed, and I found not only the "Key to the Scriptures," but a means of finding all the treasures in the world's best literature; for never were words of Truth and beauty written on deathless page that existed not first in the divine Mind. The book held me no less by its spiritual power and insight than by its unexampled purity and grace of diction. Day by day its teaching opened up to me the long-hidden riches of the word of God, through which all may hold communion with prophets, apostles, and saints, and sit at the feet of our Lord and Master and be made whole.

Not many weeks went by until I was going out with a light heart to tell the tidings of great joy to all who would listen to my words; and now, at the end of sixteen years of "endless toil and endeavor," the task is sweeter than ever, though at the beginning I thought that in less than a decade the whole world would have accepted this Truth.

One morning stands out in memory, it was the first meeting with our Leader in the College at Boston, Mass., on a cold February day. I was removing my wraps in the corridor, preparatory to going to the class room, when a gentle voice bade me good morning. What a thrill passed through me; and as I looked up into the depths of those loving eyes my own filled with tears of joy that God had been so gracious to me and enabled me to become a student of Mary Baker Eddy. I cannot disassociate from this meeting a little demonstration which must do good to many. My numerous ailments had been disappearing one by one since I had first accepted the Truth, but on this morning my hands were very cold,—a condition or belief which had troubled me from childhood. As Mrs. Eddy took them in her own she said as a mother would to her child, "Are your hands cold?" I think I said, "Oh no!" for my whole heart was so warmed with her loving welcome that the hands were forgotten, but as I went into the class room I became very conscious of an indescribable glow and warmth going over the whole body, and I have never suffered from cold hands since. It was the healing touch of her great sense of Love.

It is said that Plato was accustomed to thank his Maker for two things: First, That he was born in a country so enlightened and cultivated as Greece. Second, That he had Socrates for his master.

As a Christian woman I am deeply thankful for living in an age of wonderful progress and enlightenment,—an age when intelligence and integrity are rapidly becoming the controlling forces in human society, and when the power of the Christ is the greatest factor in the world. I rejoice in the glorious outlook for all humanity coming through the revelation of Christian Science, for even now the dense and tenacious beliefs in sickness, sin, and death are yielding up their claim to recognition as necessary factors of human existence, and the absolute supremacy of God—Good—is being admitted as the most important proposition that human thought can grasp.

I am unspeakably thankful that in the good providence of God I was permitted to be Mrs. Eddy's student, for the clearness of her teaching and the largeness of her character have been a perpetual inspiration and benediction in the sacrament of daily duty. In response to a question asked in the class room on a certain occasion, she gave us this thought: that it was well for us to decide upon the characters of those with whom we associated by their influence upon us. I at once began to apply this test to herself, and I found that no one had ever roused me so thoroughly to see the imperative demands of God's law, and the absolute necessity of unwavering obedience to the Ten Commandments and the Sermon on the Mount. Besides this, I have had the fullest opportunities for observing her influence upon her other students, and when they have been loyal to this high teaching, they have grown up to a moral stature which is an admitted power for good wherever they go.

She has taught us how to pray and to know that the answer is at hand awaiting our worthiness to receive it. She has taught us that Life is Good, and so we learn to live; and she is teaching us how to love since God is Love and God is all.

Was it toward this that Coleridge aspired when he wrote.

He prayeth best who loveth best
All things both great and small;
For the dear God who loveth us,
He made and loveth all.

LIBERTY.

BY SAMUEL T. GODDE.

A new commandment I give unto you, That ye love one another.
John, 13: 34.

IN thinking over certain themes, it has occurred to me. how infant-like has been the birth of liberty in our country, how far yet it is from the growth it is destined to attain.

Our nation has led all others in enacting statutory laws to insure and enforce liberty, but have we learned the glorious spiritual laws, knowing and living which can alone make men free? No nation has so exalted the name of liberty, or made more sacrifices for its attainment, and yet have we not been attempting to reach it thus far under the laws and practices of "an eye for an eye, and a tooth for a tooth"? And is not God's liberty-insuring law of universal Love, generally perverted to-day into a self-love, which only enslaves? And when we consider how many among us are engaged in this mortal strife of selfishness, daily striving in the name of "liberty" and "competition" to take from the liberties and substance of others, in the blind belief that we are thus adding to our own, is it surprising that our first liberty bell has cracked under the strain?

Our nation as a whole has not yet learned that there is an immutable spiritual law, above human beliefs and codes, which says, "With what measure ye mete, it shall be measured to you again." What we take from another, we deprive ourselves of, and it is really only what is given to him, that can come to ourselves. The Science of Christianity makes this clear, and its practice demonstrates it, as it does also that sincere love for God and our fellow-man is the only fulfilling of the law which perfectly liberates, and brings peace, rest, and heaven on earth to-day. In this light it is seen that something more than human, liberty-giving law and government is required to reach the highest liberty. The hearts of men must be turned from the enslaving strife of selfishness and evil, to the life and liberty-giving works of unity and love, supported by the heaven-born, honest desire to build each other up in character, health, and prosperity in all ways. The one is a

"Union" in name only—an attempted one of selfishness—a house divided against itself; while the other is a union in Spirit and in Truth, joyous in its strength, permanence, and freedom.

But how are we to reach this desideratum? God's messengers have already gone forth pointing with loving care and sacrifice the way. The Christ Truth and Love still comes with the authoritative tones of conscious proof and understanding, proclaiming and proving, "I am the way the truth, and the life: no man cometh unto the Father, but by me."

The meek and mighty Nazarene brought the liberty-giving, life-saving message, in its purity and wholeness, to a sin-sick world, and demonstrated its divine power to save from the thralldom of sin, disease, and death. Thus amply equipping mortals, he left them to work out their own salvation, saying, "If ye love me, keep my commandments." These were briefly stated: "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 two commandments hang all the law and the prophets." He also said, "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 my Father." But it is not possible so sincerely to love God and man, without knowing more of what they are than the general teaching our nation is receiving to-day, and the life of error we are leading, can reveal to us; for it is not emotional love, it is love born of an understanding of Truth, of a proof and revealment of what God is, and what man is, and of God and man's worthiness of such love. Jesus taught and revealed all this, and clearly showed and proved how to live so as to satisfy the longings of the perfect man within each and all, and thus attain harmony and heaven here to-day. But have any of the nations of Christianity understood the full report of the Christ-life and message? Have they kept these commandments, and enjoyed this life of love and freedom? Or have they accepted and believed only parts of the Word, and adulterated even these with the unproved doctrines and creeds of men? And have they thus missed "the way, the truth, and the life," and are we still a sin-sick world? But "God's mercy endureth forever." And as Jesus said,

"Heaven and earth shall pass away, but my words shall not pass away." The spiritual ear of a woman turned from the unsatisfying clamor of earth, near enough to God to hear and discern again the full import of His precious Word. Illumined, guided, and sustained in its eternal Light, she has given the glad message so plainly, that little children can hear and rejoice, and older ones, clouded with the cultivated wisdom, false traditions, and sins of men, gradually give way in its clear Light and Love, and yield to its mathematical-like demonstration and invincible logic, and rest in its higher proof of what God and man is. This book, born to our nation and the world under the title of "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, is proclaiming and proving God's Word "with signs following," and freeing those who hear and live its teachings. This book is the first to take the fragmentary spiritual crumbs on which a creed-cramped, hungry world has been starving, and unite them into a satisfying loaf.

It unites Christianity in its fulness with demonstrable Science, and thus restores and forever establishes this most precious Truth to a needy world, beyond any possible future hiding by misguided, or intentional traducers, and parters of the whole garment. The divine Principle it reveals enables the God-seeking man scientifically to build, on the basis of clear demonstration and proof; at once satisfying, sin-destroying, health-giving, and uplifting. It takes the spiritual from the grave in which superstition, speculation, and dogma would confine it, and resurrects it into the living, absolute, demonstrable, Scientific Truth; furnishing a foundation for the eternal structure which can be perpetually added to, and never taken from. And in this marvelous "new Heaven" and "new earth," the ills which have appeared to bind humanity, are seen to be illusive, and man is awakened from their seeming bondage to the full consciousness of untold liberty and dominion as a child of God; recognizing and receiving his heritage of life, freedom, and joy, in the realization of God as Love, and as All-in-all. Its mission does not end in words; indeed it now makes the good lives, works, and deeds that words inspire, attest their only right to place and power, in man's affections.

The fruits of this loving message from God are already in evidence all over our land, in many thousands of

lives saved from the bondage of illusion, false belief, sin, sickness, disease, accident, and death; many of these are also proclaiming in their new lives, words, and works the same heavenly tidings, with the same saving results; and it is evident that the leaven so actively begun, will continue until the whole is leavened.

On that glad day, when the tongue of our new liberty bell shall faithfully express the enlightened tongue of our nation, in its inscribed motto, and shall ring forth its heartfelt song of, "A new commandment I give unto you, That ye love one another," then shall our country know that "Where the spirit of the Lord is, there is liberty," and that of "His government and peace there shall be no end."

Then too shall we become "an ensign for the nations" and the prophecy foretold in Isaiah (Chapter 11) be nationally and joyously realized.

"LEARN TO LABOR AND TO WAIT."

BY MRS. SARAH W. SHEPARD.

If we're *working*, when we're waiting,
We are sure of our reward.
Never fearing, never doubting,
Trusting all to Christ our Lord.

Clouds may lower, tempests shower
Seeming evils on our head,
But Love, nearer and still dearer,
Its heavenly radiance will shed.

Courage, then, my sister, brother,
Let us *work* and learn to *wait*.
Malice hath no power to hinder
"Love must triumph over hate."

Wisdom bids us handle serpents;
Each will change into a rod.
Onward, upward, victory, victory!
"Now, are we the sons of God."

CHAPEL OPENED AT BALTIMORE, MD.

DECEMBER 25, 1900, witnessed one of the most important events in the history of Christian Science in the South. It was the occasion of the opening of the new chapel recently erected by the Second Church of Christ, Scientist, Baltimore, Md. The chapel is the third edifice erected by the Christian Scientists in the South.

A free public reading room is on the first floor of the chapel, where all authentic Christian Science publications, including all the works of the Rev. Mary Baker G. Eddy, the Discoverer and Founder of Christian Science, are for sale and also placed at the disposal of all who may desire to read them. The auditorium is on the second floor and has a seating capacity of one hundred and twenty-five. This is intended for a Sunday School room when the church proper is built, but for the present it will be used for the church services. Upwards of twelve thousand dollars have been expended on the building and furnishing.

The opening services were held at 11 A.M., and repeated at 4 P.M. They were conducted by Miss Ellen E. Cross, First Reader, and Mr. Hermann S. Hering, Second Reader.

The special feature of the service was the addresses of the First and Second Readers, both of which appear below.

The *Baltimore Herald* in its issue of December 26, gave an excellent account of the opening services and published the addresses of the Readers in full. In the issue for January 6 was published the full and complete description of the chapel which appeared in the *Christian Science Sentinel* for January 31.

The address of Miss Ellen E. Cross, First Reader, was as follows:—

Beloved Brethren and Friends:—We greet you with tender love this joyous Christmas Day, as we meet to celebrate the birthday of the "King of Kings," and we are most grateful that the same occasion enables us to open and consecrate our new church-home, so greatly needed, so fervently prayed and diligently worked for—"Except the Lord build the house, they labor in vain that build it"—and we feel that we have the assurance that "This is the Lord's doing; it is marvelous in our eyes." Our

God, Good, has been brought so very near to us through our late experiences that, like Paul, we can confidently say, We know in whom we have believed.

This little chapel, every stone of which is familiar and dear to us, marks an event in the history of Christian Science in Baltimore and in the South. Baltimore is the last of the large cities of the Union to fall into line, and raise the ensign of Christian Science, the highest standard of liberty the world has even know; a liberty to men, wherein it is made possible, as Mrs. Eddy said in her notable Fourth of July address, in 1897, that, "the good they would do, they do, and the evil they would not do, they do not." But not on account of its tardiness need Baltimore remain in the ranks, for "progress is the law of God" (*Science and Health*, p. 129).

The Church in Christian Science stands for all that man holds sacred, and its doctrine is a *living Principle* adequate to all his needs, in sickness as well as in health,—thus it becomes his minister, doctor, lawyer, and friend—his All-in-all—a "very present help in trouble." It is a veritable "City of Refuge" whither he can flee from every foe that pursues, be it sickness or sorrow, business perplexities and disasters, or whatever ill betides. Its teaching is for all, and is fully and accurately stated in our text-book, "*Science and Health with Key to the Scriptures*" by Mary Baker G. Eddy. By the simple reading of this wonderful book hundreds are healed of various afflictions, many of whom have been pronounced incurable by skilful physicians. This little book, already in its 200th edition, is connected with the Bible in regenerating the world. The time is not far distant when Christian Science will have full recognition, and take its place, not only as a guide in shaping man's religious course, but also as one of the strongest factors in the educational work of the age. The bars of conservatism are breaking down everywhere, and Christian Science is being admitted into its various enclosures, always to purify, energize, and spiritualize the thought, wherever it gains admission.

Our little chapel early began its mission of preaching faith in God. When the walls had scarcely risen above the grounds a Presbyterian clergyman, learning the circumstances in connection with its building, told his congregation about it from the pulpit, and asked them to watch it go up, that it was the most wonderful manifesta-

tion of faith in God he had ever known. We have thoroughly tested the Christian Science axiom, "Divine Love always has met, and always will meet, every human need" (Science and Health, p. 490), and find it to be true under all circumstances and conditions.

The rapid growth and successful completion of our chapel is due to the energetic and faithful work of the contractors and workmen, and to the equally faithful and no less energetic work of the Building Committee, Board of Trustees, and members of the church,

The children of the Sunday School here rendered efficient aid, with their loving thought, skilful fingers, and "feet that on willing errands run." The beautiful windows of the auditorium, through which the blessed light of heaven shines to light it by day, are the gift of these dear little workers in the Master's vineyard. It is not difficult to see why the Saviour took little children in his arms and blessed them, and that blessing will bless for all time every child who is walking and working in his way.

Last night at the joint meeting of the members of the church, the Trustees and Building Committee, the building was formally accepted from the contractors and became the property of the church. It will now be opened to the public each day, and is consecrated to the work of the Master. Like the Mother Church in Boston, it stands a witness to our Love to God, and the Christ, and of our devotion and our loyalty to our beloved Leader and Teacher, Rev. Mary Baker Eddy.

The following is the address of the Second Reader, Mr. Hermann S. Hering:—

Beloved Co-workers and Friends:—On this day of days, the birthday of our Lord and Master, added to our gratitude for his appearing and his life and works, we give thanks also for this building, an outward sign of some measure of understanding of the divine Truth and Love which Christ Jesus came to present to mankind.

As we look back over the history of our four years' work in this city we remember how, in 1897, Miss Ellen E. Cross, C.S.D., with seven of the students, met and determined to hold Christian Science services, and our first public meeting was held on March 28 of that year, in the Lyceum Parlors on North Charles Street.

From the first there has been steady growth and inter-

est, with many testings of our faith, many struggles with error, many overcomings of self and sin, and many proofs of God's overshadowing love and care.

In October, 1897, we organized as a regular Christian Science Society and became a branch of the Mother Church of the denomination, The First Church of Christ, Scientist, in Boston, Mass.; on December 24, 1897, just three years ago, we were incorporated as a Christian Science Church under the laws of Maryland.

Our Building Fund was begun on Easter Day, 1898, and on February 23, 1900, in spite of many difficulties, we purchased the lot on which the chapel stands.

In April the architects were engaged and plans drawn up and on August 1 the church members, at a special meeting, decided to build, and authorized the Trustees to proceed at once. Specifications were prepared and several prominent builders invited to bid. The lowest bidders were Messrs, Henry D. Rullman and C. S. M. Williamson of this city, and they were awarded the contract on September 6. The Building Committee considers itself very fortunate in having secured the services of these gentlemen, as they have faithfully fulfilled their obligations.

The final survey of the lot was made September 18, and on Wednesday morning, September 19, ground was broken, and a week later, September 26, in the presence of the Board of Trustees and Building Committee, the first stone was laid with simple exercises. As the building is now practically completed, it was therefore erected in three months, a remarkable achievement when the substantial nature of the building and the great amount of fine interior work is considered.

The fact that we are occupying this building to-day is proof that "with God all things are possible." During the last few weeks it has seemed to the senses utterly impossible to finish the work by Christmas Day. The large number of men, representing twelve different trades, were during most of the time at work simultaneously and the most wonderful harmony and brotherly kindness were expressed. Very little time was lost through confusion or discord, and there were but two days during the three months when the work was delayed on account of rain.

The various sub-committees who had in charge the different departments of the work have their fruit in the satisfaction of work well done, expressed in the beauty and

completeness of this building, in form, color, strength, and design.

The workmen who labored so faithfully and zealously, and especially those who worked day and night for the last eight days, deserve much praise and gratitude on our part.

A week ago men experienced in building work said it would be impossible for us to hold services here for at least three weeks, but here we are in a building in which but a few unessential details remain to be attended to, and to-day this chapel is thrown open to all with the hope that it may prove a resting place and a home to many of God's "little ones."

As the need becomes apparent and the way is opened, the church building and tower included in the design will be erected.

The bare recital of dates and facts gives but a faint impression of the unwritten history of this Church of Christ, Scientist. Our beloved Leader, Mary Baker Eddy, says in *Science and Health*, "We do not build safely on false foundations." We have need, my friends, to improve our foundation thoughts; to work from a truer conception of Life and its demands; to live in a truer relation to our heavenly Father, Infinite Mind, and to our fellow-men; to be truer in desire and motive to the model set us by Jesus; and so have we striven to rear our building in Christian character and our Father has rewarded us openly. His is the Kingdom and the Power and the Glory, forever.

APPLICATIONS for membership with the Mother Church, The First Church of Christ, Scientist, to be presented at the next regular meeting of the First Members must be in the hands of the clerk on or before the twentieth day of May, 1901.

LOVE understands love; it needs no talk. Sunlight needs no paraphernalia of pipes, and wicks, and burners; it just shines out, direct and immediate. And the dewdrop flashes it back in the same way. The sparkle may be tiny, but it is true and immediate; it needs no vehicle. "I have called thee by name." That was quite enough. The powerful sunshine of His love was focussed into that white beam of sevenfold light, and the whole soul was concentrated into the responsive love-flash, "Master!"

Frances Ridley Havergal.

CHRISTMAS GREETINGS TO MRS. EDDY.

Concord, N. H., December, 25, 1900.

Darling Mother:—It is with much pleasure that I send to thee a gift of love from the children of our Sabbath School, and that the demonstration of sacrifice which they appreciate as of greater value to thee, is going to enrich them abundantly. They think thee may keep this little pen-tray on thy writing-table, and will find it useful, when resting thy pen for a moment. It is the latest pattern, and is better for a fountain pen because it will rest on an incline. I think thee would greatly have enjoyed the demonstrations of the class on Sunday. One little one said she almost tore a thumb-nail off in playing, and instantly declared, "There is no sensation in matter," and it stopped paining her right away. Another tot of five years, said he was sledding and fell off and hurt himself, but right away he said, "God is good, I cannot be hurt," and he was not, any more.

Another of six said, "I had a pair of shoes that were too long and they hurt my foot and I just kept saying, 'God is Love and there is no sensation in matter,' and they did not hurt me any longer." Two older boys had overcome sore throats. An older girl gave her head a bad bang against a door jamb, and instantly thought, "How absurd to think that my head has any more intelligence than that jamb," and was relieved at once. One of the mothers said that she forbade her little girl to go across the railroad track to play, and the other day she came to her and said, "Mamma, isn't God on the other side of the track too?"

I invited the children to spend a social evening with us in the Hall on Saturday, and if thee could have looked in at the old-fashioned kitchen trimmed up by Dolly and Frances (my faithful colored maid) in evergreens, and lighted with candles, thee would have seen twenty children playing some old-time games and having a merry time. We told them what the Christian Science thought of Christmas is, and I told them of the boyhood of Jesus, and how they must know that earnest work and pure lives would give them the opportunity and the understanding to make the world better too. We sang "Shepherd;" they had some sherbet and simple cake and went home at nine o'clock,

each with a cornucopia of candy which Villa White brought for them from Boston. And now, precious Mother, let me thank thee while I am thanking God for my Christmas day. It was never more beautiful; as I looked out at the early sunrise over the pink and yellow sky, the prayer of my heart was, that I might always live in the *morning* and *be awake* in good, serving God, in Christian Science.

My gratitude to thee for leading me into this way which is in the Kingdom of Love, is greater than I can tell, dear Mother. We appreciate thy thought in sending us Professor Seward's book to read, and we thank thee over and over for all thy graciousness and love.

Thine in tender gratitude,

ANNA.

295 Commonwealth Avenue, Boston.

Christmas, 1900.

Dear, Dear, Mother-heart:—What can tongue or pen utter when the heart is so full of gladness? Over the whole earth this morning,

Bells are ringing,
Chimes are singing,

celebrating the Christ-Love, our Christmas child, born in our hearts, because you, dear watchful Shepherd, saw the star and followed it and found where the young child lay. Now the tidings have gone through all the lands, the night is gone, and in all its glory is rising the eternal Morning Star! Glory to God in the highest!

With faithful love,

VILLA WHITNEY WHITE.

Darling Mother:—Another Christmas morn has dawned, and again the sweet memory of the Bethlehem child comes to gladden loving hearts. But with infinitely greater joy, comes the realization of the Christ-Truth into the hearts of those who are learning it.

It is not to the infant child, that we turn to-day, as of old, but to the impersonal Christ, our present, constant Saviour. So, while the world turns its thoughts to the birth of Jesus, we are celebrating the birth of a new consciousness of Christ in our hearts. For this pure and far more perfect Christmas joy, we thank God.

Lovingly thine,

December 25, 1900.

REBECCA H.

LOVE.

1900.

BY A. E. BAKER.

LIFE, Truth, and Love, *Thy* endless Light,
"What are ages in Thy sight?"
Centuries do not come and go,
Older, man can never grow;
Shines he in Thy radiant sphere,
Crowned with Thy Immortal year.
Love, the minutes of *Thy* Day,
Each a radiant endless ray;
Young as Life, and old as Truth,
Thine the wisdom-crownèd youth.
We, obedient to Thy time
Sing the *joyous* century thine,
We can find no time apart
From the throbbing of Thy heart,
Thou our only Life canst be,
Through Love's endless century.

1901.

CENTURIES do not come and go,
All Thy children this must know;
This will lift the weight of years,
This will dry their useless tears,—
Folded in Thy loving heart,
Whence they never can depart,
Nor can see a dying year,
For Love alone is ever here.
Even now, as old as Thou,
In thy ever-present now,

TESTIMONIES FROM THE FIELD.

THE question has often been asked me, "Why do you not give to the Field some of the cases of healing that have come through your work?" and I have always had plenty of excuses on hand, but I have found that all of them, when analyzed, are reduced to their native nothingness.

This year's experiences have been rich indeed, richer than any other.

Early in the year I began to prepare for examination before the Board of Education. Later, whether it was a misinterpretation of my own regarding the By-laws or not, I seemed debarred from the great privilege. After the claim of disappointment had been handled the voice of Love, saying, "Lo, I am with you alway," brought comfort, and I saw my husband leave for Boston with such a sense of gratitude in my heart that he could go, that self was lost sight of, and I determined to work during his absence as never before.

The first case that came to me was one of lameness caused by milk leg. The cords were contracted, and the woman walked painfully with a crutch, so that she required assistance in getting into the house. Very few words were spoken, but after the treatment she arose quietly from her chair, and walked with perfect ease three blocks, to a boarding place I had procured for her. In the afternoon she walked down into the city, and the next day returned to her home entirely healed. There has been no relapse. As a result of this work many came with various claims, for the healing. Among them a case of typhoid fever which was healed with one week's treatment; two cases of morphine habit were healed, one of them with one week's work. The other came when I was too busy to give him any attention. I handed him a copy of *Science and Health*, which he had never heard of before. I don't think he took his eyes off of it for two hours, and I let him read. Next morning he came very early, and said, "My appointment is not until ten o'clock, but if you will let me take that book I will read until you are ready to see me." He took a seat in a swing in the yard, and read until nearly noon. I sold him the book, and the next day he went home. I

did not hear from him again for some weeks, when he came to see me. He was beaming with satisfaction with the results of the work. While he had treatment, I attribute the results in this case to his faithful reading of *Science and Health*.

Following this a case of appendicitis and one of inflammatory rheumatism were healed the same week. During this time my husband was sending me Boston papers containing accounts of the meetings being held, and among them came our *Mother's Message*, which brought with it such a wave of love that all sense of absence, distance, or separation was forgotten, and I realized as never before that Good is omnipresent.

The first week in August I was called to a neighboring city to treat a man who had consumption. He was in bed, given up by his physician. I remained with him only long enough to give the treatment. Four days from that time he came to see me, and gave this account of his healing. "In twenty minutes after you left me I dressed myself, and went out into the yard. The next day I went into the city where I created a great sensation, a crowd gathered about me, expressing astonishment, and asking many questions; among them was an editor, who asked for a statement of the facts regarding my healing, that he might publish it in his paper, but I told him I knew nothing to tell, only that I had been suddenly made well." While with me he beat his chest hard with his fists to show me that his lungs were perfectly sound, where before the treatment the slightest examination by his physician produced violent coughing and raising. A telephone message from his sister to-day assures me that he still continues well, and will soon attend our church services, as he has moved to this city. At the time he visited me he brought with him an aged uncle, who was healed by three treatments of inflammation of the eyes, stomach trouble of long standing, and tobacco habit.

A man who had been in bed for six weeks with sciatica was healed with one absent and one present treatment. As he left my door walking straight and upright, he said, while his countenance beamed with gratitude, "I feel that I can never limp again." The next was a German woman with partial paralysis. She could not read a word of English, and spoke it very imperfectly. I gave her two German tracts, which she read while I gave the

treatment. As she trudged away, carrying her stick in her hand she said, "God is better to lean upon than a stick."

A lad about seven years old who had fallen from a tree, and was suffering from injured neck and spine, so that he was unable to walk or turn himself in bed, was liberated, and as his friends afterwards wrote me, in five minutes after I left the house was out in the yard at play.

I could mention other cases especially convincing, and will perhaps do so later, but enough for the present.

Dear friends, if the simple recital of this work can do any one a tenth of the good it has already done me I shall be glad indeed, for as each demonstration brings to us a clearer understanding of Truth, this work has brought to me a deeper, fuller realization of the power and presence of divine Love, manifested in the world to-day, destroying sin, sickness, and death, and bringing mankind out of the bondage of darkness, into the glorious light and liberty of the sons and daughters of God.

N. F. A., Battle Creek, Mich.

FROM my earliest recollection I was considered not a strong child and of a very sensitive nature. My early schooldays were interrupted by periods of illness, and I grew to young womanhood cumbered by various beliefs of disease, as a part of my inheritance. Kind parents did all that could be done within the resources of medical methods of treatment, hygiene, etc., to alleviate and cure. There were intervals when health seemed fairly well established; but regular attendance at school, unusual exertion, sudden changes, or winter weather were sufficient to bring on one or more of the ills to which I was subject.

Longing to lead a useful life, teaching was the occupation I desired to follow, and I struggled on, preparing for this work, notwithstanding physical hindrances. That I might study at an academy, I left home for a season; the new environment proving beneficial in so far that I was able to teach during the next two years. With the future brightening before me, I then entered a Normal School for further preparation as a teacher.

During all these years I had a great unsatisfied yearning to know the real meaning of life; and at school I was led to consider seriously motives and aims, which caused me to feel keenly the lack of a sure foundation upon which to base my life-work. But no satisfying conception of God

and no solution of the problem of life could I find in the doctrines of the churches, and other theories investigated failed to meet my need.

It was a sore trial that I could not conscientiously, like many of my friends, affiliate with some church and lead a happy and peaceful religious life. Finally I gave up the expectation of ever becoming a Christian, in the accepted sense of that term, and tried to be resigned to whatever of good or ill the controlling power of the universe might ordain, but oh, how hard life often seemed!

The mental dis-ease and close application to study undermined my health to such an extent that just before the close of my first year I was advised to leave school and go to a hospital for treatment. Becoming an inmate of the hospital seemed to be the climax of my misery, but after an operation and weeks of illness I was able to go home. The health hoped for did not appear, and although endeavoring outwardly to keep cheerful I was in despair. Finally it was decided that I should go to a celebrated sanatorium in the state of New York, and March, 1890, found me a patient there. I shall not forget the kindness of my physicians and the many helpful features of life in that place, where I slowly improved. But the old unrest still needed cure, and I was continually seeking to solve the problem of life.

One evening I was invited to call upon a lady whom I often saw, and who seemed to me very beautiful, because she always appeared so happy, and her face reflected so much brightness and love. In her presence, that evening, a new world was opened to me, for she, a student of Christian Science, told me of "Science and Health with Key to the Scriptures" which she lovingly assured me would answer all my questions. Nor was I disappointed, for it was soon my privilege to own a copy of the Christian Science text-book. Words fail to express the joy experienced as I studied and found a satisfying explanation of the Creator and Creation. The chapter on "Prayer" I read first, and it was a healing balm to my troubled soul (sense). The spiritual awakening has been gradual and, in gaining the understanding of how to work out my salvation, there have been many dark hours; but I can now understand how divine Love has been leading me, through sorrowful experience, out of the belief of life in matter to the consciousness of Life in God. "The sharp experiences of belief in the supposititious life of matter, as

well as our disappointments and ceaseless woes, turn us, like tired children, to the arms of divine Love. Then we begin to learn Life, in Divine Science" (Science and Health, p. 218).

As yet, old claims have not wholly disappeared, but health unknown before is established; and every day I have occasion to be thankful for the inspiration and strength supplied through the understanding of Christian Science.

It has made it possible for me to be instrumental in doing some little good to others in time of need, and also enabled me to pass through trials which, in the old thought, would have caused utter despair.

With the Bible and Science and Health for daily companions, and the valuable helps in our other Christian Science literature, I can work and wait for the full appearing of Truth.

"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."

To our revered Leader and Mother, to the efficient and faithful workers in responsible positions, in behalf of our Cause, and to the loyal co-laborers everywhere, I am un-
speakably grateful.

Henrietta D. Sanger, Orange, Mass.

I WISH to record my testimony on the side of Truth, by stating what it has done for me. Over six years ago I had a severe attack of the grip, and for quite a while my life was despaired of. The intense pain I underwent cannot be described. While affecting all parts of my body yet the misery was greater in my head. When I was finally able to walk around, I found it had left me with an intense roaring (which never ceased for any length of time) in my head and ears, and partial deafness. Then suffering a relapse, I had attacks of neuralgia, tonsillitis, and kindred throat troubles, and was very susceptible to taking cold. Weeks wore on into months and then into years, and all the time I became worse, consulting doctor after doctor, they always assuring me that they would effect a cure, but I failed in all this time to receive the least benefit.

Change of climate was advised, and I consequently obeyed, hoping in this to obtain relief, as I had despaired of ever getting well. The same discouragement met me

here, and so it was, from time to time, this, that, and the other was prescribed, until I felt I had exhausted all known means and my faith in *materia medica* began to wane as one doctor would say you have a severe case of catarrh, and possibly the next one consulted would say you have no catarrh at all, and would say it was something entirely different. So this led me to think on these things. All the while new complaints would be made manifest, until I felt I had all the ills that flesh is heir to.

In the mean time I had to wrap myself carefully, and particularly my head, lest the least air should reach my ears, wearing cotton in them all the time, in the house as well as out of doors, and for a long time I never thought of going out in the night air, as the doctors informed me this was very injurious to one afflicted as I was. My ears gradually grew worse, until I could not endure the slightest degree of air, and on going from one room to the other would have to put something around my head. This was as much the case in summer as in winter, and no matter how warm the evenings were during summer, I was denied sitting out of doors. I could not describe my ears better than by comparing them to a sensitive tooth. I tried to be patient and endure my afflictions, for my friends would tell me it was God's will, and that my reward would be greater by so doing, yet I could not reconcile myself to the belief that God wanted to punish us or have us suffer in this wise.

Such was my case when in January, 1900, a lady acquaintance spoke to me about Christian Science. I had practically known nothing of it up to this time, as I had been raised strong in my orthodox faith, and at the mention of anything different I would class it as antagonistic to God's cause, so I gave but little thought to what she said, as I felt positive it could not reach my case. Yet something in her manner and forbearance seemed to appeal to me in a different way from anything I had heretofore met, and invited my investigation, but about two weeks later a friend to whom I spoke of Christian Science, opposed it bitterly, giving the argument that Paul had a thorn in the flesh, and that it was impossible for us to live without suffering in some way. So again I paused, fearful lest I should do something in opposition to God's will. But Truth was working, and I could not shake off my convictions that this was God's plan.

About a month after this I had occasion to go out one afternoon when a rain and snow storm came up and I got thoroughly drenched. All the way home I kept thinking what will my suffering be for this, and what an attack of neuralgia I must undergo, and so it came as I had predicted and was in all parts of my body, insomuch that I could get no rest at all. In that hour the thought came to me to try a Christian Science healer, and I made up my mind that if I lived until the morrow I would. Accordingly I went to Mrs. R. fairly staggering as I tried to walk, so weak and worn out was I, but as I sat there taking the treatment, I felt the misery and weakness leaving me, and oh, how differently I went back home! I walked with perfect ease, threw the cotton out of my ears, went out the next day in the rain and strong wind, and suffered no inconvenience whatever. My healing is going on constantly. The sweet sleep and peace I enjoy passes understanding. While the physical healing has been truly wonderful and exceeded my fondest hopes (as I had given up all hopes of ever being free from pain), yet to know what God is, to understand the spiritual part, is as far above the former way of serving Him, as the "heaven is high above the earth." Truth is unfolding new joys and experiences each day, and I realize that Christian Science has opened the new—the living—Way, not only to give us victory over all the beliefs of mortal mind, but to teach us how to worship God in Spirit and in Truth.

S. Louise Stark, Bloomington, Ill.

It has been nearly five years since my husband and myself began to investigate Christian Science. At first we ridiculed it, but that was because of our ignorance of the good it contained.

My aunt was the first in our neighborhood to take treatment. I knew she was badly afflicted, and had tried many material remedies, and to mortal sense she was growing worse all the time, when Christian Science came to her aid. The first time I met her after she had taken treatment I could see that she looked better, and she told me that she had felt better ever since the hour she began the treatment. I knew that I could rely on every word she said. Common-sense told me it was something more than mere fiction that could work with such power as that. I was a strong believer in prayer, and

went to God for help with every little affliction; but I was never permanently healed of any disease, because I always carried my drugs and my fear along with me, not knowing that I was hindering the good that I wished to accomplish.

The first disease I took treatment for was a breaking out on my face. I thought if it didn't do me any good it would do me no harm, for my face was gradually getting worse anyhow. I had other troubles that bothered me more than my face, and they were the first to be healed. I had been wearing smoked glasses three years in bright sunshine or snowy weather. I had been nearly blind with neuralgia in my eyes, and I thought the light gave me the headache; but I have had them on only twice, a little while, since I began to investigate Christian Science.

When we had been in Science about seven months our little girl turned a steam washer off the stove, and the boiling water poured down on her foot. Our healer was away and there was no one near us that knew any more about Christian Science than we did, except the Scientist's little boy, who was staying at our house then. We asked him to help us declare the Truth for the child. Her foot stopped paining in an hour and a half, and never hurt her any more. I know that if we had tied her foot up in cloths and material lotions, as we had previously done at such times, it would have been almost a solid blister. Our next severe trouble came two years ago when the typhoid fever was raging here. I did not feel the least bit uneasy myself. Some of our children had symptoms of it, but they were soon destroyed. But alas! our faith was put to a severer test. I was taken with a dull headache. I stayed out of bed nearly a week and thought I would overcome the claim; but everything grew darker and darker, until I did not know anything for several days. It was a dark time for my husband, but he never wavered. He put his trust firmly in God, and wrote to our healer to help us. In three weeks I could go to the kitchen and help do the cooking, and in five weeks from the day I took my bed I began to pick peas. My neighbors called me a skeleton, and told me I had better be in the house; the next thing I knew I would be in bed again. But I went on, and grew stronger every day, while some of our friends passed away, and others were not out of the house for ten and twelve weeks. Many other claims, such as measles, mumps, and whoop-

ing cough, have been made of short duration through the teachings of Christian Science. We are striving to know more of this blessed Truth that makes us free.

J. T. and M. L. Gannaway, Pikeville, Tenn.

WHEN I first heard of Christian Science I disliked to give up my old ideas, but the words of that hymn,—

Sing them over again to me,—
Wonderful words of life.

kept ringing in my ears day and night for weeks. For two years previous to this my family were sick most of the time. Our youngest child, then two years old, had never had a well day in her life. We had given her up to die several times. But she was treated by a Christian Scientist and was healed, as were numerous ills of the other children. Still I was not quite satisfied to give up the old ideas for the new.

But soon, at the birth of a child, I had proof sufficient to know it was the Truth. The birth was without pain and the spiritual uplifting that came with it no one but a Christian Scientist can know. When I saw how the babe was soothed and was so harmonious in every way I resolved to investigate, and took class instruction from one of Mrs. Eddy's loyal students.

We have had many a battle with error, but as our Leader says in "Science and Health with Key to the Scriptures," "Divine Love always has met, and always will meet, every human need."

Our three children had scarlet fever; one case seemed very stubborn and did not yield to treatment as it should. The tongue was swollen so the child could not shut her mouth or swallow, but Truth finally was victorious, and in a very short time she was well. Last June, a year ago, I had both arms and my jawbone broken. I had the arms set by a surgeon; he said the bones would begin to knit the ninth day, and would probably be very painful, but the second day I felt the bones knitting together. Having had a broken bone before, I knew the sensation. We had quite a battle with error that night, but at last, when morning dawned, the Truth was also bright, and the healing was quickly accomplished. There was no pain and I used my right arm to feed myself the sixth day and removed the splints before the ninth day. The second Sunday I filled my place as Second Reader in our church, and in three

weeks did most of the work for my family. My arms and jawbone are as stout as ever.

A little girl of a neighbor had whooping cough so severely that blood would come from her eyes when she coughed. She was healed in one treatment.

Scarcely a day passes but some error is uncovered to destroy. Words cannot express our gratefulness for this beautiful Truth. And may that Mind which was also in Christ Jesus be with all God's children everywhere.

A. L. N., Le Roy, Kan.

CHRISTIAN SCIENCE was first brought to my notice over twelve years ago, by a fellow-workman speaking of a man being healed of a severe sickness by a lady healer from St. Louis. We moved to another part of the state, and after a year or so, my attention was again called to the subject, this time with authority beyond dispute. My wife was burdened with a severe and dangerous sickness, where despair, grief, and physical ailment had possession. She was healed by reading and studying the book, *Science and Health*, which was loaned to her by a lady who had been treated and healed by Christian Science. Since then we have not used means for healing other than is taught in *Science and Health* except once in the first years of our study, one of our little girls while playing on a fence, fell, unjointing her arm at the elbow. The doctor, while setting the arm, spoke of the quiet, unflinching manner of the child during the operation. From then to now, in our experience, cases of sickness, accident, and all mental temptations, incident to a family of the laboring class, have been overcome by the Christ-Principle and its healing. We are now residing in Jefferson City. My wife, our oldest son, and I are connected with the Christian Science Church here. Cases of the Truth-healing number many, two of which I will relate.

A man seventy-six years of age was taken with a severe attack of what is called erysipelas. The anxiety of relatives and friends, belief of old age, the disfigured face, with the other expression of the claim, to human sense, appeared a Goliath to meet. The lady Scientist of this place who was called to help the patient, did her work well, being clothed with perfect confidence in the power of Truth to destroy error. In two weeks our friend was at his business again.

A lady well along in years, residing in an adjoining

county, applied for help, being troubled with diseased eyes. A Christian Scientist student, residing here, helped her in realizing the Truth. She is now well, happy, and at active work among her neighbors spreading the good news. Other cases in that section were helped by the same student. Thus the Christian Science work goes on in these parts, quietly without show or bluster. If all were written, it would take much space.

Stuart C. Davis, Jefferson City, Mo.

ABOUT two and a half years ago, finding myself on the brink of what seemed imminent catastrophe, I applied to a Christian Scientist for aid,—one whose beautiful life, although I little understood it, and unswerving courage had compelled my respect.

She insisted upon my buying and reading the text-book, "Science and Health with Key to the Scriptures," which I did during my treatment. The need was met and I went my way. Instead of adhering faithfully to Christian Science, I discontinued reading and took up my old course.

In a few months I seemed fairly engulfed in error. Ashamed to apply to the Scientist, I took Mental Science treatment, continually growing worse, until the practitioner recommended my return to *materia medica*, which I did for a season; but all faith in it having been destroyed no effect was apparent.

Once more I took Christian Science treatment, my mind torn with doubts and antagonisms. These, and opposition from friends, seemed to prevail and again I dropped it.

The thought of change of scene, occupation, and association being held, I went to Louisville, Ky., and with a last effort of human will took up the study of shorthand and kept it up a month. At the end of this time the fear of insanity had become so terrible that nearly all power of thought was lost. I again consulted a physician, who very gently and kindly depicted many horrors to my disturbed thought, an operation, etc.

At last, in utter despair, I found myself, I know not how, in the Christian Science reading rooms of Louisville, and fairly pelted the ladies in attendance with questions. Then and there all doubt and antagonism toward the Truth was destroyed. This was Saturday; the next day I attended the Christian Science Church services; after this took three weeks' treatment, when my healer said to me, "You can do your own work now."

! Since then the fight has many times seemed hard; a few times I have had to call for help. It has been a slow but steady growth, each day bringing evidence of physical and spiritual healing, until I am well, with a spiritual outlook I could not before conceive; and have been enabled to help others, through my slight understanding of this Truth.

N. S. J., Hamburg, Ia.

How thankful I am for the life and strength I have found in Christian Science. When it knocked at the door of my home I was ready and waiting. I had been a sufferer for years; in fact, I never knew what it was to feel well. My physicians could not agree as to what ailed me. I began to feel that I had every disease that mortals could have.

About six years ago I began to take morphine. For three years I took it in my stomach, and the physicians said I could not live any longer that way, so they bought me a hypodermic syringe, which I used for three years.

I have used as many as two bottles of morphine a week, or eight bottles a month, at fifty and some at sixty-five cents. I also had to buy new syringes which cost a dollar, and sometimes I would have to buy two or three needles a month at twenty-five cents each. How much less it costs to serve God than matter.

I can never tell any one the hours of suffering and agony I spent.

Finally a Scientist came to my house and talked with me about Christian Science, and then left me to think it over. After two days' treatment I threw away my syringe, and in three months from the time I first saw this lady I was completely healed.

I am now as well as I ever was. Christian Science has taught me how to understand my Bible and has made it very plain to me.

I would not go back where I was a few months ago for all the world could give. When I told my doctor I was healed he said it was wonderful.

I have taken the opportunity to write this for the *Journal*, as it may be of benefit to others. I feel that I have not done my duty if I do not spread the Truth to others.

I can say truly that God is my helper, trusting in Him of whom shall I be afraid?

Mrs. Emma Price, Clark Summit, Pa.

WHILE summering with an aunt and uncle at Silver Lake in the Adirondacks I have had some good demonstrations in Christian Science, one of which I want to tell, hoping it will help some one as I myself have been helped by reading testimonials in the *Journal* and *Sentinel*. We have a nice horse of which I am very fond, and I am always glad when uncle allows me to lead him to the brook for water, and sometimes I ride on his back. One day I concluded to ride home from the brook, which is quite a little distance from the barn. But as I was mounting, the end of the rope attached to the halter struck my pony, and he, thinking it was a whip, gave a quick start and I went down under him striking my head and back, and as he went over me his hind feet struck both my legs, seeming to hurt them, but I immediately realized Truth, for as I fell I said, "God is with me," and as I rose to my feet I kept declaring Truth and walked to the house. My dear pony galloped up to the gate, where he stopped and looked back to see if I were coming. He looked so kind and gentle I knew he had not meant to hurt me. My uncle came out, fearing that I was hurt, but I assured him I was not, and hastened on to the piazza where my aunt stood realizing peace and harmony. Shortly after my uncle brought the pony around to the door, and I went out and putting my arms around his neck, I patted him and told him I knew he had not meant to hurt me. Auntie was glad that Love had cast out fear, so I could ride and enjoy him as much as ever. In less than an hour the discoloration on my legs had disappeared, and though they seemed a little sore for a while, I suffered no inconvenience, but could run and jump and play as usual. I am twelve years old and Christian Science helps me so much that I am convinced it is the Truth that Jesus taught.

Helen Radcliffe Randolph, Black Brook, N. Y.

IN 1897 my trouble began with what the doctor said was tumors of the breast. I was under his care for over a year and during the time he removed ten, the largest the size of a goose egg and the smallest the size of a hickory nut. He said they would never return, but they did.

I continued taking medicine for the blood, thinking that would keep them from growing. In about two years I began to have dyspepsia and bowel trouble, also bladder

trouble. I was treated by several physicians beside taking every patent medicine I could hear of. Instead of getting better I grew worse. Two years ago last April the doctor said I had ovarian tumors and an operation was all the help there was for me, and then I would be a well woman. I went to the hospital and had an abdominal operation. I was told then it would be a year before I gained my strength.

At the end of the year I was no better, and was told that another operation was necessary. I had concluded to have it done, thinking and hoping I would never live through it, as I came very near going in the other.

This is the condition I was in when a Christian Scientist called on me. She said I could be helped without an operation. That God would do as much for one person as another if we would trust Him. How sweet that sounded to me, to think I could be helped and not be tortured. I took treatment. My healing seemed slow, but it proved what she said was true, for I was healed. I had worn glasses for seven years and with the understanding of Truth have been able to lay them off. I must tell of one more demonstration. My little finger had been crooked ever since I can remember and now it is as straight as the other.—*Mrs. J. S. Hettes, Hopbottom, Pa.*

ABOUT eight years ago I was a very sick woman, having gone through a severe operation, deriving but little benefit therefrom, followed by four years of great suffering. At last the physician decided that another operation was necessary. Knowing the risk, also remembering what had been promised me from the first operation, that accomplished nothing, I decided not to go through such an ordeal again.

Conditions seemed to grow worse. I had considerable trouble with my bowels,—a partial paralysis. It seemed as though there was nothing for me. Just at this stage a friend called upon me who was a Christian Scientist; her presence brought the thought of Christian Science and its healing to me. I had heard of it some nine months previous, but did not connect it in any sense with myself. I asked her about Christian Science, and she loaned me some Journals. They contained a number of testimonies of healing from reading Science and Health. I decided I must have the book. I purchased it December 8, 1898,

and after reading it about six weeks I was healed and pronounced so by physicians.

Through losses financially, it was necessary for me to do my housework, and I found it no effort, when only a few months previous, some one always had to take care of me.

A little girl was born to me February, 1899, having Science treatment only. The birth was easy and of short duration, notwithstanding the laws of *materia medica* to the contrary, in fact, the physicians had pronounced such an event impossible.

More words cannot express my gratitude to our Leader, not only for the physical help, but for the spiritual uplifting, which her writings are giving me daily. I will be willing to give any one who cares to inquire further particulars.

E. Mabel Tourny, Germantown, Pa.

SOMETIMES, when reading the many helpful and excellent articles in our Journals and Sentinels, the thought occurs to me: "How easily one can sit down and imbibe all these good things without a thought of the loving effort made to give them to us, without a thought of the faithful and loyal devotion to duty exemplified by our editors." It seems to me that the next best thing to having the ability to write such articles is to recognize the help received therefrom and acknowledge the same. Our textbook, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, says on page 371, "A just acknowledgment of Truth, and what it has done for us, is an effectual help."

We learn in Christian Science that Life is not a matter of material sense at all, but of Scientific fact. So it must be with our recognition of help received from Christian Science; it is not a matter of emotion, of waiting until we feel like being thankful, but of perception of the Scientific Fact that an honest recognition of benefit received fulfils the law of Christ and brings its just reward to both donor and recipient. I know I have much that has come to me through Christian Science; I know it has helped me in my business affairs, has broadened and enlarged my thought, and freed me, not only from the bondage of physical sickness but much more, from that of erroneous early teaching. Judging from what Christian Science has done for me, I know there are glorious things in store if I do my part and am faithful to those in authority.

It is impossible at present to know all that our beloved Leader has done and is doing for us, but if we are loyal children we shall know "when the mists have rolled away."

Davenport Bromfield, San Francisco, Cal.

THOUGH I thought I was a Christian, I failed to see the truth of the Bible, for it was a sealed book to me.

Something over two years ago my life seemed full of sorrow, and my light, darkness. About me there seemed to be physical and mental suffering, ahead I seemed to see darker clouds, threatening nervous prostration and insanity. My mother had Science and Health but I never touched it until convinced by a visiting Scientist that it was the true way. I had not known which way to turn, till I opened this book. From that time I was lifted above it all, though the growth seemed slow at times.

I first read the chapter entitled "Prayer." It was a revelation. An ingrowing nail of over two years' standing yielded so quickly that I knew I had proof of this Truth. My school work became easier and pleasanter, and I left school with the earnest desire to learn more, and a love for studies I had never before seen anything in but work. The cry for light brought light. Visiting Scientists came gently to rebuke and comfort. Then came a desperate struggle with self-will. Now I see the way, how beautiful it is! I take this way to thank those who have helped me to find it,—some personally, others through the *Sentinel and Journal*. Now I began to realize, though faintly, what Mrs. Eddy has done for us, in the years of lonely watching and waiting for humanity's sake. We can love and work for those who do not yet know what their birthright is. Then let us "work, watch, and pray," and thank God that we have a Father who will always choose our path for us.

Emma R. Jones, Hillsboro, Ill.

I FEEL it my duty, as well as my privilege, to tell what Christian Science has done for me. I had been an invalid for over seventeen years, had passed through one operation, and was told I must pass through another before I could be well, but the operation did not make me well. Was some better for a short time, but soon got worse than ever. I was also a great sufferer from neuralgia. This is how I was when Christian Science was introduced to me. I had been out of the house but twice in three

months. My doctor was doing all he knew how to do, but could not stop the pain.

I was very much discouraged when my kind neighbor came in to see me and asked if I would not like to try Christian Science. I told her I did not understand it, but she asked me to see a healer and have a talk with her. I did so, and was so pleased with the Scientist that I stopped the medicine, went to her office, and placed the case in her hands. When I went to her office I was still suffering with the pain in my face, but she spoke very kindly to me and gave me hope. I left her and walked two squares to take the car. When I got in the car I felt I was better, but thought it would come back. But it never has, and the next day I knew I was healed of all my pains. I have positive proof that I am a well woman, thanks be to God and Christian Science for bringing me out of such misery. It is helping all my family as well. I write this hoping that some poor soul will take courage and come and be helped, as I was.

Mrs. J. A. Ross, Pittsburg, Pa.

I WISH to express my gratitude and love for our literature, and the many helpful and uplifting thoughts which come to us every week and month through the *Sentinel* and *Journal*. I came into Christian Science through physical healing about five years ago, and while the healing seemed all to me when I realized I was healed, it is as nothing compared with the spiritual uplifting which came with the healing. We, who are trying to be Christian Scientists, seem to have to work hard sometimes to realize our birth-right, but as David went forth with five smooth stones in his shepherd's bag, in the name of the Lord of hosts, to meet and overcome the giant Goliath, so we as Christian Scientists, should go forth armed with our understanding of Truth, in the name of the Lord of hosts, to meet and overcome these claims of error which seem to tempt and defy us at every point. Farther on in the Scriptures we have the life of Jesus to help us to overcome, and our Leader gives us this thought on the life of the Master, in "Miscellaneous Writings," pp. 162, 163: "Of the lineage of David, like him, he went forth simple as the shepherd boy to disarm the Goliath. Panoplied in the strength of an exalted hope, faith, and understanding, he sought to conquer the three-in-one of error: the world, the flesh, and

the devil." In Revelation we have this promise: "He that overcometh shall inherit all things; and I will be his God, and he shall be my son."

S. O. Gowing, Wakefield, Mass.

CHRISTIAN SCIENCE has taught me, among other lessons, the necessity of giving if I expect to receive, and so much has been received through the pages of the *Sentinel and Journal* that I should be undeserving if I did not acknowledge it.

Nearly four years ago "Science and Health with Key to the Scriptures" was handed me to read, and since then it has been guide and instructor, having healed me of numerous ills, the most troublesome being extreme nervousness and affected heart action, both claims seemingly hereditary.

For this healing I am very grateful, but if it were not all one and the same heaven, I might say I am more grateful for the religion Christian Science gives me; one which I can take with practical results into the office, the street, and the home; with it we have not only a constant rebuke to selfishness and sin, but a way is shown whereby these conditions can be overcome and forced to give place to nobler motives.

My gratitude to Mrs. Eddy for this revelation grows in accordance with my understanding of its great worth, and my effort will ever be to live it.

J. Edw. Reilly, Chicago, Ill.

I HAD been a great sufferer for many years, with a constant pain in my head. I could get no rest or sleep without the use of drugs. I had been treated by some of the best physicians in different cities, and submitted to a surgical operation, with the assurance of relief and that I would then be a well woman, but all of no avail. I then tried osteopathy with no better results. I was on the verge of despair, I had no faith in anything, when my attention was called to Christian Science by a dear friend who had been greatly benefited by it. She assured me that there was help for me, that nothing was impossible with God. This gave me hope. I visited a healer and received treatment and was soon able to rest, yes, sleep,—the rest I had so longed for. In less than four weeks I was well.

It is now more than two years that I have taken no medicine. With the healing came the knowledge of God as a

God of Love, an ever-present help in every time of trouble as well as in sickness. I am trying to learn to bring more Truth and Love into my daily life.

Mrs. Clara A. Hibbard, St. Louis, Mo.

SINCE my first attendance at a Christian Science Church, I have not missed a Sunday service and, with two or three exceptions, I have been present each Wednesday evening.

My first experience of physical healing was from the grip. During this treatment I was healed of the desire for tobacco, which I had used for fifteen years. When I was a patron of the drug store and a source of income to the doctors, I had periodical attacks of congestion of the stomach accompanied by chills and fever. Since Christian Science has been my physician, I have had only one claim, and it was almost instantly healed. Chronic constipation has also been healed. My life has been made happier and purer.

More love every day grows in my heart for my fellow-man. The idols which have blinded me to the realities of Being are falling one by one, and my prayer is that daily I may wield the sword of Science until every one shall fall.

J. H. Flourney, Chattanooga, Tenn.

ONE effect of a lecture which was delivered in a church in a certain town against Christian Science was to arouse in one of its members a desire to investigate for himself, and he began to attend the Wednesday evening testimonial meetings and he has continued to attend ever since. He also engaged Science treatment for his wife, who had been an invalid for many years, and she was healed in a short time of consumption. They are now members of the Christian Science Church.

A certain man in this town was a slave to the liquor habit, and his family had suffered quite severely in consequence. They are now very happy, for through the efforts of this newly made Scientist this poor fellow became sufficiently interested to read "Science and Health with Key to the Scriptures," and later, when he met with an accident, engaged this Scientist to treat him and was healed in less than four days. He now owns the "little book," and has no further use for liquor. Both families are regular attendants at the Christian Science meetings.

A. M., Arlington Heights, Mass.

Dear Journal:—Yesterday, at an hour of need, you were placed in my hands. Let me say that you came as an angel messenger, and I wish to thank you for the comfort and help received after perusing your pages for a little while.

My habit has always been, when you arrive, to open and scan your pages to see if there is a message from our Mother; next I look in the editorial department. After reading that through carefully, I turn to the short articles.

Yesterday, after reading a few of your short articles, the thought came that I had received such a blessing that I would wait and digest what I had already read before beginning on the other articles.

You are full of loving rebukes and chidings, as well as counsel, and you have uncovered so much error for me that I greatly desire to thank you for the help that I have received. Your words of exhortation have sunk deep into my heart.—*I., Omaha, Neb.*

In December, 1890, two prominent Sioux City doctors told me I had a cystic tumor, and that by measurement they thought it would weigh twenty or twenty-five pounds. By February 1 it was so far developed that I was told that unless I was operated on immediately there was no help for me, so all arrangements were made to go to Chicago to the Hahnemann Hospital. I received a letter from a Christian Scientist who said all things were possible with God, and consented to take my case if I would come to Lake Park, Iowa, which I did. I arrived there February 7 and put my case in her hands. In about six or seven weeks the tumor had disappeared, the case which had contained it coming in chunks looking like tripe. Upon my return to Sioux City I went to see the doctor who admitted that the tumor was gone, and said it was *wonderful*. I was also healed of a bowel trouble of four years standing. All this in about three or four months' treatment, after having been given up to die by two doctors.

Julia Munger, Sioux City, Ia.

As I receive a great benefit from reading our Journals and Sentinels, I desire to give my testimony, as to what Christian Science can do for one who has the cigarette habit. Three years and a half ago I was smoking from twenty to thirty cigarettes a day. I did not ask for treatment, I did not want to be cured. I wanted to be left

alone, with all the cigarettes I could smoke, and then I was contented. Many times I have walked four miles to save a nickel to buy cigarettes. I knew but very little about Science. I would read Science and Health a little, and also went to church regularly, and I guess my mother prayed for me very often. As error cannot stand in the presence of Truth, I was healed.

Wright S. Rutan, Kansas City, Mo.

I WISH to tell of a demonstration which I had on the sixth of October. I was struck by an electric car as I attempted to cross the street and was thrown right underneath the car. At first I thought I was in Sunday School and my teacher who first taught me holding my hand and repeating the Scientific Statement of Being in my ear. Instantly I began to realize that God was All-in-all, and kept helping myself until they got me out. Everybody who saw what happened said it was a miracle that I was not killed, but I knew that it was Truth that saved me. I am a little girl seven years old. I read Science and Health, the *Journal*, and *Sentinel*.—*Margaret Lumley, Ottawa, Ont.*

WHEN my little babe was three weeks old, she had sore eyes. They were like running sores, she could not open them herself at all.

I sought medical aid but to no avail. I saw the medicine was doing her no good, and was afraid of her losing her sight entirely. I called in a Christian Science healer in the evening, and the next morning I could see they were much better. After a few treatments her eyes were entirely healed, and from that time to this day she has never seen a sick day, always has been well and happy.

Mrs. F. W. Culver, Wymore, Neb.

WORDS cannot express my love and gratitude to Mrs. Eddy for Christian Science; it found me two years ago a hopeless atheist, believing in neither God nor man; and now, through Christian Science, I have found the knowledge and love of God, and therefore His idea—man. I have just begun to live, and find many minor beliefs have totally disappeared without treatment.

H. H. W., Oakland, Cal.

EDITOR'S TABLE.

THE BURDEN OF PROOF.

IT has recently been truly said that as to the healing works of Christian Science the burden of proof does not belong to Christian Science, but to its opponents.

It has come to pass that most of the opponents of Christian Science no longer care to assume that burden. They are more apt to admit the healing than to deny it. There are some who yet cling, with more or less tenacity, to the position—formerly quite generally held—that the Christian Science method of healing does relieve certain kinds of nervous troubles, etc., but that it is of no avail in organic or the varied phases of acute diseases. This class, however, is rapidly growing less.

While the majority, as above indicated, admit the healing, many of them are not yet ready to assent to the manner and cause of the healing. They yet dispute that there is any divine element therein. They yet doubt that the divine Mind—God—is the true healing power—the real Healer.

They are willing, nevertheless, to account for the results they can no longer dispute, on the ground that disease can be cured by the action of one human mind over another human mind, or by the power of the human mind over matter.

We respectfully maintain that here also the burden of proof is upon them.

The Christian Science premise is that only the divine Mind can heal—the human mind never. The Christian Science text-book, "Science and Health with Key to the Scriptures," and the other writings of the Rev. Mary Baker Eddy, attribute all power, in heaven and in earth, to God. Every premise of such writings is based on Scripture. No honest reader can deduce aught else therefrom. Is not, then, the burden of proof upon the opponents of this system to show that the healing is unscriptural? If it is not unscriptural, it is of God, and any reasoning to the contrary is fallacious.

The teaching of Scripture that true healing is of God and not of man, is clear, nay, it is overwhelming. We could refer to it in support of this statement almost with-

out limit, but shall content ourselves with a comparatively few references, confining ourselves to the New Testament.

The tenth chapter of Matthew is authority for the claim that the power to heal possessed by Jesus was given to his twelve disciples:—

“And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.” To these he gave the famous commission: “And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.”

In the twenty-eighth chapter of Matthew we read Jesus’ other great commission, delivered to his disciples after his resurrection:—

“Go ye therefore, and teach all nations, baptizing them in 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.”

No one reading this language can fail to observe its unreservedness. *All nations* were to be taught, and so taught that the very teaching should lead to their baptism in Spirit; *all things whatsoever* Jesus had commanded his disciples to teach they should teach—nothing was to be omitted, nothing forgotten; and Jesus was to remain *alway* with his disciples, even unto the end of the world—that is, unto the final destruction of all evil.

This quotation of Scripture from the Founder of Christianity, surely, among Christians, should be enough of itself to throw the burden of proof upon the opponents of Scriptural healing; but these brief quotations are but an index to all his teaching as well as his own works. They are forerunners to the teaching and works of his disciples, and to their disciples. His commands or commissions have not been reversed by any biblical record. Is not, therefore, the burden of proof upon the opponents of Christian healing to show that they have been reversed at all? If they have never been reversed then they stand good to-day, and according to Jesus’ own words are to remain good until the end of the world.

In view of the healing Christian Science is actually accomplishing, and is destined to accomplish, we confidently yet humbly say to the friends who oppose, that by every fair method of reasoning, the burden of proof is upon them

to show that all the claims and achievements of Christian Science are not in line with Scripture and the words and works of the Master and his disciples, or of early Christianity.

Surely the sceptical, not the believers, are on the defensive.

STRANGE LOGIC.

THE *Evangelist*, of New York, in a recent editorial relating to a Christian Science lecture, thus animadverts:—

"It is very certain that the life of that movement or church which calls itself by this name is that its members do practise and live by certain truths which have been the property of the Christian Church since our Lord revealed them, and that his Church has greatly suffered by not living up to her privilege and duty in this respect. It is safe to say that the philosophy on which Christian Science is based is a tissue of ignorance and misapprehension, but the lives of the great majority of Christian Scientists are a beautiful illustration of what certain teachings of Christ ought to have wrought in his Church long before this, and might have wrought, had the Church been more full of faith and less concerned with speculation."

We have made a special study of our editorial friend's deductions with the hope that we might be able to reconcile his conclusion with his premise, but we have signally failed. Moreover, we have arrived at the deliberate and definite conclusion that the fault does not lie with us. It lies rather in our friend's bad logic.

1. If it be true that the members of the Christian Science Church "practise and live by certain truths which have been the property of the Christian Church since our Lord revealed them, and that his church has greatly suffered by not living up to her privilege and duty in this respect," how can the philosophy on which Christian Science is based be a "tissue of ignorance and misapprehension"?

2. We are even more puzzled when we undertake to reconcile the second deduction of our friend. That a philosophy in itself a tissue of ignorance and misapprehension can produce a kind of people, the great majority of whom "are a beautiful illustration of what certain teachings of Christ ought to have wrought in his Church long before this, and might have wrought, had the church been more full of faith and less concerned with speculation," is a sort

of logic so tangled that we doubt if the man exists who is wise enough to disentangle it.

This logic, however, we regret to say, is not confined to the editor of the *Evangelist*. We have heard it from others—clergymen at that.

The only possible excuse for such peculiar methods of reasoning is the old false and should-be-outworn notion that evil can come from good and that good can come from evil.

If those who thus falsely reason would do themselves the credit to read the Christian Science text-book, "Science and Health with Key to the Scriptures," written by a woman, we feel sure that they would be convinced that at last a woman has come to the rescue and given them an infallible rule whereby they can come out into the broad daylight of coherent and consistent methods of reasoning. They will find running all through that text-book this quintessence of sound reasoning: that Good and evil do not, and by the very nature of each cannot, commingle. The one is wholly irreconcilable with the other.

If this be true, bad results cannot come from a good source, nor can good results come from a bad source.

They will find, furthermore, that the logic of this text-book is based on the irrefutable logic of the Master Logician who declared, as an eternal fact, that "a good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." Could anything be more simple? But as if to add a point to this invincible logic, so sharp that it would drill straight through the most flint-encased state of consciousness, he declared: "Wherefore by their fruits ye *shall* know them." We have italicized the "*shall*." By the results ye *shall* know them. There is no loophole of escape covered by a verb less imperative.

With a logic quite as forceful, exact, and inexorable,—manifestly borrowed from the Master Logician,—the Apostle James interrogatively affirmed: "Doth a fountain send forth at the same place sweet water and bitter? Can the fig-tree, my brethren, bear olive berries?" and he closes the argument with this direct deduction: "So *can* no fountain both yield salt water and fresh."

Has not the time arrived when those assuming to be logicians, when they criticise Christian Science, should go to the Bible to find their logic? And having so long neglected to do so, was it not high time a *woman* were pointing them thitherward?

government of Great Britain; and also that the same be published in our denominational publications.

At the suggestion of Mr. Ormond Higman, of Ottawa, Can., the American flag and a British flag (which he presented to Mrs. Eddy two years ago) were placed at half mast, at Pleasant View, Mrs. Eddy's home in Concord, N. H., on February 2.

MEMORIAL MEETING AT CONCORD, N. H.

A UNION service of the churches in Concord, N. H., in memory of Queen Victoria, was held Sunday evening, February 3, 1901, under the auspices of the different pastors of the city. The local orders of Sons of St. George and Scottish Clans, with their auxiliaries, attended in a body.

The occasion was a notable and significant one, tending in the direction of brotherly love and Christian unity.

The principal addresses of the evening were as follows: "The Mourning of the Anglo-Saxon Sorrow," the Rev. J. H. Robbins; "Victoria as a Christian Monarch," the Rev. John Knox Tibbitts; "Victoria in Private Relations," Roland Rhodes; "Victoria's Death a World Loss," the Rev. G. H. Reed.

In connection with this meeting the following letter, which was published in the *Concord Evening Monitor*, from Mrs. Mary B. G. Eddy was made public:—

It being inconvenient for me to attend the memorial meeting at the South Congregational Church on Sunday evening, February 3, I herewith send a few words of condolence, which may be read on that tender occasion.

I am interested in a meeting to be held in the metropolis of my native state, in memoriam of the late lamented Victoria, Queen of Great Britain and Empress of India. It betokens a love and a loss felt by the strong hearts of New England and the United States. When contemplating this sudden international bereavement the near seems afar, the distant nigh, and the tried and true seem few. The departed Queen's Royal and Imperial honors lose their lustre in the tomb, but her personal virtues never,—those live on in the affection of nations.

Few sovereigns have been as venerable, revered, and beloved as this noble woman, born in 1819, married in 1840, and deceased the first month of the new century.

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OBEY THE LAW.

THE following from the pen of Rev. Mary Baker G. Eddy appeared in *The Boston Herald* on the 17th inst.

To the Editor of *The Herald*.

On the subject of reporting contagion I have this to say: I have always believed that Christian Scientists should be law abiding; and, actuated by this conviction, I authorized the following statement, which appeared in *The Boston Herald* about one year ago:—

"Rather than quarrel over vaccination, I recommend that if the law demand an individual to submit to this process, he obey the law; and then appeal to the gospel to save him from any bad results. Whatever changes belong to this century, or any epoch, we may safely submit to the providence of God, to common justice, individual rights and governmental usages."

This statement should be so interpreted as to apply, on the basis of Christian Science, to the reporting of contagion to the proper authorities when the law so requires. When Jesus was questioned about obeying the human law, he declared: "Render unto Cæsar the things that are Cæsar's," even while you "render unto God the things that are God's."

MARY BAKER G. EDDY.

Concord, N. H., February 17, 1901.

THE MASSACHUSETTS METAPHYSICAL COLLEGE.

THE annual term of the Massachusetts Metaphysical College will open, with the Board of Education, on the first Monday of June, 1901, at 10 o'clock A.M. Unless otherwise arranged, the sessions will be held in the Mother Church edifice, and will continue not less than two weeks.

Applications should be on file not later than May 1, 1901.

CHRISTIAN SCIENCE BOARD OF EDUCATION.

A DISCOURSE ON CHRISTIAN SCIENCE.

BY ABBOT EDES SMITH.

[THE following discourse was delivered November 25, 1900, by Abbot Edes Smith, C.S.B., at the Church of the Redeemer (First Universalist) of Minneapolis, Minn., by invitation of the pastor of said church, the Rev. Marion D. Shutter; the same being one of a series of discourses delivered in that church by representatives of different denominations. On the occasion in question, we are informed there were about fifteen hundred persons present, and the speaker received at the hands of the large audience most respectful consideration and attention.]

FROM the earliest times, mortal life has been darkened by misconception of the nature of God. Mankind has seen everywhere present sin, sickness, sorrow, pain, death. How to explain evil has been the great problem of every system of philosophy and of religion. In the study of this problem, the evil has usually been conceded to be equally real with the good, and much more widely spread and more powerful. Two forces, one good and the other evil, have seemed to be always at war with each other, and on this side of the grave, at least, evil has been believed to be generally triumphant. In many an Eastern country the good god or gods were deemed unable to protect their devotees against the bad god or gods, and hence the former were neglected, while the latter were sought to be propitiated by continual sacrifices. Even in the New England Primer, one of the earliest spiritual guides of our great-great-grandfathers and great-great-grandmothers, many of you may have read the "Dialogue between Christ, Youth, and the Devil," wherein Christ is defeated and Death comes with this message:—

Youth, I am come to fetch thy breath,
And carry thee to th' shades of death.
No pity on thee can I show,
Thou hast thy God offended so.
Thy soul and body I'll divide,
Thy body in the grave I'll hide,
And thy dear soul in hell must lie
With Devils to eternity.

The prophets of old had, indeed, caught glorious glimpses of something better than the impotence of Good and the supremacy of evil; but, rejected by the people and con-

demned by the theologians, the prophets were often persecuted and put to death. Nineteen hundred years ago, there lived in an Eastern country one who came to teach mortals that Good is always and everywhere supreme, and that evil is the temporary falsity from which, if we seek help of God alone, He makes us free. "Ye shall know the Truth," he said, "and the Truth shall make you free." Jesus proved his religion by what are called miracles; but he taught his disciples that these wonderful works are not supernatural, but divinely natural; not violations of law, but practical manifestations of God's universal law, the reign of Truth and Good. Thus Jesus Christ revealed God and taught his followers to prove their faith by their works, and, even as he did, to heal mankind from all evil,—mental, moral, and physical,—not by the power of the human mind over the human body, but by the power of God acting, not through special providences, but through God's unchanging law, the supremacy of God, which eternally governs man and the whole universe. And so Jesus "went about doing good," lived his beautiful life of purity and sacrifice, died a cruel and ignominious death on the cross, rose from the dead, and triumphantly ascended unto his Father and our Father, and to his God and our God. The early Christians were so cruelly persecuted that it required a great sacrifice of self to follow Christ, and during this period of self-abnegation healing accompanied the preaching of the gospel. Gradually healing disappeared, and the signs which Jesus declared should follow them that believed were no longer manifested by those professing to believe. Jesus' simple test of healing could, therefore, no longer be applied, and, contrary to Jesus' words, "If any man will do His will, he shall know of the doctrine," a new test of fellowship was established, namely, the intellectual acceptance of a man-made creed.

In the Christian Science text-book we read (*Science and Health*, p. 490): "Divine Love always has met, and always will meet, every human need;" and so, after centuries of darkness, God has raised up a prophet to lead men, not to her feet, but to the feet of Jesus, and to show them, by precept and by example, how to understand aright his teachings and to follow in his steps. Speaking of herself she says (*Science and Health*, p. 20): "I have found nothing in ancient or in modern systems on which to found my own, except the teachings and demonstrations of our

great Master, and the lives of prophets and apostles. The Bible has been my only text-book. I have had no other guide in 'the strait and narrow way' of this Science." And again (*Science and Health*, Pref. p. ix.): "To-day, though rejoicing in some progress, she finds herself still a willing disciple at the heavenly gate, waiting for the Mind of Christ."

Our Leader, Mary Baker G. Eddy, the Discoverer and Founder of Christian Science, descended from Puritan ancestry, was born early in the nineteenth century, in the town of Bow, New Hampshire. Her parents were devotedly religious and educated their daughter in the strict teachings of Calvinism. From childhood she was an earnest student of the Bible, and at the age of twelve she became a member of the Orthodox Congregational Church which her parents attended. Her connection with this church continued until she established in Boston the first church of Christian Science, which has since become what is lovingly known among her followers as the Mother Church. For many years, God had been fitting her to receive that spiritual illumination which was to unseal the Bible and so to illumine its sacred pages with the light of divine Love that, in the words of the prophet, "he may run that readeth it." In the year 1866, on the borders of the grave, when medicine and surgery had been appealed to in vain, and when every material help had failed, she found in the Holy Bible the way of Christian Science and was then and there immediately healed. After this revelation of God's healing power, she withdrew from society for three years, as she tells us, to ponder her mission (*Retrospection and Introspection*, p. 39), "to search the Scriptures, to find the Science of Mind, that should take the things of God and show them to the creature, and reveal the great curative Principle,—Deity." She says (*Retrospection and Introspection*, pp. 39, 41): "The Bible was my text-book. It answered my questions as to how I was healed; but the Scriptures had to me a new meaning, a new tongue. Their spiritual signification appeared; and I apprehended for the first time, in their spiritual meaning, Jesus' teaching and demonstration, and the Principle and rule of spiritual Science and Metaphysical Healing,—in a word, Christian Science. . . . The miracles recorded in the Bible, which had before seemed to me supernatural, grew divinely natural and apprehensible; though uninspired interpreters igno-

rantly pronounce Christ's healing miraculous, instead of seeing therein the operation of the divine law."

For years she suffered privation, loss of friends, and persecution, but still she pressed on; and if, to-day, at an age beyond the allotted life of man, engaged in duties more constant and onerous than those of many an active man of business, she is living in health and strength and material comfort, we thank God that she has proved the truth of Christ's words: "Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting;" and again: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

After preaching and healing for several years, mostly without compensation, Mary Baker G. Eddy published, in the year 1875, the first edition of her principal work, the Christian Science text-book, "Science and Health with Key to the Scriptures." This book has already passed through over two hundred editions of one thousand copies each. I have thus briefly described the origin of Christian Science, and I will now try, so far as can be done in one short address, to give you what must be at best only a cursory and superficial explanation of some of its fundamental teachings.

Here let me correct a misapprehension widely prevalent, that Christian Science is only a new theory or method of healing sickness. Perhaps the desire to be healed of sickness is what generally leads people to that which offers hope, where all else has failed; but after being physically healed, the patient finds himself a new man in many other respects. Instead of being irritable, selfish, dishonest, sensual, he has become cheerful, self-forgetful, honest, and pure. Instead of being profane, irreligious, infidel, or atheist, he has learned to know and to respect the God of the Bible, who has proved himself beyond the shadow of a doubt to be and to be only good, and who inspires the deepest reverence and love. How can this man help being religious? Many a man who is in bondage to some form of sin which has wrecked his life, turns almost hopelessly to Christian Science and the captive is made free. How can this man help being religious? Almost without exception, those who by God's power in Christian Sci-

ence have been healed from the hopeless suffering of sickness, or of sin and its physical consequences, declare that their physical healing is not worthy to be compared with the great moral and spiritual revolution which has come to them. Yes, physical healing is, indeed, an essential part of our religion, but it is the smallest part. It is the gateway, as it were, through which a new world opens, a new life dawns.

Some thoughtlessly object to the use of the word Christian, as applied to our religion, for the reason that many pulpits repudiate Christian Science as heresy. I answer: What of it? The same accusation was formerly made against each of the now so-called orthodox churches. History repeats itself. The new in theology has ever been reviled as heresy and persecuted as such. Historically, the orthodoxy of to-day has been the heresy of the past, and the persecutors of to-day have been the persecuted of the past. Even Jesus Christ suffered death at the hands of the orthodox theologians of his time for what they termed his heresy and blasphemy; and in every age those who loved and followed him most devotedly and most unselfishly have, as he foretold, drunk of his cup.

The criticism is sometimes made that our religion cannot be scientific, because it has not yet the indorsement of the world of science. Every advance of scientific truth has met with a cold reception from the prevailing theories of science. Agassiz wisely said: "Every great scientific truth goes through three stages. First, people say it conflicts with the Bible. Next, they say it has been discovered before. Lastly, they say they have always believed it." The theories of science are constantly changing, and this teaches the broad tolerance which should characterize all true science, philosophy, and religion. The word science means literally a system of knowledge, and, strictly speaking, it should be applied only to absolute and eternal Truth governed by unvarying law. God's law, the supremacy of Good, governs man and the universe and annuls—makes void—the so-called laws of matter. This is absolute and eternal Truth governed by unvarying law; and it is on this basis that Christian Science teaches, with Paul: "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." The child may make a mistake in an example of mathematics, but none the less mathematics is science. The Christian Sci-

entist may not always reach a perfect demonstration—even the apostles of Jesus sometimes failed to heal—but none the less Christian Science is Science, in its truest and highest sense.

The first tenet of the Christian Science Church is given on page 493 of our text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, and is this: "As adherents of Truth, we take the Scriptures for our guide to eternal Life." In no other denomination do Christians study the Bible more earnestly and reverence it more sincerely, or love Jesus Christ more deeply and follow him more closely. We accept the whole of Christianity, as taught by Jesus Christ and as tried by his tests, and it is on this basis that Christian Science stands to-day as the primitive Christianity of Jesus, restored to its original simplicity and purity and entireness. The Apostle Paul says: "Other foundation can no man lay than that is laid, which is Jesus Christ."

The religion taught by Jesus is not of creeds and of doctrines, but of deeds and of life. He said: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Jesus' religion is essentially a religion of healing,—mental; moral, and physical. His command, "Preach the gospel," was always accompanied by his other command, "Heal the sick." The only evidence which he gave to the messengers of John the Baptist, in proof of his messiahship, was when he said: "Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached." To the Jews who tried to kill him he offered similar testimony: "The works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me." The only test of fellowship which Jesus gave, to prove who are his worthy followers, is this: "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;" and again: "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 my Father." In the six-

teenth chapter of John, Jesus says: "Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, He will give it you. . . . Ask, and ye shall receive, that your joy may be full." In the first chapter of James is described the manner of prayer: "Let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord."

Thus, enlightened prayer to God, unwavering reaching out to God alone, is Christ's method for meeting every human need. This teaching is found all through the Bible, and especially throughout the New Testament. This is Christian Science. Like Jesus, the true Christian Scientist must say: "I can of mine own self do nothing," adding, with Jesus, "The Father . . . doeth the works." Christian Science is emphatically a religion of prayer. I do not mean the prayer of blind faith to a God who has either sent, or permitted to be sent, evil upon his child, and who is besought in such prayer to change His eternal plan and to take away at least a part of this evil for which He, being all-powerful is alone responsible. No! the prayer of Christian Science is the prayer taught in the Bible, yes, by Jesus and his apostles—it is the prayer of a child to his heavenly Father who is known to be infinitely more loving than any earthly parent, to that God of whom David says: "When my father and my mother forsake me, then the Lord will take me up." In Browning's "Saul," David says (Saul, 17):—

Do I find Love so full in my nature, God's ultimate gift,
That I doubt His own love can compete with it? Here the parts shift?
Here the creature surpasses the Creator—the end what began?
Would I fain in my impotent yearning do all this for man,
And dare doubt He alone shall not help him who yet alone can?

The prayer of Christian Science is the prayer of that living faith, or understanding, which, as Paul says, "Is the substance of things hoped for, the evidence of things not seen," and which obeys Paul's rule to "Prove all things" and to "Hold fast that which is good." It is the prayer of the understanding which has learned that God is good, that God is the only Creator, that God creates and permits only good, and that whatever of evil appears to us is only our temporary mistake, which will disappear from our lives when, like Enoch, we learn to walk more closely with God. John says: "God is Light, and in Him is no darkness at all." As light destroys darkness, so God

destroys all evil, not by special providence, but by His universal law, the supremacy of good.

Prior to the advent of Christian Science, the practically accepted theory of prayer was that God varies His divine law, from time to time, by special providences; and the ordinary prayer was a pleading with God to grant some good thing which He had withholden from His child or to take away some evil thing which He had sent upon His child, or which, at least, He had permitted. Such prayer was, in fact, a not very hopeful pleading with an unwilling God to change His eternal purpose, in a particular instance. If such petition were granted, it was usually a matter of grateful surprise.

The prayer of Christian Science is a glad reaching out to God, who is known to be infinitely more willing to give than we are to receive, and in whose word we read: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. . . . If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him?" Just in proportion as we doubt God's love and distrust His fatherly care, does our prayer become one of mere pleading, while the highest prayer, the prayer of certainty, is in truth a prayer, not so much of petition, as of praise and thanksgiving. Excepting his own resurrection and ascension, Jesus' greatest miracle was the raising of Lazarus, who had been dead four days. Do you remember Jesus' prayer at the grave? It was this: "Father, I thank Thee that Thou hast heard me. And I knew that Thou hearest me always. . . . And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. And he that was dead came forth."

I have spoken thus at length upon the subject of prayer, because it is by prayer in its truest, highest sense, as taught in the Bible and as explained fully in our text-book, that the Christian Scientist, for himself and for others, proves God to be a very present help in every time of need.

In order to be healed in Christian Science, it is not necessary for the patient to have that living faith described by Paul, which proves itself by its works. One who turns for the first time to Christian Science seldom has more than a little hope, together with an honest and earnest

willingness to try if, perchance, God may be found to be as good as is claimed by this new-old gospel. Peter tells us that "God is no respecter of persons." James says (James, 5 : 16) : "Pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much." The nature of Christian Science treatment, whether for one's self or for another, is enlightened prayer to God.

I can lead you, to-night, only to touch the hem of Christ's seamless robe, which through the centuries men have sought to divide. In Christian Science we accept the whole of Christianity, in all its entirety, as taught by Jesus, and nothing short of this attitude of mind, made practical in daily life, enables his disciples to-day, as of old, to follow Jesus in the way of his appointing, by signs following.

If you wish to know more of this new-old religion of Christian Science, you must remember that no science can be thoroughly mastered without study and practice. For centuries, our ancestors have been reading the Bible without taking it to mean practically what it says, and without applying its teachings in their fulness to the needs of daily life. We have followed in their steps and we have limited the helpfulness of the Scriptures by the doctrines and practice of our particular system of theology and of medicine. Having eyes we saw not, having ears we heard not, and our minds were darkened that we would not understand. In order, therefore, to find in every one of the beautiful promises of the Bible a practical message to each one of us to-day, we must begin by studying "Science and Health with Key to the Scriptures," in connection with the Bible. The Christian Science text-book is so full of the spirit of the Bible that its honest, earnest perusal often results, without any other aid, in the physical and moral healing of him who so reads. When so studied, the Bible becomes to us a new and wonderful book, whose meaning, freed from our former preconceptions and misconstructions, is so clear and so simple that a little child can comprehend it. At last, with the Quaker poet, we shall joyfully exclaim :—

Henceforth my heart shall sigh no more
For olden time and holier shore.
God's love and blessing, then and there,
Are now, and here, and everywhere.

As I said at the beginning, the great problem of every system of philosophy and of religion has been how to explain evil. All our life we have been trying to solve the problem of evil. We have asked How, Why, Whence, Whither, in the hope of finding some answer which would enable us to rise out of the ocean of evil in which we seemed to be engulfed and to stand upon the solid rock of Truth, where God is revealed and where all is good; but efforts to understand the true, the beautiful, and the good by explaining evil have, throughout the ages, proved a hopeless failure, and none of the various theories concerning evil have ever satisfied the earnest yearnings of the human heart and the deep needs of human life. In every phase of experience, increased belief in evil has been followed by increased growth of evil. Evidently, if we truly desire to bring good into our lives, there must be some radical fault in this method of procedure.

Christian Science reverses this method. A premise of evil leads only to a conclusion of evil. If we begin with evil, we shall end only with evil, never with good. In Christian Science, therefore, turning our back upon evil and ceasing to study its nature, turning our back upon the darkness and looking steadfastly towards the light, we devote ourselves to the study of the true, the beautiful, and the good, as taught in the Bible and as explained in the Christian Science text-book; and our minds being thus filled more and more with good, and the light becoming to us clearer and clearer, the shadows of error and of evil and of darkness fade away out of our lives. The Psalmist says, "He uttered His voice, the earth melted." As God's law, the supremacy of Good, becomes established in our mind and governs our conscious thought, the so-called laws of evil, of matter, of mortal mind become for us subordinate to this higher law, the only real law, the law of God, until, some day, somehow, somewhere, we shall no longer see through a glass darkly, but we shall see face to face; we shall no longer know in part, but we shall know even as also we are known of God. Finally beholding His face in righteousness and awaking with His likeness, we shall be satisfied, and we shall be like Him, for we shall see Him as He is, and then with Him we shall in deed and in truth find ourselves "of purer eyes than to behold evil." The conscious recognition of God's All-presence, God's All-power, God's infinite Love, is sufficient to enable us

to overcome with Good all evil of whatsoever kind or nature. Thus, and thus only, being "strong in the Lord, and in the power of His might," shall we be able humbly and thankfully to exclaim with Paul, "I can do all things through Christ, which strengtheneth me." And this we say, like Paul, "Not that we are sufficient of ourselves, . . . but our sufficiency is of God."

"This is life eternal," said Jesus, "that they might know thee the only true God, and Jesus Christ whom Thou hast sent." As taught by Jesus, therefore, we begin with God as the great and only Cause, and reasoning *a priori*, from cause to effect, we seek to learn, from the nature of God and of His creation as described in the Bible, what must be the real nature of man and of the entire universe.

What, then, does the Bible teach concerning the nature of God? John says, "God is Love; and he that dwelleth in Love dwelleth in God, and God in him." Paul says, "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Jesus says, "I say not unto you, that I will pray the Father for you: for the Father himself loveth you." Such is the uniform teaching of the Bible concerning the nature of God.

In the first chapter of Genesis is given the spiritually scientific account of the creation of man and of the universe, an account which is in perfect harmony with the nature of God, as Love, as Good. There we learn that God made man in His image and likeness and gave him dominion over all the earth; that God made all that was made and saw that it was very good. Since with God there "is no variableness, neither shadow of turning," we know that this describes the nature of all that really exists, for God is the only Creator. "Thus the heavens and the earth were finished, and all the host of them." Jesus tells us that God is Spirit. Hence this true, good creation, man and the entire universe, must be spiritual.

After the third verse of the second chapter of Genesis comes the Jewish tradition which attempts to explain the origin of the material universe and of mortal man, conceived in sin and shapen in iniquity. In this tradition the Creator is no longer spoken of as Elohim, or God, but as Jehovah, or Lord God, and the creation is described as

originating in a mist, or mystification, and as coming from and returning to dust, or nothingness. "Dust thou art, and unto dust shalt thou return." Here is the first appearance of evil, which, having no origin in God, must be as ephemeral as the mist in which nothingness first appeared to become something. Only while clinging to the errors of this false, unreal creation, do we claim any life, truth, intelligence, substance, or power apart from God, who is Spirit.

Following Jesus' rule, "Judge not according to the appearance, but judge righteous judgment," the Apostle Paul says: "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. . . . Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: . . . and willing rather to be absent from the body, and to be present with the Lord." Again Paul teaches, "That ye put off . . . the old man . . . and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness." These quotations are in perfect harmony with the entire teaching of Jesus and his apostles, and illustrate the fundamental distinction made by Christian Science between the false self, the mortal, material man, and the true self, the real, spiritual man. Just in proportion as we turn away from the false self to the true self, shall we prove, God helping us, that all sin, sickness, sorrow, pain, and ultimately death,—"the last enemy that shall be destroyed,"—are but the house built upon the sand, and when the rain and the floods and winds of Truth beat upon that house, it falls, for it has no foundation, being only a false sense of Life, Truth, Intelligence, Substance, and power apart from and opposed to God. Thus the mortal, subject to sin, sickness, and death, is living in his false, unreal self, and when Christian Science awakens him to see its falsity, he turns from error to Truth and, finding in God his real self, he is thus freed from his former self-imposed bondage, being "born again" into his true heritage, "the glorious liberty of the children of God." To the "old man" sin, sickness, and death are realities, which, however, are only temporary, and which vanish into their native nothingness, when he awakes into the "new man" of God's creation. Evil can have no foundation in God, in whose Word we

read, "I am the Lord; and there is none else, . . . a just God and a Saviour; there is none beside me. Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else." Christ's salvation is, as he taught, a present salvation, not only from sin, but from sickness and ultimately from death.

In the Christian Science text-book we read (Science and Health, p. 127), "Man, governed by his Maker, having no other God,—planted on the Evangelist's statement that 'all things were made by him [the Word of God], and without him was not anything made that was made,'—can triumph over sin, sickness, and death." And this is daily in your midst proved to be true. Through God's power in Christian Science, the sinner is reformed, the infidel is reclaimed, the helpless invalid is restored to health, the deaf hear, the lame walk, and sight is restored. Truly, "The Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear;" and the heavenly Word is fulfilled: "Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ."

PRAYER AND ANSWER.

BY MINNIE G. OSGOOD.

OH, God of Love, be Thou my guide!
As error speaks on every side,
Give me wisdom for this day;
To know Thy allness, Lord, I pray.

Love Divine, the need supplies,
When on Him, His child relies;
And the darksome way grows bright,
As Love illumines and clears the sight.

With gratitude and praise to Thee,
For all the good thou givest me,
I thank Thee, Father, Shepherd, Friend,
That Thou to me Thy love dost send.

THE TRUE GENERATION.

BY CONSTANCE M. RICKARD.

A BLIND and careless interpretation of the Mosaic law has too long been permitted apparently to fasten the curse of a wrong sense of heredity upon mankind. For centuries have the innocent and the inoffensive been needlessly burdened by the unresisted thought of unmerited condemnation with its attendant suffering.

The human mind, "sitting in darkness" of its own evolving, has read, studied, and taught the Second Commandment as setting forth an unalterable edict by which in all cases and under all circumstances, the sins of the human parents were intended to be visited upon their hapless progeny, even unto the third and fourth generation of the luckless ones. Mankind, by a process of false reasoning utterly devoid of spiritual light, has gradually mesmerized itself by constant iteration into a need for merciless insistence upon this one point of the transmission of inherited tendencies and peculiarities. Mortals have ignored the most important and only explanatory clause of this commandment, until it is well-nigh forgotten. Through desuetude it has been practically rendered null and void. Yet the Law-giver plainly specified all that should come under the ban when he named "*them that hate me* [Divine Love]."

To the ordinarily intelligent thinker, the statement is clear that the visitation of evil shall extend only to them that *hate*. For the message follows quickly that "mercy" shall be shown "unto thousands of them that love me, and keep my commandments." Then why rest in apathy under the belief in a doom that was never ours? Why not turn from error and break the spell by its simple antidote, *beginning to love?*

What is love?

Ceasing to hate.

What is mercy?

Literally, it means *reward*, for it is derived from the Latin word *merco*,—"to gain, to buy, to merit." Justice wedded to mercy gives mankind its *reward*, nothing more nor less; not meting to one mortal what another mortal sows, either for good or for evil, but giving each one to

eat of the fruit of one's own doings. A corporeal personality, reflecting but a faint sense of the power of Love to annihilate error, conceives of God as humanly inclined to gloss over an offence against goodness and mildly punish instead of eradicating the sin. But the governing Principle of Being is unalterable in its action. "Whatsoever a man soweth, that shall he also reap." "Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the Lord, till he come and rain righteousness upon you. Ye have plowed wickedness, ye have reaped iniquity; ye have eaten the fruit of lies: because thou didst trust in thy way, in the multitude of thy mighty men."

Every promise in the Bible has a condition for its fulfilment, either plainly stated or implied. In the eighteenth chapter of Ezekiel this phase of the moral code is fully expounded and the meaning of Moses made clear.

To apprehend the Scriptures clearly from the literal standpoint is one of the first steps towards grasping their higher spiritual signification. Dr. Smith, in the preface to his valuable Bible Dictionary, tells us that these books to be rightly understood, require a literal, an historical, and a spiritual interpretation of the Word. Having faithfully studied the Second Commandment from the first of these three standpoints, and gained its exact literal sense, we are surely, according to this widely recognized authority, privileged to carry the investigation further and educe, if possible, its metaphysical meaning.

Scriptural texts show a varied use of the words "*father*," "*children*," and "*generation*." In Smith's Bible Dictionary we find a wide range of meaning for the term *father*.

"I. Male parent. II. Any male ancestor, as Father Abraham. III. Any man in the position of a father, as Joseph to Pharaoh. IV. The inventor or teacher of an art was called its father and the father of those who practised it. 'Jubal . . . was the father of all such as handle the harp and organ' and 'Jabal, . . . the father of such as dwell in tents.' (Genesis, 4 : 20, 21.) V. The builder or founder of a city. VI. Any one who makes a thing, or produces it, or tells a story, or recites a poem, is called the father of such a thing or poem."

The Bible speaks of the Children of Light, and of disobedience, implying an impersonal sense of parentage, not after the flesh, but of mental conditions, the seed sown

in thought and deed bringing forth "after his kind." Our Master said, "Wisdom is justified of her children."

Dr. Smith says, "The word child also means a person noted for certain qualities, as *children of the world*,—selfish; *children of light*,—having religion; *child of song*,—a good singer.

"Among the Israelites a child at twelve was called *the son of the law*.

"Son denotes a mental or moral resemblance. (Judges, 19 : 22.)

"Also, the term *son* is used in Scriptural language to imply almost any kind of descent or succession, as *ben kesheth, son of a bow, i.e., an arrow*."

The Standard Dictionary explains *Father* as "the origin or cause of anything."

Also child, as the "Result, product, or effect of anything."

To generate, according to the same authority means "To produce."

The Century Dictionary defines *father* as "Any real or apparent generating cause or source." *Child* is given as "Anything regarded as the offspring or product of something which is specified; product; result." *Generation* has for one meaning "A bringing forth or out . . . production, especially by some natural process or causation, as the *generation* of sounds."

Now the law of generation, or the action of the generating principle as we see it constantly manifested, is that "the seed shall bring forth after its kind." Shakespeare expressed the metaphysical sense of generation when he wrote, "Thy wish was father, Harry, to that thought."

Carrying out our argument along this line of thought, an angry word or a blow, might reasonably be called the *son* or *child* of ungoverned temper. We all know how one angry thought or word leads to another, as it is commonly expressed, if temper is not controlled or annihilated by Love. The climax comes in a quarrel. Anger born of anger, generating after its kind "unto the third and fourth generation" of wrathfulness, culminates in disaster; leading on to final self-destruction. Is not *this* the generation that is cursed? Is not this the visitation upon the offspring, even unto the third and fourth "of them that hate me,"—hate Love?

Sir Walter Scott has plaintively sung,—

Oh what a tangled web we weave,
When first we practise to deceive!

Does he not plainly infer that the web of ever-multiplying error is the *child*, while deception is its first parent or *father*?

Our Master called the Pharisees a "generation of vipers." Even the most literal interpreter of Scripture could not assume that these men wore the physical appearance of a breed of reptiles called viper. What, then, did the Master mean? Was he not clearly defining the mental product of a viperine condition of thought? Did he not see in the mentality of the Pharisee sensuality wedded to hypocrisy generating venom, which spread its noxious germs till men's minds were poisoned against himself as the exponent of Truth? He knew such mental conditions to be a "cursed generation," even as Moses beheld them. He had to give the warning, that it might become known that such parentage could bring forth no blessing to any mortal who harbored similar errors, but could only multiply the sin of hatred and its curse for all who failed to arrest the mental inoculation, all who made malice and deceit a reality to themselves by indulging therein, thus fostering this venomous brood of errors.

We need to recognize the desire of the human heart as the parent of the act. We need to remember that the wrong thought indulged and not cast out and destroyed, must generate "after his kind." As the counterfeit presentment of the real and true of Good's creating it is under the necessity to increase and multiply to mortal sense, in order to maintain the sham appearance of being also real and true. But it can only bring forth the inevitable result of its own condition. The motive must culminate in its own product, the "child" of its own conception. If this "child" be "conceived in sin and brought forth in iniquity,"—in other words, if the resulting consequent of word or deed, is the product of evil-thinking instead of right-thinking, error instead of righteousness, most surely "the iniquity of the fathers," or primary motives, will be visited "upon the children," or resulting consequent, even "unto the third and fourth generation," not of finite personalities, but of thoughts and deeds. Moses and Ezekiel, both equally inspired of Wisdom, recognized not only this universal law that like produces like, but knew that every unrighteous

conception must suffer until it is self-destroyed or yields to the Law of Love.

Yet mortal mind or the misconception of materiality cannot be self-condemned as sinner or sufferer any longer than it continues to cling to unrighteousness. Let it turn from its error, become filled with righteousness, or right-thinking, and then it will conceive and bring forth the fruits of Love instead of hate, and the blessing of God will rest upon this true generation. The curse or sin will be dissipated with the cessation of sin. Mrs. Eddy says in "Science and Health with Key to the Scriptures," p. 523, "The dreamer and dream are one." Then the sinner and the sin must be one. It is at once the punished and the punisher. So long as a mortal clings to iniquity, he clings to its penalties and punishment. The moment he lets go of his mistaken sense of God and man he frees himself from the results of this ignorance or sin. The process is all mental, though the manifestation may appear to be physical. The moment he is willing to cease hating spirituality, to cease sowing to the flesh or clinging to the false belief of heredity after the flesh, he can begin to enter into conscious possession of the true heritage and its fruits, "incorruptible, and undefiled, and that fadeth not away." He soon intelligently knows, and if in earnest and faithful can eventually demonstrate that he is an heir of God,—Good,—and joint heir with Christ as inheritor of the kingdom of Good.

"He that overcometh shall inherit all things; and I will be his God, and he shall be my son."

"But ye" *that overcome*, "are a chosen generation; . . . that ye should show forth the praises of him who hath called you out of darkness into his marvelous light."

"Verily I say unto you, that *this* generation [*italics are ours*] shall not pass, till all these things be done."

WHEN the fields were white with harvest, and the laborers
were few,
Heard I thus a voice within me: "Here is work for thee to
do;
Come thou up and help the reapers, I will show thee now the
way.
Come and help them bear the burden, and the toiling of the
day."
Anon.

MY PRAYER.

BY J. H. JOHNSTON.

BEFORE thee, Father, now is gladly poured
The adoration of a grateful heart,
Since thou didst send my brother and my Lord
To teach me who I am, and what thou art:
That men are not the slaves of doom and fear,
But children of thy love, deemed worthy of thy care.

The timid bird that glances 'mid the leaves,
Or sails securely underneath the sky,
Nor fills the air with joy, nor wounded grieves,
But thou dost note it with a watchful eye;
All creatures are thine offspring, great and small,
But man, who comprehends, thou lovest best of all.

The gorgeous flower that lifts its silent face,
Courting the notice of the passer-by,
From thee received its symmetry and grace,
'And from thy pencil its harmonious dye;
Teaching my soul to beautifully live,
Since thou art beautiful, who dost such beauty give.

Amid the warring elements of life,
The cheering triumph, and the sore defeat,
My Father is the ruler of the strife,
My Father is the haven of retreat;
Though baffled oft by temper, pride, and lust,
My heart shall gather strength from Thee, the true and just.

Breathe on my soul thy spirit, and imbue
My darkness with thy brightness, and impart
Wisdom to know and energy to do
My Father's pleasure with a cheerful heart.
This is my soul's desire and offering free:
That thou wilt be my guest, and I may dwell with Thee.

FROM DARKNESS TO LIGHT.

BY ADA BEERS FOSTER.

I HAVE derived so much benefit from the testimonials presented in the columns of our periodicals, that I trust an account of my wonderful healing, by Christian Science, after being relegated by *materia medica* to years of invalidism, may stimulate and encourage others who are seeking freedom from the ills, spiritual as well as physical, of this dream of mortal life.

My father was a physician of the old school and I arrived at womanhood an ardent believer in the efficacy of the Æsculapian method, confident that it was adequate for every possible emergency of life. My religious training was in strict accordance with the dogmas of the Lutheran Church. When a person died, he had merely fulfilled his appointed destiny; it was but the unrolling of a mysterious panorama, predestined from the beginning.

The thought of death was a horror to my childish heart, but not for the ordinary reason. It was not from the terrors of "the other place" I shrank appalled. These were so repugnant to the child-thought that they never appealed to me as something to be dreaded, for I instinctively dismissed them as impossible, and not to be believed for a moment, therefore not to be feared. No, it was something very different which filled my childish heart with vague, disquieting visions of the life beyond the grave. After many years, I can still recall the haunting fear which possessed me, especially after the weekly catechism. On one point, however, I was quite clear: I did *not* want to go to heaven when I died. (I am obliged to confess that I usually succeeded in consoling myself with the reflection that, after all, my chances were comparatively slim.) The thought of a time absolutely endless, which I would have to spend playing on a harp ("harping" I used to term it in my childish soliloquies), alternately waving a palm branch, was not at all my idea of heaven. I stoutly protested, in these childish musings, against the infliction upon me of a musical instrument I could not manipulate; and even if I did learn up there, or wherever heaven might be, who would want to play on it all the time?

As I left my childhood behind me I gradually drifted away from the church entirely and finally became an agnostic. This state of mind, however, was evanescent. I was lost in a sea of speculative theories which, nevertheless, was less apprehensive as to the unknowable future than was the theology of my childhood. At this time I read Harriet Martineau and I was hopeful that she had, perhaps, reached the basis of a rational conclusion on the subject, in acknowledging a First Great Cause, incomprehensible to the mind of man, and supplementing this postulate with the assumption that immortality was a myth. This, I reflected, was re-assuring, at least. With a future state eliminated, one could get on here for a few brief stormy years, and then—annihilation. This relieved one from such a tremendous responsibility as to the future. It was effaced! There was no future! True, I had not found the loving heavenly Father whom I always longed to find, but this loss was partially compensated for in the thought that I was, at least, no longer in fetters to the stern, implacable God of my childhood and youth. I was glad, indeed, that all that was left of this God was a Cause. This appeared to me safely remote and indefinite.

In this darkened condition Christian Science found me three years ago. Once again was it proven that "Man's extremity is God's opportunity." After a period of protracted mental labor, in conjunction with the cares of motherhood, and as I was about to reap the fruit of my exertions, I was prostrated with a complication of maladies, the result, according to the medical verdict, of over-work, care, and anxiety. I rebelled most bitterly. To be stricken down in this manner under existing circumstances, was, to me, a monstrous injustice. Why was my hard-earned cup taken from my outstretched hand and I left only the lees to drink?

After a few weeks no prospect of immediate recovery was extended to me; on the contrary, I was compassionately bidden by the physician to resign myself to the inevitable and prepare for years, at least, of illness. I was not resigned. I had only a fierce, outraged sense of wrong ever before me. It was not right that I should be thus incapacitated, and my child, a daughter of seven, deprived of her mother's accustomed care. Nothing could make it right, and who did it, and why? This I was constantly asking myself; so, in addition to the physical misery of

this unhappy time was added the burden of this cry, and a sense of unmerited injury, from some unknown, mysterious source was ever uppermost in my thoughts. I had no refuge in a religious belief, and could not, therefore, console myself with the thought that "it was the will of God," and that resignation on my part was compulsory.

At this juncture an aunt whom I had not seen for twenty years paid us a short visit. I knew that she was a Christian Scientist, and in my wretched mental state I felt that in the appearance of Christian Science upon the scene, the last remaining calamity was about to befall me. I had for years superficially regarded Christian Science as the fad of a day, and often wondered how a woman so uncommonly bright as I remembered my aunt to have been, could have embraced so preposterous a belief. I fully expected to have Christian Science hurled upon me broadcast, and to be told that there was nothing the matter with me, and I, with mortal mind inconsistency, indignantly protested in advance. It is superfluous to add that I heard nothing of the kind. I will remark, in this connection, that the delicate reticence observed at this period was the first thing that inclined me favorably toward Christian Science. It forced me to the conclusion that, at all events, it was a religion that was not ruthlessly intruded upon one, and that, I felt, was certainly highly commendable. I now know it to be a religion too sacred to be thrust indiscriminately upon the unprepared thought. This reserve aroused in me a dormant curiosity, and when, in the course of a few days, various members of my family proposed that I should take Christian Science treatment, I assented listlessly, for I was now hopeless of ever being any better. I was rapidly sinking into a state of utter despondency which would, in the usual course of such a complication of troubles, end in dementia.

I found, when I finally came to talk with my aunt upon the subject, that there were certain things I ought to do, upon which I certainly had not counted. I ought to stop taking any medicine and read the Bible and Science and Health. Had it not been that I was devoid of all hope from any medical source, these requisitions would have appeared to me insuperable. By this time, however, I realized that I had positively nothing tangible to depend upon, although my faith in drugs was my strong point, so to speak, and had always been. I believe I expressed my perturbation,

but my aunt was firm and uncompromising in this regard, and I at length acquiesced and promised to follow her directions faithfully. I was still without a glimmer of light, for I was in total ignorance of the healing method, except that I was deeply impressed with the solemn asseveration that it was God, and God only, who healed the sick. I had been assuming that it was mesmerism or something of that nature, but in this new and unexpected phase of the subject a faint ray of light penetrated my clouded vision. My aunt was leaving immediately for her home in a distant state and I could not comprehend how it was possible for me to get well if she went away, and I saw her depart with a conviction that with her went my last chance of health and happiness.

After she was gone, the conditions imposed upon me in accepting Christian Science treatment, recurred to me, and for a time I was submerged in such an agony of mind as I know will never assail me again. It really seemed to me impossible that I could conform to them. I concluded at length that I might read the book, *Science and Health*; yes, and the Bible, too, if I really had to, but I simply could not get along without medicine. No, clearly, that was asking too much. But I had promised her that I would not touch it while under her treatment, and the fact that she had gone so far away with the assurance that I would comply strictly with her conditions, was at length sufficient to emphasize the necessity of disposing of the drug question, and that at once. But how? Only that very morning two bottles of very expensive medicine had been purchased, and it appeared to me a great extravagance not to use it. Finally I went into the room where they were. They did look so alluring! Perhaps these were the very ones that would have cured me, I thought. Why had I made so foolish a promise? But it was made, and began to "loom up portentously." It was too late to recall it, and I must abide, therefore, by these formidable conditions. I contemplated these two bottles and their mysterious contents with much the same feeling of despair with which one looks his last upon the face of a friend he shall see no more. Again I saw my father's office and the rows and rows of bottles of medicine, which I had long since grown to reverence, as possessing some supernatural power, and I felt myself a traitor to the memory of that far-off time, in that I could, for a moment, doubt their

efficacy, or that of the two now before me. True, I had been trying medicine for many a weary month, and not a particle of good had come that way. But these might be the very ones I had been so long in reaching! What was I to do? At that very instant I was potently aware of a fact, latent from the first, that, in the end, the medicine would have to go. It was the only honorable way out. My aunt had reiterated the fact that it was God who healed the sick. God? But I did not believe in God. The only God I had ever known never healed the sick. Quite the contrary. But it was insisted that that was a wrong concept of the true God. He, "the Christian Science God is universal, eternal divine Love, which changeth not, and sendeth no evil and no sin upon man" (Science and Health, p. 34) I was repeatedly assured. Light was beginning to shine in the darkness. If this were true, and He really did heal the sick, of course He did not need that medicine there before me. Even the God of my distant childhood was not a God needing the inventions of man to supplement His work. Steadying myself for a final effort, I grasped a bottle in either hand, reached the door, and with sudden strength threw those bottles far out into the garden. This was in the summer of 1897, and from that hour to the present, not a drop of medicine has passed my lips. As I turned away from the door, a sense of peace, such as I had never known, pervaded my consciousness. Later, I knew it was the approving smile of the God for whom I had searched so many years, and whom I was about to find, not as the God of creeds and dogmas, but the God who is Life and Truth and Love.

The next day I applied myself most earnestly to the study of the Bible and Science and Health. As yet, my only thought was the physical healing, and I began the study of our text-book simply because I felt obliged to do so, if I were to reap the full benefit of the treatment. There was no choice left me, and as the medicine was prohibited, my intention was to supply the hiatus and get well; if it were necessary to read, I would do so, although, to be candid, the task was, at first, utterly distasteful, there were so many books I should have preferred to read if the choice were left to me. However, I read and studied faithfully; soon with growing interest, and in a very few days I found it almost impossible to fix my attention on anything else. I had found the well of living water and

could not satisfy the thirst of a lifetime by a superficial perusal of this wonderful revelation, for I intuitively perceived that it was a revelation. Even to my darkened understanding this marvelous book speedily became something sacred and holy, and I felt that through the Bible and this, the Key to the hitherto incomprehensible Scriptures, I was to win my way through all obstacles imposed by mortal mind and find the living God. One beautiful vista after another opened before my searching inquiry, and I was losing all thought of the healing of my body, in the delight of my discovery of the true God.

Here I first learned something of the omnipresence of God, in the practical realization that my aunt's absent treatment was as efficacious as if she were with me, because God was with her, in her distant home, as well as with me. This was to me so beautiful a thought that I was immediately inspired with confidence in Him. To come into even a partial realization of this omnipresence filled my heart with such buoyant hopefulness and with such an expanding sense that I felt health, like a river, flowing in upon me. In eight days I walked half a mile, and in two weeks I walked two miles. In fact, I found myself suddenly well. I had been born again. I was in a new and beautiful world, and how different was now my outlook on life. I had renounced *materia medica* forever, and in the time which has elapsed since then, three years last August, I have never, for an instant, been tempted to return to medical methods. Nor has there ever been the slightest recurrence of the claims of which I was healed. These three years have been by far the busiest of my life. Filled to the brim with work, I find each one of them to be tempered according to my strength, which is illimitable, for God is my strength. This I demonstrate, day by day.

And what can I say of the spiritual regeneration which accompanied this physical healing? Beautiful as this was, enabling me to resume my place in the world, from which disease had banished me, and perform my most sacred obligations to my child, I was very soon convinced that this physical restoration was of minor importance, compared to my rescue from spiritual oblivion.

To emerge from the darkness of unbelief and a dread uncertainty as to man's ultimate destiny, into the effulgence of "the true Light, which lighteth every man that com-

eth into the world," was joy unspeakable. On the angel wings of this uplifting thought my doubts and fears were borne into the realms of a past which nothing could resurrect. In my heart was established a joyous confidence in the brooding Love which hovers over the aspiring heart, as it reaches out to the Everlasting Arms and up to the out-stretched wings which "cover my defenceless head." In the sweet assurance that instead of the barren waste, traversed by mortals, I henceforth may walk my upward way amid "green pastures" and beside "still waters," is found the inspiration which transforms each material task into a prayer.

"And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there: and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

THE SONG OF MY HEART.

BY H. A. HOUGH.

OH, this is the song I sing in my heart
For hours and days together,
No matter how dark the seeming may be,
No matter how cloudy the weather.

My heart keeps singing this song of His love
That Good is the only Power,
And so as my thoughts keep time with the tune
It seemingly brightens the hour.

And so I sing, and sing in my heart,
Of God and His love and power,
And it is to me in my daily walk
What the sunshine is to the flower.

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

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THE NEW CENTURY.

BY MARY BAKER G. EDDY.

Thou God-crowned, patient Century!
Thine hour hath come. Eternity
Draws nigh—and bec'ning from above,
One hundred years, aflame with Love,

Again shall bid old earth good-bye—
And lo, the light! far Heaven is nigh!—
New themes seraphic, Life divine,
And bliss that wipes the tears of time

Away, will enter, when they may—
And bask in one eternal day:
'Tis writ on earth, on leaf and flower—
Love hath one race, one realm, one power.

Dear God! how great, how good Thou art
To heal humanity's sore heart;
To probe the wound, then pour the balm—
A life perfected, strong and calm.

The dark domain of pain and sin
Surrenders—Love doth enter in,
And peace is won, and lost is vice:
Right reigns, and blood was not its price.

January, 1901.

A MEETING IN MEMORIAM.

AT a special meeting of the Mother Church, The First Church of Christ, Scientist, in Boston, Mass., held January 31, 1901, this letter from our *Pastor Emeritus*, the Reverend Mary Baker G. Eddy, Discoverer and Founder of Christian Science, was read, and the following resolutions unanimously adopted as fully expressing the sentiment of the entire church of nearly twenty thousand members.

Pleasant View, Concord, N. H., January 27, 1901.
Mr. Benjamin Johnson, C.S.B., Clerk.

Beloved Student:—I deem it proper that the Mother Church in Boston, Massachusetts, the first church of Christian Science known on earth, should, upon this solemn occasion congregate. That a special meeting of its First Members convene for the sacred purpose of expressing our deep sympathy with the bereaved nation, its loss and the world's loss, in the sudden departure of the late lamented Victoria, Queen of Great Britain, and Empress of India,—long honored, revered, beloved. "God save the Queen" is heard no more in England, but this shout of love lives on in the hearts of millions.

With love,

MARY BAKER G. EDDY.

Whereas, we have received, with deep regret, information of the deplorable calamity which has befallen Great Britain in the loss of their much loved Queen; therefore, be it

Resolved: that we hereby express our deep sympathy with the bereaved nation in the loss of their benign ruler and much loved Sovereign, Queen Victoria.

Resolved: that as Christian Scientists, we are profoundly sensible of the influence on the whole world of the Christian character and lofty womanhood manifested by the late Queen; and that we express our appreciation of the golden virtues which, for more than sixty years, have adorned so exalted a position.

Resolved: that the clerk of this Church be authorized to convey this expression of sympathy of the Church to the

BROOK FARM AND THE TRANSCENDENTALISTS.

BY SUSAN PROCTOR POOLE.

SOME months ago, in Tremont Temple, I listened with much pleasure, to the reference to the Transcendentalists made by our First Reader. The history of the Transcendentalists, as they were called, with their deep religious convictions and their earnest desires for a higher and more spiritual life, as shown to the world by their experiment at Brook Farm, is most interesting to me.

Referring to Tremont Temple our First Reader said, "Not far from the ground whereon it stands much vital history has been made. . . . Here William Ellery Channing preached a better gospel than early Puritanism had grasped, for he proclaimed a God of Love. Here Emerson and Parker preached a yet broader gospel than Channing. Here Alcott, Emerson, the Channings, and others taught on a plane so high above the general comprehension of their time, that they were accounted Transcendentalists."

About a mile from my home in West Roxbury, and seven miles from the centre of Boston, is a beautiful estate which is visited every summer by many intelligent and thoughtful people from far and near. This estate, now a Lutheran Home for children, is known as Brook Farm. As we approach it from West Roxbury, walking along a pretty country road, we cross a bridge over a noisy little brook, that tumbles out between birch and willow trees, from the broad meadows beyond, and come to a large, brown, wooden house which looms bare and barn-like above the grassy terraces and among the stately elms that surround it. Near this building is another, smaller, but similar in structure. Stretching out before these buildings, beyond the little brook, are acres of rich fields and rolling meadows, which finally disappear in a dense pine grove in the background.

In this pine grove, beside a great rock, known as Pulpit Rock, the visitors like to sit and talk about Brook Farm, the Brook Farm of sixty years ago. About that time a number of thoughtful, earnest men and women, yearning for a higher and better life, proposed to form a community where all should live together as one large family, and

each should do his share toward the support, the entertainment, and improvement of all. The material life was to be simple and unpretentious, the moral and intellectual life high and exalted. Their purpose was to work out together a plane of living simpler and higher than they could do individually. The place which they selected as best adapted to their purpose, was this farm, which received its name from the picturesque little brook.

This spot was selected by the Transcendentalists, not only for its natural attractions, but also for its historical interest, for it was here that the Apostle Eliot preached to the Indians, and not far off was the birthplace of General Warren of Revolutionary fame.

On December 1, 1841, an association was formed to be known as the "Subscribers to the Brook Farm Institution of Agriculture and Education." It was in the nature of an industrial establishment. All were to take stock and receive a fixed interest thereon; they were to keep house in common; they were to be paid by the hour for their labor, and were to choose their own kind of work and number of hours.

Some of the first to subscribe were George Ripley, Nathaniel Hawthorne, Charles Dana, and Minot Pratt. Among those who visited Brook Farm and manifested much interest, though they did not all live there, were George P. Bradford, John S. Dwight, George W. Curtis, Margaret Fuller, Emerson, W. H. Channing, Theodore Parker, and C. P. Cranch. They established a school in which many of them taught, and which was for several years flourishing.

They labored thus together for six or seven years, and when, because of many adverse circumstances, chiefly financial, they were obliged to break up, returning to their former homes and occupations, it was with sorrow and disappointment. Mr. Dana expresses their feelings when he writes of it as "A great pleasure to look back upon the days when we were together, and to believe that the ends for which we then labored, are sure at last, in God's good time, to be recognized by all mankind."

If I felt as some people do that the experiment of Brook Farm was a failure, I might look with sadness upon the scene of their disappointments. An undertaking which had for its foundation such convictions, such lofty ideals and exalted purposes as inspired its noble founder, George

Ripley, and the men and women who gave him their hearty support, in which they labored together for seven years with zeal and enthusiasm, with unfailing joy and hope, even in the severest trials, could not fail.

Mr. Ripley writes: "As a Christian I would aid in the overthrow of every form of slavery. I would free the mind from bondage and the body from chains." Later he writes to Theodore Parker: "I cannot digest any religion but the worship of the Eternal Word, as expounded in many colloquies with you. I still think all creeds must ultimately be merged in this positive, or, as you would say, absolute, religion."

O. B. Frothingham, in his "Life of George Ripley," writes: "There is a light they believe which enlighteneth every man that cometh into the world; there is a faculty in all, the most degraded, the most ignorant, the most obscure, to perceive spiritual truths when distinctly presented." "These were called Transcendentalists because they believed in an order of truths which transcends the sphere of the material senses. Their leading idea was the supremacy of mind over matter." During the years at Brook Farm these people, though exposed to many hardships, were singularly free from sickness. At one time a contagious disease broke out among them, but was immediately checked; which circumstance they attributed to their lack of fear, and to their faith in a higher power.

I never visit Brook Farm or pass near it without feeling uplifted by the thought of the noble men and women who lived there, drawn together by one great motive, who strove for higher ideals and for a better conception of the Fatherhood of God and the brotherhood of man. To sit in that grove where John Eliot preached to the Indians, where William Ellery Channing preached to the Transcendentalists, and where Emerson, Parker, and others so often came to talk together, is to be touched by their thought. In that place with the realization of the "higher Transcendentalism" that has come to us through Christian Science, comes the deepest reverence and gratitude to those who gave so gladly and sacrificed so much, just to reach out for that which we have received so freely.

Though not a member of the Brook Farm Community, my dear, white-haired grandmother was closely associated with some of those most interested, and first to identify themselves with the new life. When urged to join them,

she refused, but only because she felt that the undertaking could not succeed in its practical outcome.

It seems wonderful to me that there has come to us to whom she often talked of these things, through Christian Science, the revelation of a spiritual life, higher, grander, purer than these noble men and women even hoped for. This spiritual life is a present possibility to every one of us, in any place or under any circumstance. This higher transcendentalism demands as sternly as the other that we come out from the world and be separate. But this is a separation of the inner man, a separation of the heart from sensuality, materiality, worldliness, selfishness, from whatever is unworthy of the sons and daughters of God. This is a separation so complete that we may live among our brethren of this world, striving ever to be nearer and dearer to them, and presenting always such a joy, a peace, a oneness with the Father, that they too may reach out for the kingdom of heaven which is so near at hand.

This is a separation from the principalities, the powers, the rulers of the darkness of this world, which will eventually bring us all together in one Mind, and the Fatherhood of God and the brotherhood of man will be established.

A STUDENT OF SCIENCE AND HEALTH.

BY ADDIE T. LINK.

IN two years' study of "Science and Health with Key to the Scriptures" I have had many lovely demonstrations.

Many people are so prejudiced against Christian Science that I sometimes hesitate to speak of it; but if their conception of Christian Science is wrong, then it is our duty to put it right, and correct these false impressions.

A little over a month ago, we came here and took rooms. On the following day Mrs. K. (the lady from whom we rented our rooms) came to me holding her sides, telling me she had suffered with sciatic rheumatism for many years, having constantly to wear a bandage; that it had been over four years since she could sleep until between three and four in the morning, inwardly burning with fever, and drinking quantities of cold water during the night. She was also burdened with sorrow for an only son, whom she had not seen for a long time and who was far away. I

began at once telling her of Christian Science, showing our text-book, and told her of my healing. She looked at me in amazement, and said, "Do you believe in that trash?" I did not allow this to silence me, but went right to work to show her what Christian Science was, and what it is doing for the world to-day. Each day I would talk to her about it, and read to her a demonstration from our *Journal* or *Sentinel*. In this way a week passed. One day while I sat thinking that perhaps, after all, I was casting precious pearls away on one whose eyes and ears seemed closed to Truth, and that I had better spend the time given her in seeking more understanding for myself, these words of our Master came to me, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." At this time I was suddenly made to rejoice by the appearance of Mrs. K. who said, "I came in to tell you that since you came here with your Christian Science I have slept as peacefully as a child all night, my fever has gone, I have removed my bandage, and my side is well. I want to tell you something you did not know: for twenty-two years I have had absolutely no control of my kidneys, and that, too, strange as it may seem, has left me; even my sorrow has vanished. I am healed of many long-standing diseases for which I have sought relief in vain. I feel as if I had passed into another world. I cannot tell you just when this change came over me, but somehow the things you told me about a God who is Love, and knows only good, who never created my diseases, has haunted me day and night. I cannot think of anything else, and I know it is Christian Science that has healed me. I thought it was trash; no one ever told me differently until you came. I can never thank you sufficiently for what you have done for me."

I gave her a *Journal* to read, and she carried one to a neighbor, who, like herself, in ignorance called it trash. However, her healing soon convinced the neighbor, and the two families are reading Christian Science; and so the seed (as I had thought sown among thorns) sprang up, to the surprise of all, and thus another name is added to the thousands already healed through the power of Truth and Love.

Last fall, two gentlemen where we were boarding were continually bringing up the subject of Christian Science, just to criticise it. Later, each of these asked me for treat-

ment, one for sick headache, the other for a stiff finger-joint. I very much doubted their sincerity and so informed them, but they assured me they were in earnest. The first yielded in one treatment, the latter in two treatments; the first, who is a devoted member of the Baptist Church, thanked me, and said, "You are a better Christian than I, if your prayers will heal the sick." Such cases of healing teach us that by studying and obeying what is given us in Science and Health, though we have not the privilege of class instruction, we can help to heal the sick. In no better way can we show what Christian Science is, for "by their fruits ye shall know them." When I was healed, I said, "Christian Science is right, for there is my proof." I was healed of a severe claim of inherited, organic disease of the stomach before I had read to the fiftieth page in a copy of Science and Health which was loaned me by a friend. I had not been told the book would heal, therefore it was not faith. I returned the book before I had read it half through, looked up the reading rooms, bought a copy for myself, and began the study of it with the Bible to learn the Principle of what had healed me.

My father, who is seventy-three years old, was dangerously ill with pneumonia. His physician, with whom he was staying at the time, wired me to come at once, as nothing more could be done for him. I immediately went, and begged him to have Christian Science treatment. He consented. I telephoned some distance to a healer. This was Thursday; on the following Saturday morning, the fever and all manifestation of the disease, was completely wiped out of existence, and he was healed. He now reads the finest print without glasses after wearing them for thirty years, is in most excellent health, and a student of Mrs. Eddy's works.

The above are only a few of the many blessings the purchase of "Science and Health with Key to the Scriptures" has brought to me.

THE glance that doth thy neighbor doubt
Turn thou; O man, within,
And see if it will not bring out
Some unexpected sin.

Alice Cary.

SATISFIED.

BY M. A. V.

WHEN Christian Science found me, about three years ago, I was a physical, and almost a mental wreck.

I had searched all my life for some guide, some *positive rule* to live by, but in vain, nothing satisfied me. I had felt for years that it would be comparatively easy to do right, if only one could decide as to what really *was* right; but as no two people ever seemed to agree on this question, it was confusing to say the least. My friends were alarmed. One said to me, on my asserting that I had no moral sense, and could not tell wrong from right, "But you have a conscience, haven't you?" I said, "No, I think not; a conscience seems to me to be a matter of education, what your conscience permits you to do, might seem inconsistent to me." I felt if there were only some one, in whom I had confidence who could give me a rule to go by, I should be happy, but even then how was I to *prove* it? On one occasion an aunt visited me, and on Sunday morning asked for my Bible. She was much distressed to learn that I had none. I could not understand it at all. Every one seemed to twist it to suit themselves. I never knew any one who lived the kind of a life that I thought Jesus taught, so I just gave up all idea of ever understanding it, and if any one asked my views on the subject, I would say, in substance, "I suppose there must be a God, but it is a queer loving Father who will permit such wrongs as I see around me every day. It is beyond my comprehension." My little son, when he grew old enough, asked me, "What is God?" I was perplexed, but I said, "My dear, I can only say this, God must be everything that is beautiful and good, and the devil is everything ugly and bad. This is all I know, when you are older, you must learn for yourself." This was over ten years ago. I had heard of Christian Science even then, and knew those who tried to live it, but I was so blind that it meant nothing to me.

I struggled on through years of suffering and sorrow, until at last there was no way left, and a dear friend said to me, "If you would try Christian Science it would straighten out your life." I had learned that health de-

pended largely on one's state of mind, for when I would be contented and hopeful, my health improved, but as soon as there was anything to worry over (and I could generally find something), I would be worse again, and as I had now fully persuaded myself that happiness, or even tranquillity of mind, was a thing of the past, I felt my case to be hopeless.

Nevertheless, after some urging, and my friend having loaned me a copy of *Science and Health*, I went at it with such energy, that I was soon completely prostrated. I saw my husband watching me anxiously, and finally I was in such a condition, that we decided it would be best for me to go away on a visit. I went north for a month, leaving the book at home, and on my return felt somewhat more cheerful, but was soon in a worse condition than before. I kept the book in plain sight for several months, but could not bring myself to open it. I think I was afraid of it. I again went to my friend and told her all my troubles. She said, "Have you been reading *Science and Health*?" I was so indignant at her lack of sympathy (as I thought) that I could only sit and cry. The idea that simply reading a book could reach my case, seemed too absurd. But she kept saying, "You go home and read that book."

I went home disgusted, but in a few days I went at the book again, determined, if there were anything in it for me, that I would have it. In this mood I did not seem to understand much. I read all the time, and every once in a while I would throw the book down in a fit of rage, but after having a good cry, would go at it again.

I worked in this way for a week or more, suffering mentally and physically, but did not say a word, just kept on reading. Presently I forgot that I was suffering, and suddenly I discovered that a physical trouble, which I had suffered from for many years, had left me. To say that I was astonished, would but feebly express my feelings. I was frightened, and for the first time in my life I bowed in humility before divine Mind, and acknowledged my utter nothingness.

God, through the understanding of Christian Science, does heal all our sufferings, and sorrows, and sins. At last I have found a *positive rule* to live by, can *prove* it, and am satisfied. The path is straight and narrow and sometimes seems very much up hill, but climbing is such glorious work when one can see so much ahead. I see

so much at times that I try to climb too fast, then down I go, but I pick myself up again, and thank God that He knows how to make me humble.

I have sown many seeds of discord, and am sometimes frightened at the prospect ahead of me, there seems so much ground to be gone over, so much to undo. But God, the loving Father, helps me over the rough places, and wipes away all my tears. Oh, it is *good* to take His hand in the seeming darkness, and to *know* that we are surely being led out into the perfect Light.

CHRIST STILLING THE TEMPEST.

FEAR was within the tossing bark
When stormy winds grew loud
And waves came rolling high and dark,
And the tall mast was bowed.

And men stood breathless in their dread.
And baffled in their skill;
But One was there, who rose and said
To the wild sea, "*Be still!*"

And the wind ceased—it ceased! that word
Passed through the gloomy sky;
The troubled billows knew their Lord,
And fell beneath his eye.

And slumber settled on the deep,
And silence on the blast;
They sank, as flowers that fold to sleep
When sultry day is past.

O Thou! that in its wildest hour
Didst rule the tempest's mood,
Send thy meek spirit forth in power,
Soft on our souls to brood!

Thou that didst bow the billows' pride
Thy mandate to fulfil!
Oh, speak to passion's raging tide,
Speak, and say, "*Peace, be still!*"

Felicia Hemans.

TESTIMONIES FROM THE FIELD.

IT is nearly three years since I first heard of Christian Science, having watched impatiently for years for more enlightenment, for I realized more and more as life advanced, that Christ's message was misunderstood. I came from a very devout family of the Lutheran faith, and had studied the Bible since my early childhood. I thought that I loved God with all my heart, still I was ailing all my life and seemed many a time at death's door. Finally, in advanced age the suffering became so acute that the physicians declared there was no hope of recovery, and all functions gave way. I do not like to recall the agony of those years. I could neither walk nor work as I had done before diligently.

As soon as I heard of Christian Science, I investigated. The first Wednesday evening meeting I was healed of despondency, which nearly every morning bade me wish for the end. Through many years I had learned to forget what a good night's rest was.

I bought "Science and Health with Key to the Scriptures," the day after I went to the meeting, read it a great deal, and never missed a service in church when in New York. I also studied the Bible lessons daily, early in the morning and late at night. I grew better in health at once and felt decidedly encouraged in every way, but, after the lapse of four or five weeks, I appealed to a healer especially on account of pains in my side of fourteen years' standing. I was healed of this in eight treatments. It was several months before I overcame certain ailments, while on the whole I grew stronger constantly, and never have had a weak spell of the heart again. I also very soon was able to eat all I liked, a thing unheard of for many years. For at least four years I nearly starved for want of food, because everything disagreed. I have slept well since I began reading our text-book.

Never, since I heard of Christian Science and read the book, have I used medicine or consulted a physician. On the contrary, twice, when sudden ailments appeared, I was healed at once by a practitioner, and all else overcome through earnest study of the Bible in the light of Science and Health,—sufficient, practical, divine,—leading me

nearer to God than I ever had been. Not only does my own life testify to the truths contained in Science and Health, but that of those around me, since nearly all of them are in better health and harmony than before, especially the children.

Since I had the privilege of going through a class with one of Mrs. Eddy's loyal students, the way became easier, the demonstrations clearer, the laws of Love a more ready help. The fruits are not thorns, but happiness, assurance, fearlessness, health, and full trust in the Truth.

I am German and came to this country in 1871. Though I heard the English language spoken around me entirely for twenty-five years, I could not enter into the spirit of it, always much preferring the high German, until I studied Science and Health, and I now find myself thinking as freely in English as in German.

Well acquainted with English literature, I think there never was such a book written as Science and Health, so elevated in expression, each sentence so full of deep meaning and all pointing to that existence which all men wish for, knowingly or unknowingly: satisfaction, freedom, harmony!

A constant help and assistance I found in our dear *Journal* and *Sentinel*; they are real, true, honest friends, to whose visit I ever look forward, and find more than encouragement, much instruction and enlightenment, and they bring me in touch with the whole working of our glorious Cause under our dear Mother's guardianship. The *Sentinel* also gives much useful information and saves me scanning the newspapers,—a great object, if time seems limited. I have others interested and find many friends, glad to read the papers.—*Louise Stropp, New York, N. Y.*

I WOULD like to tell the *Journal* of the healing of my grandmother, a woman over eighty-five years of age. She had been in failing health for many months, not being able to eat solid food except toast or rice, and suffering great distress nearly all the time. Occasionally she would send for her physician, and after his visit would seem a little improved, but got no permanent help.

A year ago she became very ill and took to her bed. The doctor was called and pronounced the trouble the grip, in the form of acute bronchitis. He said that she was a very sick woman, and that her age was against her, but

that she might recover if the disease could be kept where it was. At the end of a week she began to improve, and her physician and family were much encouraged. But in a few days she again said that she was worse, and that she felt that she should not recover. She refused nourishment, and finally became so ill that she could not retain even her medicine. She grew worse so rapidly that those in attendance felt that she would soon pass on. When any one suggested sending again for her physician, she shook her head. After a time she signified her desire to have a Christian Scientist. A healer was called and remained an hour with her, leaving her lying quietly and much relieved. For three days the struggle was a severe one. There was much to meet, as some of the members of the household did not understand Christian Science, and felt that the dear one was having nothing done for her comfort. But Truth prevailed at last. On the fourth day there was a marked improvement. On the fifth day she seemed worse again, and it took three to turn her in bed that night. On the sixth day she sat in a chair while her bed was being made. On the seventh she was dressed and sat up eight hours and ate fried fish, and baked potatoes and cream for her dinner. The next day she sat up all day, and ate what she had long desired, baked beans. These were eaten for her supper. She ate heartily, and soon retired and slept sweetly all night. The doctor had told her and her family that if she recovered she would never be able to eat solid food again, unless a little toast or rice.

This was in February, 1900, and since then she has been in better health than for three years before. She has never taken a drop of medicine since, but when any inharmony manifests itself, reads her Bible and Science and Health, and has good demonstrations.

There have been other cases of healing in our family. My husband was healed of what his physicians pronounced heart trouble and intestinal indigestion, in two weeks' treatments, nearly two years ago, and has had no return of these troubles. He has lost only four days because of any claim of sickness since that time. He had been constantly under the care of physicians for two years. In the year before coming into Christian Science, there were five months in all that he was unable to work.

Through the understanding of my relation to God, gained by the study of that wonderful book, "Science and Health

with Key to the Scriptures," by our Leader, in connection with the Bible, I have been healed of what the doctors termed chronic inflammation of the stomach and bowels. I had had this trouble since infancy, and had been under the care of physicians a greater part of my life. I could eat only very simple foods, any indulgence in eating causing me great suffering. I was often confined to liquid diet, sometimes not even able to digest gruel. I had no strength and took iron and other tonics all the time. Now I know that God is my strength, and would say in the words of David, "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"—*Mrs. Etta F. Plummer, Concord, N. H.*

ABOUT five years ago Christian Science came into my home. My wife, who had been an invalid for many years under a complication of claims, generally termed nervous prostration, was healed after a few treatments. We had tried all schools of medicine, magnetic and dietary treatments, change of climate, and numerous specialists, but without any lasting results, and nothing remained but the inevitable operation (this always is suggested when everything else fails). After recovery from the operation, we received some encouragement, but in a few weeks several of the old claims returned. My wife had known of Christian Science through the healing of a sister, and by her was persuaded to try it. She responded almost immediately to the treatment, and within a few weeks was completely healed. There was no question about her cure, it was self-evident; yet while giving credit to Christian Science I did not accept it at that time.

My wife's gratitude for her recovery expressed itself in a desire to learn more of what she considered a wonderful cause. She took up the study of Science and Health, went through a class, and became a member of the local church, also of the Mother Church. About this time my daughter (fourteen years old) was taken with scarlet fever. My wife allowed me to decide whether we should call a doctor or a healer. I chose the healer, although with some doubts in my mind as to results. My daughter had all the symptoms of this claim well developed. The ulceration of the throat and high fever were very pronounced. The healer called twice each day. The first night I spent at my daughter's bedside, thinking. I made up my mind that if

Christian Science could cure scarlet fever, I would accept it as a healing power at least. The next day the ulceration almost entirely disappeared; the second day the fever was broken, and the third day my daughter was up. Although she did not entirely recover for about two weeks, I considered that Christian Science was a wonderful healing power and accepted it.

We have never had a doctor or taken a drop of medicine since my wife was healed, prior to which time my doctor's bill came in monthly with other household bills. The practice of Science in my family and the devotion of my wife to the cause attracted me to the study of "Science and Health with Key to the Scriptures," and in this daily study the truths taught by Mrs. Eddy were one by one revealed to me. I had been a member of a Baptist Church for twenty-five years, and was a believer in God and the Bible, but I never knew the Truth as I know it now. I had been a believer in the use of stimulants (what I called the moderate use); this habit was destroyed several years ago. I never could read Science and Health with a pipe or cigar in my mouth. One or the other had to go. The tobacco habit left me about six months ago. As I read Science and Health, the spiritual truths of the Bible, which I had been familiar with in a way, seemed to become plainer and plainer. A year ago I withdrew from my old church membership, and this month have entered the Science church. I enter the new century as a Christian Scientist. The past few years have taken away all my worldly goods, treasures laid up on earth. Yet to-day I have an abiding faith in God, and the Truth as revealed to me through "Science and Health with Key to the Scriptures." That is unperchasable. Having had no special experience of personal physical healing, I can only give that of the blind man who was healed by Jesus: "Whereas I was blind, now I see."

Frank Obear, St. Louis, Mo.

WHILE I am not a member of the Christian Science Church, I am very much in earnest when I say that it has done much for me. I became interested in Christian Science about sixteen months ago. I was, on account of business, separated for nearly a year from my wife, she being in Missouri while I was in New Orleans, La., and during the time I received a letter from her requesting me to attend, if only once, one of the meetings of the Chris-

tian Science Society in New Orleans, and to write to her what I thought of them, as she had become very much interested in Christian Science and thought of joining their church if I did not object.

My first thought was, "Is my wife going crazy?" We had, both of us, heard of such a society, but considered its members weak-minded and silly; yet, as she had requested me to attend one of their meetings, I took pains to look up the place where First Church of Christ, Scientist, gathered together for worship. I found it in the third story of a business block on Common Street.

It was a hot Sunday morning in June, and I almost regretted the step I had taken; however, I was ushered into a very neatly furnished room with about thirty worshipers in attendance; the Readers' stand was decorated with the choicest flowers, and everything in the room looked cheerful and bright; besides, all the faces looked bright, cheerful, and happy. I saw at once that I had judged them wrongly, for it was plain to be seen that the company showed refinement, culture, and intelligence, and did not consist of weak-minded and silly persons. The service was grand, and the teachings were clear and in perfect accord with the Bible. It was all very different from what I had expected. I was captivated, and at the close of their service, I was approached as a friend and acquaintance, and not as a stranger. It was all quite different from what I had expected; that, together with the happy faces, made me feel that there must be much good in such people. While the next Sunday was very hot and rainy, it found me on time in attendance at their rooms in the third story, and I must say, from that time on, there was no place where it seemed so near Heaven as that room, the atmosphere seemed so different.

It led me to study Mrs. Eddy's works, and the more I studied the more I was convinced of their truth. My health up to the time I became interested in Christian Science was not what would be called bad, yet I cannot recollect that a week ever passed that I did not take drugs of some kind. I either would be bilious, or suffer from indigestion, or have a headache, so that a dose of quinine, a cathartic, a dovers powder, or some kind of drug, I felt I must have. I had many spells of severe headache. I also felt that I was greatly benefited by taking a whiskey toddy once or twice a day, and as that habit grew on me,

I felt the need of them oftener. Now when I commenced to study "Science and Health with Key to the Scriptures," strange as it may appear to some, I forgot my toddy and I did not feel that I needed to take drugs, for I did not have any headaches or fever, and my digestion was good. I am compelled to say that I have never had a desire to take a drink of any kind of spirits or a dose of any kind of medicine for the past twelve months, and I have had no sickness, not even a severe headache, and my health is better than it ever has been since I can remember. I am now more than sixty years of age.

W. A. Benton, New Orleans, La.

On the 28th of last November I had nineteen teeth pulled without any pain, and having only a beautiful sense of God's loving presence.

The day before, I went to see a dear Christian Science friend; I told her what was before me, and also that the only thing I feared was that I might faint. (This was an old error that used to trouble me a good deal before coming into Christian Science.). She answered me with a verse of one of our beautiful, helpful hymns:—

Faint not nor fear,
His arms are near,
He changeth not, and thou art dear:
Rely on Him, and thou shalt see
That Christ is all in all to thee.

This seemed to take away every particle of fear.

When the dentist had examined my mouth, he told me there were nineteen teeth to pull, including some roots. I told him he could begin to pull them. He seemed surprised and asked me what he should give me. I told him I did not want to take anything. The thought of this he evidently did not like, and he seemed rather nervous, for when he took the first tooth it broke off, but I saw that God ruled him as well as me, and in divine Love, which was all around us, there was no nervousness to be found. After that, he pulled ten teeth without stopping. When he began, I closed my eyes, and the verse in Isaiah, "Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee," came to me, and it was only a feeling of perfect peace that I felt.

When the ten teeth were pulled, the dentist asked me if that had not made me feel sick. I said, no. "Well," he said, "you have grit! I would not have that done to

me for a thousand dollars. You have more nerve than I have." Next he extracted the roots of the first tooth which had broken, and he seemed to expect them to come rather hard, for he told me they had grown crooked. They came very easily, which seemed to surprise the dentist, for he made the remark, that they came more easily than he thought they would. After that he took out the remaining eight teeth. Then I told him what had been my help, that it was not my grit or nerve, but Christian Science that had helped me. "What is that?" he asked, and I told him that it was the understanding that God was ever-present and all-powerful, that He was a present help in every time of need. He seemed very much impressed and wanted to know more about it; and he is now reading "Science and Health with Key to the Scriptures."—*Harriet Denton, Pasadena, Cal.*

AFTER reading the testimonial of healing of eczema on page 578 of the December *Journal*, I felt that I had not done my duty to Christian Science, as I had failed to acknowledge my healing of that disease, having not even told of it at our testimonial meetings here.

Eczema is hereditary in our family, and I had suffered more or less from it all my life, and at the time when I first heard of Christian Science I had two small spots on my face due to that disease. At that time I had no idea of ever taking Christian Science treatment, but I used to attend their meetings here, and considered them very entertaining, but I could not believe that what I heard were actual facts.

At this time my mother was suffering from diabetes, and three physicians, one of whom was my brother, had pronounced her case hopeless. I knew that Christian Science could not injure her, even if it failed to benefit, so I persuaded her to take treatment, which she did, and she was healed in three weeks. Before my mother began treatment I had had the eczema for about four months, using various ointments and medicines that had helped me before, but all failed, and instead of getting better I gradually grew worse.

Finally I went to one of our best physicians here, and he at once told me that it was the worst form of eczema to cure. I took his treatment for several weeks, but instead of growing better, I grew worse. The two spots on my face had become very large, and besides, the dis-

ease had spread to my scalp, back, and arms, and on my right arm there was a spot about as large as a quarter of a dollar which refused to heal; I was in this condition when I began Christian Science treatment. After being under treatment for nine days, and not seeing any benefit except that the disease was not spreading, I began to blame my healer (I presume I must have thought I could not possibly be to blame), but during the day the thought occurred to me that I had inadvertently continued the use of a medicated soap which the doctor had advised me to use while I was under his treatment. I discontinued the use of the soap at once, and in two days thereafter there was a decided change for the better, and in two weeks and five days I was completely healed. A year and five months have passed, and I have been perfectly free from eczema ever since. My mother and I are now Christian Scientists, and we are both very thankful that God led us into the Truth.

Annah Wimpelberg, Poughkeepsie, N. Y.

Extract from a Letter.

As you know, after leaving Chattanooga in February, 1900, we were under small-pox quarantine for sixty days. Three of us escaped entirely; one had a slight attack which was conquered in three days; only the father of the family going through with the full claim in regard to that dread disease. It is of him I wish to write you more particularly. Since boyhood he has been troubled at times with a breaking out from poison oak. Since coming into Science it has appeared less frequently and was not so bad. When he first began breaking out with what afterwards proved to be small-pox, he thought it a return of the old trouble. It did not give way to treatment as usual, assuming a different form, which we then thought was chicken-pox. The case seemed much aggravated and we engaged help. Then came an investigation from *materia medica*, which pronounced it small-pox. We all submitted to vaccination, but it did not hurt us a bit—did not even know it was there. We had no treatment but Christian Science (what more did we need?) and used no material aids whatever.

You all know what the claims are in such cases; but each one was promptly met and overcome, the patient being confined in bed only three days. His hair came off, but grew again very quickly. Although there was a strong claim of loss of eyesight, his eyes, which had, previous to

this, troubled him about reading fine print, were made perfectly whole. His weight was increased from one hundred and fifteen to one hundred and thirty-five pounds, and he is now in perfect health.

The slight attack of the youngest son and a very moderate case of varioloid was all that resulted from about five hundred exposures. Owing to our being in a county not prepared to care for such cases, we were all compelled to stay in one room, eat at the same table, and use the same things. How fortunate we were all Scientists! After a time we were "turned loose." We went on our way rejoicing and since have had many beautiful demonstrations.

L. E. C.

It was with a homesick heart and pain-racked body, and after the doctor and medicine had failed to relieve, that I was led to inquire into Christian Science. I plainly told the Scientist that I wanted nothing to do with it if it was not in accord with the Bible. When she said that it was, I knew that I had found the Truth, and with her help in a short time I was free to do all my work without even being tired. I had not the privilege of having many talks with the Scientists or of attending meetings, for we moved away soon after.

We were about as poor as people get, financially, but we got Science and Health and "Miscellaneous Writings." These are my constant companions.

The understanding has come very slowly but surely, for my teacher is the impersonal Truth. It seems to me that every day there is a lesson to be learned, and if it is not understood rightly it has to be taken over again.

It is true at times I do wish for human help and company along the way, but I am sustained by the thought that it is my problem to work out, and there is just as much of God here as anywhere. There is not a shadow of doubt of His presence and care, and the demonstration is generally made.

Once we did have to telegraph for help, and it was so quickly and freely given that our dear child, who to mortal sense was dying of pneumonia, came quickly back to health and strength.

I have not yet conquered all the "ills that flesh is heir to," but am rejoicing in partial freedom, looking forward to the promise and assurance that we can overcome all that is

unlike God. But I value more than all else the spiritual understanding that has brought such peace and happiness into my life.

I have studied only three years, and I want to know more to be enabled to help lift the burdens that I see all around me. We must tell the good news or the very stones will cry out against us.—*Mrs. Hattie Livingston, Heath, Idaho.*

WITH heartfelt gratitude I desire to make known to the world my liberation from one of the most relentless foes to mankind, locomotor ataxia. I had been slowly but surely growing worse and consequently more despondent and discouraged, when I heard of a neighbor who was being healed of paralysis by Christian Science. After seeing and conversing with him, he giving me a history of his case, I decided to try what this strange teaching had in store for me. I arranged to go with him to the healer, and it only required a few treatments to convince me that I would finally be healed, and I am now, after a few months' treatment, rejoicing in the realization of that glorious promise: "They shall run, and not be weary; and they shall walk, and not faint." No one who has not been similarly afflicted can appreciate the joy it is to me to be free from that terrible bondage of mind and body; but a greater joy than all this is the knowledge of God which I have gained through the study of Science and Health. I have learned that it was not God's will that I should be afflicted and separated from my family.

Although a professing Christian for many years, I fully believed that it was His will that we should suffer and tried to get some comfort from the Biblical text, "Whom the Lord loveth he chasteneth;" but the "little book" has revealed to me that this chastening pertains to the thought and affections. When these are chastened the body will manifest health and holiness (wholeness). Through this great boon to mankind, my Bible has become a new book to me, replete with promises that can be relied on. I have learned how to ask, knowing that I shall receive, and I do receive. I can cheerfully affirm that so-called incurable diseases can be cured by Christian Science, for which I am deeply grateful to its Discoverer and Founder, Mary Baker Eddy.—*Mrs. W. B. Anderson, San Francisco, Cal.*

I HAVE long felt a desire to express my gratitude for

and appreciation of Christian Science; but because I had no particularly startling demonstrations to relate, I remained silent. However, being out to-day with some ladies who are not Scientists, I saw and heard such expressions of weariness and fatigue over a few hours spent in the art galleries, that I returned to my home rejoicing in my understanding of Science, and prepared to study the Sunday lesson. Upon opening the *Quarterly*, I found that the lesson for the next Sunday commanded us so plainly to "Give thanks unto the Lord, call upon his name, make known his deeds among the people," that I immediately took up my pen to write down *some* of the blessings Christian Science had brought me. I never could write all. Seven years ago I suffered for one year most terribly with blood poisoning. Many physicians attended me without any permanent benefit. The last one sent me to a sanitarium. I could not stay there and returned home disgusted with what I had seen and been through, when a Christian Scientist came and talked to me and loaned me her book for a few hours each day. I saw it was a good book and purchased one for myself and was perfectly healed by the reading of it. Old claims of long standing disappeared with the blood poison. I had been ill much of my life, and was particularly subject to throat difficulties, —diphtheria, etc. I am in perfect health to-day and have been for six years. The relief from the load of fear I had dragged through life is beyond description, and the spiritual uplifting is even greater than the physical healing. My healing was speedy. I was enabled to demonstrate for myself by following Mrs. Eddy's book, "Science and Health with Key to the Scriptures." I thank God for His greatest of blessings,—Christian Science.

G. G., Chicago, Ill.

THE Truth was first mentioned several years ago by an aunt interested in Science. There were no physical plagues to be rid of, only an array of vices and ambitions which ensnare the worldly minded, with an aversion for anything of a religious tendency. There must have been an inward yearning for a something beyond the glitter and glimmer of the false gods. At any rate, the theory appealed to me, and had the ring of truth.

Then came an earnestness to know more of this (to me) new God. The text-book, Science and Health, did not un-

ravel its treasure at a single perusal. I read, re-read, studied, and pondered, and afterwards gratefully realized that the author had admonished her readers thus to study and ponder. The result has been glorious though the growth was slow. Every step has been divinely natural. False pleasures laid off and fruits of the Spirit laid on. Though separated from Scientists and seemingly alone in the race, the voice of Truth has carried me through the warfare, and never doubting, to-day I stand firm and strong upon the rock,—Christian Science!

My entire family of husband, mother, brothers, and sisters are embracing this wonderful Science, proving that a marvelous cure in the physical realm is not necessary to awaken our dear ones to the domain of Spirit. Evincing earnestness and sincerity of purpose, faithfulness and patience never are unrewarded.

It is my recent privilege to be identified with a loyal teacher and church in this great metropolis. God undoubtedly directs all our ways, and deals out blessings; the half cannot be told. His sheep hear and *know* His voice. An incurable disease has been recently healed in our midst, and so God proves Himself supreme in every realm.

M. O. N., New York, N. Y.

I HAVE been released from sufferings that tortured me for twenty-five years, and of later years the attacks became more frequent of the much dreaded disease, rheumatism. I suffered from about every phase of the disease, and physicians pronounced the case chronic. I had lost all faith in *materia medica*, and had almost concluded there was no God, for I had prayed year in and year out with no good results, and I was on the verge of atheism. It was in the midst of a dark physical and mental conflict that a Christian Scientist came and delivered me from torturing attacks. Mine has not been an instantaneous healing. I had one year's hard struggle, but what signifies *one* year, after a suffering of *twenty-five* years? My gratitude is not alone for physical help, but greatest of all, the spiritual blessing that has come to me, as our Saviour promised, with "God's abiding love and presence." It is through the Truth,—"*Ye shall know the Truth, and the Truth shall make you free,*" expounded as it is in Christian Science,—that I have been freed from physical torture and from a mental strain. It has led me from the world's glittering false path into

the true, peaceful, narrow gauge. It has given to me a light that leads to faith,—not a blind faith but a faith that leadeth to understanding, and through this understanding the Scriptures have opened up to me in their spiritual significance, making me love my Bible,—a closed book to me for years because I could not read it understandingly. Now the Bible and our text-book, "Science and Health with Key to the Scriptures," are my daily companions.

Mrs. Emma M. Pinkerton, Brooklyn, N. Y.

ELEVEN years ago last month Science and Health was brought to me. At that time I was a total wreck physically and mentally. I had not been well for over nine years. As a last resort I submitted to a surgical operation which was a complete failure, leaving me worse than before. Finally inflammation set in and the case was given up.

At this time a friend came and talked to me about Christian Science; two days later she brought me Science and Health. As soon as I began to read, the whole world seemed changed to me. I found God had made everything, and everything He had made was good, and that man was made in His image and likeness. This gave him dominion over the whole world.

I had thought that I should like to be a Christian, and had felt for some time that the God I thought about would make me whole, soul and body, if I could find Him. I often took my Bible to read but I could not understand it enough to read more than a few minutes at a time; but after reading Science and Health every page is illumined.

Soon after I began to read Science and Health I was called to be with a lady who was to have some tumors removed from the rectum. The physicians made a thorough examination, and decided that they would wait ten days more before removing the tumors. They waited the ten days, and then came, but the tumors were gone.

This was a proof to me that all we have to do is to clear our thought; for I had only declared the word of God for myself, and the thought had destroyed the belief of error.

When I think of my old life, it seems almost a blank. I feel as though I never had lived until I found Christian Science.—*Sarah E. Bone, Burlington, Ia.*

Extract from a Letter.

I WISH to add my testimony to the efficacy of Christian

Science treatment. As you know, I experienced a compound fracture of the left ankle on August 1, 1900. The astragalus was dislocated and broken, and the tibia protruded through the skin about an inch and a half. The bones were set, the wound sewed up, and a splint put on by Dr. Dreyfus, a surgeon of our city. August 5, I put my foot to the floor, the bones having knit; August 10, I walked with crutches; August 18, I went a trip on the cars; August 30, I stood on my foot; August 31, I took the splint off; from August 30 to September 11, I alternated between a cane and crutches; September 11, I discarded crutches for a cane and took charge of my office, discarding the cane a few days later. I have enjoyed perfect health, a well ankle, and good business ever since. I want to add that I had no pain, very little swelling, very little inflammation, very little soreness, very little pus discharged. The wound was entirely healed in six weeks. I have no stiffness and can walk as well as any one. The doctor cleaned the wound every other day for a week, then every third day until September 10, when the wound was healed. I know my healing was by Christian Science, as I used no medicines, or liniments, or any other material agents, and I will add that I never doubted my recovery. I want to thank you for your mental efforts, as you did succeed in allaying all my fears and gave me the peace of mind that passes all mortal understanding. I took my own case after your week's treatment, with results as stated. My affliction or my application has given me a better understanding of Christian Science, and I feel very thankful that I turned to the Truth some three years ago, as I have been cured of many diseases, among them consumption, piles, eczema, and several other minor complaints.

Robert E. Barton, D.D.S., Louisiana, Mo.

OCTOBER 7, 1897, found me standing in front of a drug store, shaking from the effects of a chill, and trying to decide whether I should rely on Mind, or on matter, to heal me. My four-year-old boy and I had both been chilling since the last of July, and I had already given drugs a pretty fair trial, yet we were still shaking. Finally, I decided to give Christian Science a trial, and at once went to the Scientist in our town. The result was, that my fear of chills was destroyed in one conversation with the healer, and neither my little boy nor myself, has ever been attacked

by the chills and fever since. I went away from the Christian Science rooms confident that I would not have another chill, and so it has proved, notwithstanding that the doctor had said I would have chills and fever as long as I lived on that creek. I am reading and studying Science and Health and am able to take care of myself and the boy.

Once the little fellow slept with some children that had whooping-cough, and the claim appeared on him afterwards; but it was at once met and destroyed by my own understanding in one night.

I find Christian Science practical in its bearing upon all phases of farm life. When other people all around me were losing hogs from hog cholera, I had no fear of such a thing, as I knew God did not make hog cholera; and that all things He did make were good. Hence, I lost no hogs. I should be foolish to doubt anything that Christian Science teaches just because I do not understand it all. I would like to say, also, that no person could partake of the good things that Christian Science brings without heartily loving and sincerely appreciating the noble Leader who has given it to the world.

Thos. Enoch Davenport, Mexico, Mo.

WHEN I look back to the bondage from which I escaped, my heart overflows with thankfulness.

Recently my thoughts reverted to the time, only a few years ago, when I was an almost constant sufferer from nervous headaches. One doctor—a good, kind man—told me to “keep in an even, happy frame of mind.” Excellent advice! but he did not (because he *could* not) tell me *how* I was to preserve an even temper, a calm mind, amidst the worries and cares of family life, where means were not too plentiful, but *work was*.

I should like to add my testimony to the great helpfulness of the Lesson-Sermons. Often, when tempted to believe I was weary or sick, I have been brought to the consciousness of my real, harmonious self by reading part of the next Sunday's lesson. I always read it as many times as I can. A friend and myself read the lesson every Sunday morning, at eleven o'clock, at my own or a neighbor's house. We have the regular service, and *sing* the hymns. This is a very small town, and there are, at present, but four of us who are Scientists. The thought of the

neighborhood seems to be against us, but *God* is for us, and we know the heaven is at work.

I could not, in a short letter, tell a hundredth part of the blessings and benefits that have come to me and mine through Christian Science. If only every one *knew* what a blessing it is!

Mrs. Mary Usborne Scheurer, Butteville, Ore.

WHEN I take a retrospective glance at the blessings received through this new, yet old, gospel of healing, I find they are more than can be numbered.

When I first came to Christian Science for help, I sought freedom from physical suffering only. I had tried almost every known remedy,—surgical, electrical, etc.,—and then, when my physician could give me no hope of recovery, I turned to Christian Science. The first thought I gained under its teaching was that medicines contain no healing properties whatever, apart from what human belief bestows on them; that *God* created and governs all. My healing was not rapid, and required much patience on the part of the demonstrator.

I will mention some of the troubles I have been freed from. I was a great sufferer from insomnia; my rest is now calm and peaceful. I was also healed of the most fatal type of diphtheria in less than three weeks. Since then of a severe attack of paralysis, and am now just as active as if I had never been thus afflicted.

I am very thankful for physical freedom, but more grateful for the spiritual enlightenment.

Truly this Truth is a city set upon a hill, which cannot be hid, but will radiate and glow till it draws all men unto it.—*Henrietta Cole, Toronto, Can.*

THE seed of spiritual thought has been sown in Wheaton and is gradually bearing fruit. Several cases of healing have been demonstrated through Christian Science, all proving that as we put into practice our understanding of Good, divine strength is made manifest and good works do follow. During the long-continued ice storm last spring, when accidents were so frequent, a lady came to me with a dislocated shoulder. Her face was blanched with fear and she was in great pain, unable to raise her right arm. She said that she had fallen twice, and seemingly repeated the accident, so that the injury appeared to be two-

fold. Her first thought was to go to a surgeon, but remembering similar cases that remained cripples after resorting to material surgery, she was led to ask for help from Christian Science.

Treatment was begun, and within an hour the patient found her hand on the injured side raised to her head without realizing that she had placed it there. The healing was not instantaneous: for several days thereafter any attempt to raise the injured arm again was accompanied by severe pain. The healing, however, was fully demonstrated after three and a half weeks' treatment.

Mary C. Miner, Wheaton, Ill.

I WAS called upon to treat a lady recently, and on one of my visits she met me at the door and told me that her little boy was very ill (the little one was two and one half years old), that he had a fever and had been crying most of the day.

I went into the room where he was and sat down by the bed, and while talking to the mother, I noticed "Miscellaneous Writings" lying on the foot of the bed. I took it up and turned to the poem "Love," and after reading one verse I noticed that the little boy had ceased crying, so I continued reading till I had finished the poem; he looked up at his mother and said, "Love chased the clouds away, mamma," and at that he climbed down from the bed and went downstairs,—all fever had vanished. His mother told me afterwards that all that afternoon, he ran around the house saying, "Love chased the clouds away."

This experience reminded me of one of the songs in our hymnal:—

That God is on the field,
When he is most invisible.

Lillian S. Dickey, Kansas City, Mo.

I HAVE received so much benefit from our literature, that I feel I must at least write a few lines of love and gratitude. A careful study of it has given me an understanding which I never dreamed could be obtained in this world. It is lifting me out of some of the vices which would surely have caused a moral death, had it not been for the blessed teachings of Christian Science. It has wakened me out of a deep sleep, and caused me to catch some glimpses of the glorious sunshine of perpetual youth. In-

deed, words can never express the gratitude I feel for the blessings so abundantly bestowed upon me. Nothing but a constant striving to lead a righteous life can ever repay even a small part of the debt I owe to God, to our beloved Leader, and to all the dear sisters and brothers toiling so patiently for Truth.

Being a foreigner, I am learning the English language quicker and more thoroughly than through any other means of education.

William Rosenberg, Everett, Wash.

I AM prompted to give to the Field a demonstration through which I have become very conscious of the power of God as set forth in Isaiah, 30 : 21. One morning my little boy awoke complaining of severe pains in the head, weariness, and other symptoms of fever. I gave him a treatment and he was able to go to school. When he returned in the afternoon he had (to sense) a very high fever. He went to bed and soon became delirious. I declared silently the allness of God until about midnight, when suddenly I experienced a heavenly sense of light, peace, and calm, and was led to declare audibly these words, "Mind's idea cannot reflect or utter anything but Life, Truth, and Love;" *instantly* the ravings ceased, and in a moment the child spoke aloud the words, "Life, Truth, and Love." In less than five minutes he was sleeping naturally and soundly, and went to school the next day perfectly well. This experience showed me clearly that every idea is obedient to the Mind which formed it.

Mrs. Susie Corfield, Mercur, Utah.

It is about four years since I fully believed in Christian Science, although for several years before I had attended the Sunday meetings. There were some parts I could not understand. I finally went through a class taught by one of Mrs. Eddy's loyal students, and from that time on, the light has shone more clearly. We have three little ones, and medicine is a word they know nothing about, having never taken any. Two were born with Christian Science as the only Physician.

I cannot find words to thank our dear Leader, Mrs. Eddy, nor my own teacher, for showing me the way through which our ills are all overcome with Truth.

O. B. S., Pentwater, Mich.

EDITOR'S TABLE.

QUEEN VICTORIA'S REIGN.

THE demise of Great Britain's best and greatest Sovereign, Queen Victoria, suggests some interesting reminiscences in connection with the Empire since her accession.

The duration of her reign was sixty-three and one half years. During this time the population of Great Britain has increased from 18,000,000 to 41,000,000, while the addition of India, portions of Africa, Hong Kong, most of Australia, and numerous islands of the sea, bring the total population of the British dominions up to approximately 388,000,000. This population inhabits 11,355,000 square miles, or about one sixth of the earth's surface—the largest empire in the world in area, and the greatest in population save China.

These sixty-three and one half years have seen the British fleets and British commerce hold almost supreme sway on the high seas, and British industries lead all other nations.

During this period of time, also, the political conditions of the Empire have undergone vast changes for the better. The Reform Bill passed in 1832, during the reign of William IV., equalizing representation in the House of Commons, was but the signal for greater reforms to be inaugurated after the accession of Victoria. Its good results were brought out during her reign. In 1867 the elective franchise was again extended, and in 1884-5 universal suffrage was practically established in England, Scotland, and Ireland.

In 1846 the import duties on grain (which worked great hardship on the poorer classes) were repealed through the efforts of John Bright and Richard Cobden. Thus was averted an uprising by the Chartists who were preparing to compel reforms by force of arms.

The unhappy condition of the men and women who worked in the mills and mines, the cruel employment and treatment of little children, and many other social and political abuses, have disappeared.

Among the greatest colonial achievements of the Vic-

torian reign, it is quite generally thought, is the recent federation of the Australian colonics, excepting New Zealand, and their erection into a great commonwealth.

Scarcely less important was the consolidation, in 1867, of all the British possessions in North America, except Newfoundland, into the Dominion of Canada, now, of itself, a great empire.

Egypt is now, to all practical intents and purposes, a part of the British domain. Many small countries and islands have been added and are now dependencies of Great Britain.

Certainly, in point of material prosperity, the history of England during Victoria's reign has been extraordinarily successful. It is quite fair to say, also, that from the ordinary point of observation, her religious history has kept pace with the other nations.

A NEW RELIGIOUS ERA.

THAT a new religious era is dawning in England, as well as in America and other countries, is apparent to the careful observer of the signs of the times. An awakening along spiritual lines, the like of which has not before been known, is at hand. There is a turning away from ritualism and formalism, from creed and dogma, that foretells religious changes and reforms greater and more far-reaching than any which have taken place since the German Reformation; and these changes and reforms are but the precursors of a great religious revolution whose final destiny is the revivification, on a world-wide scale, of the religion taught, practised, and founded by Jesus of Nazareth, his apostles and disciples, and their disciples.

England's future greatness and prosperity, like the greatness and prosperity of all other nations, will depend, not upon her commercial achievements of a merely selfish nature, not upon her army and navy,—her prowess upon land and sea,—but upon the readiness with which her people accept and assimilate the higher interpretation and better application of the religion taught, practised, and founded by Jesus and his followers. This higher interpretation and better application must become the standard of England and all other nations, ere the world shall be truly Christianized, or redeemed to Christ.

What is the higher interpretation and better application?

Take, as an illustration, one of the Nazarene's most important sayings: "Whatsoever ye would that men should

do to you, do ye even so to them;" or rendering it more commonly: "Do unto others as you would have others do unto you." Even in its most ordinary meaning this precept has been little heeded either by nations or individuals. If, in the commonplaces of life, it had been observed by the Christian nations in their relations with each other, and by the individuals composing these nations in their private relations, the past sixty-three years alone, what imagination could picture the difference between the measure of concord and happiness that would have existed as compared with present conditions?

One can easily understand that wars between the nations would have ceased; that the great nations of the world would not now eye each other with suspicion and fear; that these nations would not now be engaged in the work of increasing their armies and navies, at almost incalculable cost, for purposes of self-protection on the one hand, and to ensure their future military and commercial prestige, on the other.

One of the apt illustrations of this teaching of Jesus, practically applied, was his parable of the Good Samaritan; a parable which, in itself, embraces almost the whole of real altruism. Were the lesson therein given made a rule of action by the Christian nations and peoples, the world's discords would soon be abolished.

The truth comprehended in the Golden Rule is a central truth in the Nazarene's code. His other teachings cluster around it. His whole life-work was an amplification of it. When he healed sickness he was illustrating it. Who that is sick would not wish to be healed of his sickness? and if his neighbor knows how to heal him is it not his duty, under the Golden Rule, to do so? Should not the one possessing the power be as anxious to relieve his suffering brother, as the suffering one is to be relieved? Sickness is disease and disease is sickness. If a nation is sick, should it not be healed? and should not the Christian nation do all in its power to heal its sick neighbor under the precept of the Golden Rule?

When Jesus healed sin, he illustrated the Golden Rule. Should not the sinner be healed now under the same precept? If a nation is a sinner, should not the Christian nation act toward its sinning neighbor in accord with the spirit of the Golden Rule?

When Jesus raised the dead, he illustrated the Golden

Rule. Should not the dead in sickness and in sin be raised now under the same precept? If a nation is dead in sickness and sin, should not the Christian nation do all in its power to raise its dead neighbor to life?

Until this view of the meaning of Scripture is reached and applied, there is yet lacking in Christendom the real spirit and understanding of Christianity.

Jesus illustrated and demonstrated his understanding of his great precept through prayer, through his ability to reflect, for the aid of the sick and sinning, the only true healing and saving Power, namely, divine Love. So must his followers do. This he distinctly taught. This his immediate followers taught their followers.

The act of brotherly love shown forth in the story of the Good Samaritan was but the natural result of the mental state of brotherly love which preceded it, and this mental condition was prayer.

May the Christian nations rise to the true interpretation and application of the life-work and teaching of Jesus, and thus fulfil the highest and best prophecies of the Victorian reign.

May the larger hope and the deep spirit of prophecy breathed in the following words of the Rev. Mary Baker Eddy find their early fulfilment:—

"Christ's immortal ideal is sweeping down the centuries, gathering beneath its wings the sick and sinning. My weary hope tries to realize that happy day, when man shall recognize Truth's reappearing, love his neighbor as himself, and acknowledge the true healing in divine Love, and what it has done and can do for mankind. The promises will be fulfilled. The time for the reappearing of the Divine healing is now and forever; and whosoever layeth his earthly all on the altar of Divine Science, shall drink of Christ's cup, and be endued with the spirit and power of Christian healing" (*Science and Health with Key to the Scriptures*, p. 360).

SOME INCIDENTS IN THE QUEEN'S LIFE.

IN a very interesting paper on "Queen Victoria and Her Reign" by Lady Jeune in the *North American Review* for February, 1901, we find some noteworthy incidents in the Queen's earlier life. Lady Jeune says:—

"The King's [King William the Fourth] age and bad health made it necessary to provide for a Regency, and a

bill for the purpose was laid before Parliament. Baroness Lehnzen thought the Princess should be told, and received the Duchess of Kent's permission to tell her. The genealogical paper of the family was put into the Princess's History Book, and when the Princess's lesson was over she observed the paper, and said: 'I never saw that before.' 'It was not thought necessary that you should, Princess,' was the reply. 'Then I am nearer the Throne than I thought.' 'It is so, madam.' The child was very quiet for some moments, and then said: 'How many a child would boast, but they do not know the difficulty; there is much splendor but much responsibility;' and, putting her little hand into that of the governess, she said: 'I will be good, dear Lehnzen; I will be good.' . . .

"The girl's earnestness of purpose, and the settled determination of her mind that she would make herself worthy of the high position to which she would some day be called, were the keynote of the whole of the life of Queen Victoria, and in every way she endeavored to subordinate her life to the welfare of the great empire over which she reigned. . . .

"To a girl brought up as the Queen had been, in a quiet and unostentatious way, the change to a position of great dignity and magnificence must have been almost unsupportable; yet she conducted herself as if she had been born on the throne. Nothing more surprised all those with whom she came into contact than the calm dignity of her manner, and the remarkable ease with which she at once took up the duties of her exalted position. She sent for all the great officials connected with the preparations for the Proclamation and supervised the programme of her Coronation, attended to state business with the strictest regularity, and amazed every one by the capacity she showed for the work of which she had had no experience hitherto. Her day was mapped out on a plan which was followed with the greatest faithfulness, and her pleasures and relaxations were never allowed to interfere with the dispatch of state business. . . .

"The first public appearance of the Queen was at St. James's Palace, when the Proclamation was read, and she appeared at one of the windows with her mother and the great officers of state, where her appearance called forth the greatest acclamation and enthusiasm. At that early age of eighteen, she was a pretty English girl; she had a very

fresh complexion, a quantity of fair hair, bright blue eyes, though her face was not perfect, and she was short of stature and inclined to be plump. Whatever defects she had were, however, forgotten in the great air of dignity which she possessed and, above all, in the charm of her voice and smile, which once seen and heard were never forgotten."

QUEEN VICTORIA'S DESCENDANTS.

A CHRISTIAN SCIENTIST in London, England, kindly sends us the following valuable data with reference to the descendants of the late Queen Victoria, from *The Times* (London, England), January 24, 1901.

The Queen has had

9 children	of whom	6 survive.
40 grandchildren	" "	31 survive.
37 great-grandchildren	" "	37 survive.
—		—
86		74

Of the great-grandchildren twenty-two are boys and fifteen girls.

Six are grandchildren of the Prince of Wales.

Eighteen are grandchildren of the Empress Frederick.

Eleven are grandchildren of the late Princess Alice.

Six are grandchildren of the late Duke of Saxe-Coburg and Gotha.

This would appear to make a total of forty-one, but three of them are grandchildren of both the Emperor Frederick and the Princess Alice, while one is grandchild of both the Princess Alice and the Duke of Saxe-Coburg and Gotha.

It will be seen that in the course of nature the future rulers of Great Britain, Germany, Russia, Greece, and Roumania will be descendants of her Majesty.

THE sentence beginning at line 12, page 689, of the February *Journal*, should read, "But not on account of its tardiness need Baltimore remain in the rear ranks," the word "rear" having been inadvertently omitted.

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CAMBRIDGE, MASS.—First Church of Christ, Scientist.—First Reader, William P. McKenzie.—Services and Sunday School, 10.45 A.M.; Wednesday, 7.45 P.M.—Brattle Hall, 40 Brattle Street, off Harvard Square.

Reading Room, 1382 Massachusetts Avenue, Harvard Sq.; open every day, 2 to 6 P.M.; every evening except Wednesday, 7.30 to 9 P.M. Christian Science literature on sale.

CAMDEN, ME.—First Church of Christ, Scientist.—First Reader, Miss Lella M. Bucklin.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 7.15 P.M.—Universalist Church Edifice.

Reading Room, Curtis Block, Elm Street.

CAMDEN, N. J.—First Church of Christ, Scientist.—First Reader, Rev. Geo. Tomkins.—Services: 10.30 A.M. and 7.30 P.M.; Sunday School, 11.45 A.M.; Wednesday, 8 P.M.—310 Market Street.

Reading Room, week days, 9 A.M. to 5 P.M.

CANON CITY, COL.—First Church of Christ, Scientist.—First Reader, Miss Perilla Wolf.—Services: 10.30 A.M. and 7.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 7.30 P.M.—Corner Main and 5th Streets.

Reading Room open daily from 10 A.M. to 12 M. and 2 to 4 P.M.

CANTON, O.—First Church of Christ, Scientist.—First Reader, Miss Mary E. Danner.—Services: 10.30 A.M. and 7.30 P.M.; Sunday School, 11.30 A.M.; Wednesday, 7.30 P.M.—206 West Tuscarawas Street, Third Floor.

Reading Room open Tuesdays, Thursdays, and Saturdays, 2 to 4 P.M.

CARROLLTON, MO.—First Church of Christ, Scientist.—First Reader, Mrs. Mary E. Jarboe.—Services: 11 A.M.—402 South Main St.

CEDAR RAPIDS, IA.—First Church of Christ, Scientist.—First Reader, Mrs. Clara D. Lyman.—Services: 10.45 A.M. and 7.45 P.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—Dow's Building, opposite Post Office.

Reading Room open daily, except Sunday, from 2 to 5 P.M.

CHADRON, NEB.—First Church of Christ, Scientist.—First Reader, Mrs. Olive M. Lender.—Services: 11 A.M.; Wednesday, 8 P.M.—S. W. corner 2d and Morehead Streets.

Reading Room, 2d Street; open 9 A.M. to 4 P.M. every day except Sunday.

CHANUTE, KAN.—First Church of Christ, Scientist.—First Reader, Calvin I. Williams.—Services: 10.30 A.M. and 7.30 P.M.; Wednesday, 7.30 P.M.

Reading Room open daily, except Sunday, from 10 A.M. to 4 P.M. 117 Bacon Block.

CHARLES CITY, IA.—First Church of Christ, Scientist.—First Reader, Mrs. Mary C. Hand.—Services: 11 A.M.—Cheney Block.

Reading Room, same address.

CHARLESTON, S. C.—First Church of Christ, Scientist.—First Reader, William James Yates.—Services: 11.30 A.M.; Sunday School, 10.45 A.M.; Wednesday, 8 P.M.

Reading Room open Mondays, Wednesdays, and Fridays at 4 P.M. Over 370 King Street.

CHATTANOOGA, TENN.—First Church of Christ, Scientist.—First Reader, Edward E. Norwood.—Services: 11 A.M.; Sunday School, 10.15 A.M.; Wednesday, 7.45 P.M.—Church Edifice, W. 8th and Chestnut.

Reading Room open daily, except Sunday.

CHELSEA, MASS.—First Church of Christ, Scientist.—First Reader, Henry S. Fluke.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—215A Shurtleff Street.

Reading Room open daily from 8 to 5 and 7.30 to 8.30 P.M., except Saturday.

CHICAGO, ILL.—First Church of Christ, Scientist.—First Reader, John H. Cameron.—Services: 10.45 A.M. and 7.45 P.M.; Wednesday, 8 P.M.—Church Edifice, Drexel Boulevard, between 40th and 41st Streets.

Reading Room, Western Bank Note Bldg., 6 Madison St., Cor. Michigan Ave., 3d Floor.

CHICAGO, ILL.—Second Church of Christ, Scientist.—First Reader, B. Bicknell Young.—Services: 10.45 A.M. and 7.45 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Jewish Temple corner La Salle Avenue and Goethe Street.

CHICAGO, ILL.—Third Church of Christ, Scientist.—First Reader, Rev. Jesse L. Fonda.—Services: 10.45 A.M. and 7.45 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Jewish Temple, Ogden Avenue and Washington Boulevard.

CHICAGO, ILL.—Fourth Church of Christ, Scientist.—First Reader, Charles M. Flint.—Services: 10.45 A.M. and 7.30 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Stewart Avenue, near 63d Street.

CHILLICOTHE, ILL.—First Church of Christ, Scientist.—First Reader, Isal T. Kahn.—Services: 10.30 A.M. and 7.45 P.M.; Wednesday, 7.45 P.M.

Reading Room open daily 2 to 4 P.M., except Sunday.

CHILLICOTHE, MO.—First Church of Christ, Scientist.—First Reader, Mrs. Hannah E. Van Tyne.—Services: 11 A.M.; Sunday School, 11.30 A.M.; Wednesday, 2.30 P.M.—818 Jackson Street.

Reading Room, same address.

CINCINNATI, O.—First Church of Christ, Scientist.—First Reader, Miss Emma A. Esten.—Services: 10.45 A.M. and 7.45 P.M.; Sunday School, 10 A.M.; Wednesday, 7.45 P.M.—Church Edifice, Rockdale Ave., Avondale.

Reading Room, Rooms A, B, and C, Mitchell Building, West 4th Street.

CINCINNATI, O.—Church of Christ, Scientist.—First Reader, Mary A. Ryland.—Services: 10.45 A.M.; Sunday School, 10.45 A.M.; Wednesday, 7.45 P.M.—Assembly Hall, O. F. Temple, 7th and Elm Streets.

Reading Room, Room 306 same building.

CLEVELAND, O.—First Church of Christ, Scientist.—First Reader, Edward A. Merritt.—Services: 10.30 A.M.; Wednesday, 7.30 P.M. Standard time.—Pythian Temple, Huron Street, east of Erie Street.

Reading Room, Room 33, Pythian Temple; open daily, except Sundays, from 9 A.M. to 4 P.M. and 7.30 to 9 P.M. All Christian Science literature on hand.

CLINTON, IA.—First Church of Christ, Scientist.—First Reader, Mrs. Harriet A. Crider.—Services: 10.30 A.M. and 7.45 P.M.; Sunday School, 11.45 A.M.; Wednesday, 7.45 P.M.—New Church Edifice, 3d Avenue, between 3d and 4th Streets.

Reading Room, 228 6th Avenue.

COLORADO SPRINGS, COL.—First Church of Christ, Scientist.—First Reader, Mrs. Priscilla Wilson.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 7.30 P.M.—Cor. Wahsatch and Pike's Peak Avenues.

Reading Room in rear of Church; open during week from 10 A.M. to 12 M., and 2 to 4 P.M. daily.

COLUMBUS, O.—First Church of Christ, Scientist.—First Reader, Melville C. Spaulding.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Wells Post Hall, 63½ S. High Street. First Reader's Residence, 406 Oak Street.

Reading Room, Schultz Bldg., 232 N. High St. Hours, 9 A.M. to 5 P.M., except Sunday.

CONCORD, N. H.—First Church of Christ, Scientist.—First Reader, Rev. Irving C. Tomlinson.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Christian Science Hall, 25 N. State St. Reading Room, same address.

CONSTANTINE, MICH.—First Church of Christ, Scientist.—First Reader, Martha W. Arnold.—Services: 10 A.M.; Sunday School, 11 A.M.; Wednesday, 7.30 P.M.—C. S. Church.

CORTLAND, N. Y.—First Church of Christ, Scientist.—First Reader, Miss Mary C. Piper.—Services: 10.30 A.M.; Sunday School after service; Wednesday, 7.45 P.M.—Samson Block, Main Street.

Reading Room, same address.

COTUIT, MASS.—First Church of Christ, Scientist.—First Reader, Mrs. Carrie A. Crocker.—Services: 11 A.M.; Wednesday, 7.30 P.M. Reading Room open Fridays, 7 P.M.

COUNCIL BLUFFS, IA.—First Church of Christ, Scientist.—First Reader, Mrs. Mary D. Porterfield.—Services: 10.45 A.M.; Wednesday, 8 P.M.—Sapp Building.

COVE, ORE.—First Church of Christ, Scientist.—First Reader, Mrs. L. Irene D. King.—Services: 11 A.M.; Sunday School, 10 A.M.—Wright's Hall.

CRANFORD, N. J.—First Church of Christ, Scientist.—First Reader, Mrs. Annie L. See.—Services: 11 A.M.; Sunday School, 12 M.—Royal Arctum Hall; Wednesday, 8 P.M. at Reading Room, 23 Holly Street.

CHAWFORD, NEB.—First Church of Christ, Scientist.—First Reader, Lewis N. Freeman.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Moyer Hall.

CRESTON, IA.—First Church of Christ, Scientist.—First Reader, Lansing W. Hurlburt.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Over Creston National Bank.

Reading Room, same address.

CRIPPLE CREEK, COL.—First Church of Christ, Scientist.—First Reader, Mrs. Josephine T. Moore.—Services: 11 A.M. and 7.45 P.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—Corner Carr Avenue and 4th Street.

Reading Room, same place; open daily from 9 to 11 A.M. and 2 to 4 P.M.

DALLAS, TEX.—Dallas First Church of Christ, Scientist.—First Reader, Peter N. Trahn.—Services: 11 A.M. and 8 P.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Church Edifice, 208 South Ervay Street.

Reading Room, same address.

DAVENPORT, IA.—First Church of Christ, Scientist.—First Reader, Mrs. Lou F. Grace.—Services: 10.30 A.M. and 7.45 P.M.; Sunday School, 11.45 A.M.; Wednesday, 7.45 P.M.—Columbian Hall, 105½ E. 3d Street.

Reading Room, same address, open daily, except Sunday, 2 to 4 P.M.

DAYTON, O.—First Church of Christ, Scientist.—First Reader, John R. Hatten.—Services: 10.45 A.M.; Sunday School, 9.30 A.M.; Wednesday, 7.45 P.M.—Church Edifice, Boulevard, near Third.

Reading Room, Room 8, Central Block.

DECATUR, ILL.—First Church of Christ, Scientist.—First Reader, Mrs. Sarah A. Durfee.—Services: 10.30 A.M.; Wednesday, 7.45 P.M. Open daily from 2 to 4 P.M.—Powers Block.

DENISON, IA.—First Church of Christ, Scientist.—First Reader, Mrs. Emma Cornwall.—Services: 10.30 A.M.; Wednesday, 8 P.M.—At McKim Hall.

Reading Room in same building.

DENVER, COL.—First Church of Christ, Scientist.—First Reader, Mrs. Frances Mack Mann.—Services: 11 A.M. and 8 P.M.; Sunday School, 12.15 P.M.; Wednesday, 8 P.M.—1751 Logan Avenue.

Reading Room open daily, except Sunday, 10 A.M. to 5 P.M. Rooms 516 and 517 Opera House Block, 16th and Curtis Streets.

DES MOINES, IA.—First Church of Christ, Scientist.—First Reader, Miss Mary Stewart.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Y. M. C. A. Auditorium. Reading Room open every week day, 12 M. to 4 P.M., and 7 to 9 P.M.; Sunday, 2 to 4 P.M.—410 Equitable Building.

DETROIT, MICH.—First Church of Christ, Scientist.—First Reader, Mrs. Annie M. Knott.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 7.45 P.M.—At Church Edifice, Alexandrine Avenue, West, near Woodward.

Reading Room, 506 and 507 Chamber of Commerce Building.

DEVILS LAKE, N. DAK.—First Church of Christ, Scientist.—First Reader, Edgar La Rue.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 7.30 P.M.—Corner 5th and Arnold Avenue.

DUBUQUE, IA.—Church of Christ, Scientist.—First Reader, Robert G. Henderson.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Temple Hall, 9th and Locust Streets.

DULUTH, MINN.—First Church of Christ, Scientist.—First Reader, Frank B. Burrell.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—In Church Building, 922 E. Superior Street. Reading Room, 409 Burrows Building; open daily, except Sunday, from 10 A.M. to 4 P.M.

EAST TAWAS, MICH.—First Church of Christ, Scientist.—First Reader, David G. Lowe.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Lowe's Hall.

EAU CLAIRE, WIS.—First Church of Christ, Scientist.—First Reader, Laura C. Nourse.—Services: 10.30 A.M.; Wednesday, 7.45 P.M.—Church Edifice, Farwell and Gray Streets. Reading Room open daily, except Sunday, 2.30 to 5 P.M.

EDINBURGH, SCOT.—First Church of Christ, Scientist.—First Reader, Miss C. Lillias Ramsay.—Services: 11 A.M.; Wednesday, 8 P.M.—At Reading Rooms, 18 Duke Street.

EL DORADO, KAN.—First Church of Christ, Scientist.—First Reader, Mrs. Harriet K. Turner.—Services: 11 A.M.; Wednesday, 7.30 P.M. Reading Room open daily, 2 to 4 P.M.

EL RENO, OKLA.—First Church of Christ, Scientist.—First Reader, Miss Magdalene Welschedel.—Services: 11 A.M.; Wednesday, 7.45 P.M.—Hoff Avenue and London Street.

ELGIN, ILL.—First Church of Christ, Scientist.—First Reader, James G. Cameron.—Services: 10.30 A.M.; Wednesday, 7.45 P.M.—In the Spurling. Reading Room, same building, open 2 to 5 P.M.

ELKHART, IND.—First Church of Christ, Scientist.—First Reader, Charles T. Greene.—Services: 10.30 A.M.; Sunday School, 11.30 A.M.; Wed., 7.30 P.M.—Shiloh Post Hall.

ELWOOD, IND.—First Church of Christ, Scientist.—First Reader, Mrs. Mary E. Casner.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—G. A. R. Hall, South Anderson Street. Reading Room, same place; 2 to 4 P.M.

ELYRIA, O.—First Church of Christ, Scientist.—First Reader, M. Theresa Brush.—Services: 10.30 A.M.; Wed., 7.30 P.M.—407 Elyria Bldg.

EMPORIA, KAN.—First Church of Christ, Scientist.—First Reader, Mrs. Olive P. Holmes.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Over Savings Bank. Reading Room, same address.

ENGLEWOOD, N. J.—First Church of Christ, Scientist.—First Reader, Mrs. Julia S. Childs.—Services: 11 A.M.; Wednesday, 8 P.M.—17 Dean Street. Reading Room open daily, 9 to 11 A.M., 4 to 6 P.M.

ERIE, PA.—First Church of Christ, Scientist.—First Reader, Walter S. Day.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 7.45 P.M.—Exchange Building. Reading Room open daily, 10 A.M. to 12 M., and 8 to 5 P.M. Same address.

ESTHERVILLE, IA.—First Church of Christ, Scientist.—First Reader, Mrs. Minnie E. Lough.—Services: 10.30 A.M.; Sunday School, 11.30 A.M.; Wednesday, 8 P.M.—O. Neville Hall, Lincoln and Sixth Streets.

EUREKA, CAL.—First Church of Christ, Scientist.—First Reader, Mrs. Mary C. Hannah.—Services: 11 A.M.; Wednesday, 7.30 P.M.—1035 H Street. Reading Room, 506 Third Street.

EUREKA SPRINGS, ARK.—First Church of Christ, Scientist.—First Reader, Laura R. Evans.—Services: 10.30 A.M. and 7 P.M.; Wednesday, 7 P.M.; Sunday School, 11.45 A.M.—Washington Street. Reading Room, Floyd Wadsworth Building, Spring Street, 2 to 5 P.M.

EVANSTON, ILL.—First Church of Christ, Scientist.—First Reader, Holmes Hoge.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—Y. M. C. A. Building. Reading Room, same address.

EVERETT, WASH.—First Church of Christ, Scientist.—First Reader, Mrs. Almada Pendleton.—Services: 11 A.M.; Sunday School, 10.15 A.M.; Wed., 7.30 P.M.—2726 Rucker Av. Reading Room, same address.

EXETER, NEB.—First Church of Christ, Scientist.—First Reader, Mrs. Adella M. Martindale.—Services: 10.30 A.M.; Wednesday, 8 P.M.—Over Wallace & Co.'s Bank.

EXIRA, IA.—First Church of Christ, Scientist.—First Reader, John G. Gates.—Services: 10.30 A.M.; Sunday School at close of service; Wednesday, 7.30 P.M.—Res. J. G. Gates. Reading Room, same address.

FAIRBURY, ILL.—First Church of Christ, Scientist.—First Reader, Miss Jeannette Moore.—Services: 10.30 A.M.; Wednesday, 2.30 P.M.—G. A. R. Hall.

FAIRMONT, MINN.—First Church of Christ, Scientist.—First Reader, Mrs. Phebe L. Haines.—Services: 10.30 A.M. and 7.30 P.M. Sunday School, 11.40 A.M.; Wed., 7.30 P.M. Reading Room, Church Building, 10 to 4.

FALL RIVER, MASS.—First Church of Christ, Scientist.—First Reader, Mrs. Mary P. Anthony.—Services 2 P.M.; Wednesday, 8 P.M.—130 S. Main Street.

FITZGERALD, GA.—First Church of Christ, Scientist.—First Reader, John H. Williams.—Services: 10.30 A.M. and 7.30 P.M.—Church Edifice.

FLINT, MICH.—First Church of Christ, Scientist.—First Reader, Miss Lena Dagg.—Services: 10.30 A.M.; Wednesday, 7.45 P.M.—Loyal Guard Building, Room 3, Saginaw St.

FLORENCE, COL.—First Church of Christ, Scientist.—First Reader, Wm. R. Rathvon.—Services: 10.45 A.M. and 8 P.M.; Sunday School, 11.45 A.M.; Wednesday, 8 P.M.—Rogers Bldg., Main St., Cor. Petroleum Ave. Reading Room, same address.

FORT DODGE, IA.—First Church of Christ, Scientist.—First Reader, Knud Storm.—Services: 10.45 A.M.—Midland Theatre. Sunday School, 12.15 P.M.; Wednesday, 8 P.M. at Recital Hall, 3d floor Mason Building. Reading Room on 2d floor of Mason Building, Central Avenue.

FORT SMITH, ARK.—First Church of Christ, Scientist.—First Reader, Bleecker Luce.—Services: 11 A.M.; Wednesday, 8 P.M.—704 Garrison Avenue.

FORT WAYNE, IND.—First Church of Christ, Scientist.—Services: 10.30 A.M.; Sunday School, 11.30 A.M.; Wednesday, 8 P.M.—Odd Fellows Hall, 19 West Berry Street.

FORT WORTH, TEX.—First Church of Christ, Scientist.—First Reader, Mrs. Jennie H. S. Roe.—Services: 11 A.M. and 8 P.M.; Sunday School, 12.15 P.M.; Wednesday, 8 P.M.—Church Edifice, corner St. Louis and Terrell Avenue. Reading Room in Church Edifice, open daily, except Sunday, from 1 to 5 P.M.

FORTUNA, CAL.—First Church of Christ, Scientist.—First Reader, Mrs. Mary E. Van Duser.—Services: 10 A.M. and 8 P.M.; Wednesday, 7.30 P.M.—Newell's Hall, Main Street. Reading Room, same address.

FRANKLIN, PA.—First Church of Christ, Scientist.—First Reader, Mrs. Margaret S. Janes.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Center Block, Liberty Street. Reading Room, Tuesday and Thursday, 2 to 5 P.M.

FREEMPORT, ILL.—First Church of Christ, Scientist.—First Reader, Mrs. Sarah O. Porter.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.30 P.M.—Room over Postoffice. Reading Room, same address; open Wednesdays and Saturdays from 2 to 5 P.M.

FREMONT, NEB.—First Church of Christ, Scientist.—First Reader, Miss O. Lulu Blackman.—Services: 10.30 A.M.; Wednesday, 7.45 P.M.—Pythian Hall.

FRESNO, CAL.—First Church of Christ, Scientist.—First Reader, Mrs. Adelle J. Hodge.—Services: 11 A.M. and 8 P.M.; Wednesday, 8 P.M.—Evangel Hall.

GALESBURG, ILL.—First Church of Christ, Scientist.—First Reader, Mrs. Jeannette A. Tilden.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 7.30 P.M.—32 North Cherry Street.

GALESTON, TEX.—First Church of Christ, Scientist.—First Reader, Chauncey G. Sweet.—Services: 11 A.M. and 8 P.M.; Sunday School, 10.30 A.M.; Wednesday, 8 P.M.—S. E. corner 22d Street and Ball Avenue. Reading Room open daily.

GARDINER, ME.—First Church of Christ, Scientist.—First Reader, Miss Jessie E. Dorr.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—A. O. U. W. Hall.

GENEVA, ILL.—First Church of Christ, Scientist.—First Reader, Mrs. Agnes O. Hoyt.—Services: 11 A.M.; Wednesday, 8 P.M.—City Hall.

GENES FALLS, N. Y.—First Church of Christ, Scientist.—First Reader, Mrs. Mattie S. Haskell.—Services: 10.45 A.M.; Sunday School, 11 M.; Wednesday, 8 P.M.—Empire Hall.

GLOUCESTER, MASS.—First Church of Christ, Scientist.—First Reader, Carrie H. Sawyer.—Services: 10.30 A.M.; Sunday School, 11.30 A.M.; Wed., 7.45 P.M.—Bergengren's Block, Cor. Middle and Center Streets. Reading Room open 2 to 4 P.M.

GRAND FORKS, N. DAK.—First Church of Christ, Scientist.—First Reader, Mrs. Martha Sutton Thompson.—Services: 10.45 A.M.; Sunday School, 11.45 A.M.; Wednesday, 8 P.M.—Security Trust Building, 4th Floor. Reading Room open daily from 2 to 5 P.M. Christian Science literature on sale.

GRAND ISLAND, NEB.—First Church of Christ, Scientist.—First Reader, Edgar F. Bruce.—Services: 10.30 A.M.; Wednesday, 8 P.M.—Room 12, Independent Building. Reading Room open daily from 2 to 5 P.M.

GRAND JUNCTION, COL.—First Church of Christ, Scientist.—First Reader, Mrs. Susan Etta Carpenter.—Services: 10.30 A.M.; Sunday School, 11.30 A.M.; Wednesday, 8 P.M.—At new Church Edifice on First, near Main St. Reading Room in Church Parlor; open daily, 2 to 4 P.M. All Christian Science literature on sale.

GRAND RAPIDS, MICH.—First Church of Christ, Scientist.—First Reader, Mrs. Ida M. Studley.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—The St. Cecilia, Ransom Street. Reading Room 417 and 418 Houseman Building; open daily, except Sunday, from 12 M. to 5 P.M. All Christian Science literature on sale. Pearl Street entrance.

GRANT, NEB.—First Church of Christ, Scientist.—First Reader, William H. Saunders.—Services: 11.30 A.M.; Wednesday, 8 P.M.—Residence William H. Saunders.

GREEN BAY, WIS.—First Church of Christ, Scientist.—First Reader, Hugh McDonald.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 7.45 P.M.—Shayler Building, Adams and Pine Streets. Reading Room, same address.

GREENSBURG, PA.—First Church of Christ, Scientist.—First Reader, Ellen A. Phelps.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—16 East Otterman Street. Reading Room, same address.

GRINNELL, IA.—First Church of Christ, Scientist.—First Reader, James W. Haisler.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—909 Broad Street.

GUELPH, ONT.—First Church of Christ, Scientist.—First Reader, James B. McDowell.—Services: 11 A.M. and 7 P.M.; Wednesday, 8 P.M.—Trader's Bank Building.

GUTHRIE, OKLA.—First Church of Christ, Scientist.—First Reader, William D. Hinchliff.—Services: 11 A.M.; Wednesday, 8 P.M.—Over 124 W. Oklahoma Avenue.

HAMILTON, ONT.—First Church of Christ, Scientist.—First Reader, Charles E. Wilson.—Services: 11 A.M. and 7 P.M.; Wednesday, 8 P.M.—Oak Hall, 10 James Street, N. Reading Room, same address.

HANNOVER, GER.—Erste Kirche Christi des Scientisten.—First Reader, Frau B. Gunther-Peterson.—Services: 10.30 A.M.; Wednesday, 8 P.M.—Mussman's Hotel.

HART, MICH.—First Church of Christ, Scientist.—First Reader, Mrs. Ella V. Cheney.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 7.30 P.M. Reading Room open every afternoon.

HARTFORD, CONN.—First Church of Christ, Scientist.—First Reader, Mrs. Kate C. Hopkins.—Services: 10.45 A.M. Sunday School, 12 M.; Wednesday, 8 P.M.—Y. M. C. A. Building, 315 Pearl Street.
Reading Room, Room 201.

HAVERHILL, MASS.—First Church of Christ, Scientist.—First Reader, Mrs. Mary A. Page.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—The Bartlett, Main Street.

HELENA, MONT.—First Church of Christ, Scientist.—First Reader, Theodore R. Hinsdale.—Services: 11 A.M.; Sunday School, 12.15 P.M.; Wednesday, 8 P.M.—Room 1, Electric Building, corner Park and Sixth Avenues.
Reading Room, No. 2, same address, open from 2 to 5 P.M.

HOOPESTON, ILL.—First Church of Christ, Scientist.—First Reader, Miss Stella F. Sablin.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Over Post Office.
Reading Room, same address.

HORSEHEADS, N. Y.—First Church of Christ, Scientist.—First Reader, Mrs. Elizabeth Gilbert.—Services: 11 A.M.; Wednesday, 8 P.M.—Meagher Building, Main Street.

HORTON, KAN.—First Church of Christ, Scientist.—First Reader, Mrs. Della M. Soper.—Services: 11 A.M.—Mann Building.

HOUSTON, TEX.—First Church of Christ, Scientist.—First Reader, Mrs. Jennie M. Myers.—Services: 11 A.M. and 8 P.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Corner Travis and McKinney Avenue.
Reading Room open daily from 4 to 6 P.M.

HOUSTON, TEX.—Second Church of Christ, Scientist.—First Reader, Mrs. Lulu H. Bond.—Services: 11 A.M. and 7.30 P.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Christian Science Chapel, 1007 Main Street, between McKinney and Lamar Avenues.
Reading Room in Chapel, open daily, 9 A.M. to 12 M.

HOWARD, PA.—First Church of Christ, Scientist.—First Reader, William H. Long.—Services: 2.30 P.M.—West Main Street.

HUDSON, MASS.—First Church of Christ, Scientist.—First Reader, Mrs. Lucy E. Wetherbee.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 7.30 P.M.—Odd Fellows Hall.
Reading Room open daily from 2 to 5 P.M. Same Building.

IDA GROVE, IA.—First Church of Christ, Scientist.—First Reader, Amos H. Gray.—Services: 10.45 A.M.—At I. O. O. F. Hall; Wed., 7.30 P.M. at Homer S. Bradshaw's Office.

INDEPENDENCE, IA.—First Church of Christ, Scientist.—First Reader, Miss Mary A. Hughes.—Services: 10.30 A.M.

INDIANAPOLIS, IND.—First Church of Christ, Scientist.—First Reader, Mrs. Annie B. Dorland.—Services: 10.45 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—The Propylaeum, North Street, between Penn and Meridian Streets.
Reading Room open daily from 10 A.M. to 4 P.M. Room 17, Lombard Building, 24½ W. Washington Street.

JACKSON, MICH.—First Church of Christ, Scientist.—First Reader, Mrs. Ella M. Holton.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 7.30 P.M.—Richard's Block, Cortland Street.

JACKSONVILLE, FLA.—First Church of Christ, Scientist.—First Reader, Mrs. Annie B. Wood.—Services: 10.30 A.M. and 7.30 P.M.; Wednesday, 7.30 P.M.—Church Edifice, corner Monroe and Newman Streets.
Reading Room: all Christian Science literature on sale.

JACKSONVILLE, FLA.—Second Church of Christ, Scientist.—First Reader, Mrs. Elizabeth Wildenhain.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—Room 8, Hubbard Building, Maine Street.
Reading Room, 2 to 5 P.M.; Room 7.

JAMESTOWN, N. Y.—First Church of Christ, Scientist.—First Reader, Mrs. Rose E. Kent.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.30 P.M.—Christian Science Chapel, corner Prendergast Avenue and East Fourth Street.
Reading Room open daily, except Sundays, from 1.80 to 4.30 P.M.

JANESVILLE, WIS.—First Church of Christ, Scientist.—First Reader, Mrs. Clara J. Persels.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Phoebus Block, W. Milwaukee Street.
Reading Room, same address.

JEFFERSON CITY, MO.—First Church of Christ, Scientist.—First Reader, Charles Opel.—Services: 11 A.M.—318 Monroe Street.

JERSEY CITY, N. J.—First Church of Christ, Scientist.—First Reader, Theo W. Burger.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.
Reading Room open daily, except Sundays, Arcanum Hall, corner Clinton and Jackson Avenues.

JOLIET, ILL.—First Church of Christ, Scientist.—First Reader, Mrs. Eva W. Monroe.—Services: 10.45 A.M.; Sunday School, 11.45 A.M.; Wednesday, 8 P.M.—119 Ottawa Street.
Reading Room, same address.

JOPLIN, MO.—First Church of Christ, Scientist.—First Reader, Sigel C. Reed.—Services: 11 A.M.—Odd Fellows Hall, 7th and Main Sts.; Wed., 8 P.M.—Room 8, 620 Main Street.
Reading Room, 620 Main Street.

JOPLIN, MO.—Second Church of Christ, Scientist.—First Reader, Mrs. Mary C. Gregory.—Services: 11 A.M.; Sunday School, 12 M.; Wed., 8 P.M.—Emerson Hall, 119 W. 9th St.
Reading Room, same address.

JUNCTION CITY, KAN.—First Church of Christ, Scientist.—First Reader, Mrs. Eva S. Mackey.—Services: 11 A.M.; Wednesday, 8 P.M.—West 7th Street.

KALAMAZOO, MICH.—First Church of Christ, Scientist.—First Reader, Cora Evelyn Dawner.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Parsons Business College, corner Main and West Streets.
Reading Room open daily from 2 to 5 P.M., and 7 to 9 P.M., except Sundays and Wednesday evenings, 312 W. Main Street.

KANKAKEE, ILL.—First Church of Christ, Scientist.—First Reader, Mrs. Ida G. Vanderwater.—Services: 10.30 A.M.; Wednesday, 8 P.M.—Public Library Building.

KANSAS CITY, MO.—First Church of Christ, Scientist.—First Reader, Adam H. Dickey.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Church Edifice, corner 9th Street and Forest Avenue.
Reading Room open daily from 9.30 A.M. to 5 P.M. and Tuesday and Friday evenings, in the Church Edifice.

KANSAS CITY, MO.—Second Church of Christ, Scientist.—First Reader, Amanda J. Baird.—Services: 11 A.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M.—Pepper Auditorium, N. W. corner 9th and Locust Streets.
Reading Room, Rooms 511-512-513 Keith & Perry Building, 8 W. corner 9th and Walnut Streets. Open 9 A.M. to 5 P.M. daily.

KEARNEY, NEB.—Church of Christ, Scientist.—First Reader, Mrs. Hattie E. St. John.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—At C. S. Hall, corner 1st Ave. and 23d St. Reading Room at C. S. Hall; 2 to 5 P.M.

KEOKUK, IA.—First Church of Christ, Scientist.—First Reader, Miss K. Louise Gampert.—Services: 10.45 A.M.; Sunday School, 9.45 A.M.; Wednesday, 7.45 P.M.—716 Main St. Reading Room open from 8 to 5 P.M. Thursdays; same address.

KINGSTON, N. Y.—First Church of Christ, Scientist.—First Reader, Mrs. Mercy Nutter Davis.—Services: 11 A.M.; Sunday School, 12.15 P.M.; Wed., 7.30 P.M.—40 Sterling St. Reading Room, open daily 2 to 5 P.M.; same address.

KINGSTON, ONT.—First Church of Christ, Scientist.—First Reader, Thomas J. Kinnear.—Services: 11 A.M. and 7 P.M.; Wednesday, 8 P.M.—Collegiate Institute Building, Clergy Street.

KINGSTON, ONT.—Second Church of Christ, Scientist.—First Reader, John Offord.—Services: 11 A.M. and 7 P.M.; Wednesday 8 P.M.—Corner Princess and Montreal Streets.

KIRKWOOD, ILL.—First Church of Christ, Scientist.—First Reader, Kate N. Cave.—Services: 10.30 A.M. and 7.30 P.M.; Sunday School, 11.30 A.M.; Wednesday, 7.30 P.M.

KNOXVILLE, TENN.—First Church of Christ, Scientist.—First Reader, Silas A. Payne.—Services: 11 A.M.; Wednesday, 7.45 P.M.—508½ Gay Street. Reading Room, same address.

LA CROSSE, WIS.—First Church of Christ, Scientist.—First Reader, Leroy W. Bennett.—Services: 10.30 A.M. and 7.30 P.M.; Sunday School, 11.45 A.M.; Wednesday, 7.45 P.M.—Church on King St., between 5th and 6th Sts. Reading Room open from 12 M. to 1 P.M., and 3 to 5 P.M. 804 McMillan Building.

LA FAYETTE, IND.—First Church of Christ, Scientist.—First Reader, James W. Jaynes.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Kimball Hall, 618 Main Street. Reading Room, 809 South Street.

LA GRANGE, ILL.—First Church of Christ, Scientist.—First Reader, Henry Werno.—Services: 10.30 A.M.; Sunday School, 11.30 A.M.; Wednesday, 8 P.M.—Auditorium, Town Hall. Reading Room, 16 Burlington Avenue.

LA JUNTA, COL.—First Church of Christ, Scientist.—First Reader, Mrs. Mary E. Cheatham.—Services: 11 A.M.; Wednesday, 8 P.M.—New Woodruff Block.

LAKE GENEVA, WIS.—First Church of Christ, Scientist.—First Reader, Mrs. Anna B. Logan.—Services: 11 A.M.—I. O. O. F. Hall.

LAMPASAS, TEX.—First Church of Christ, Scientist.—First Reader, Miss May Alexander.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Corner Main between 3d and 4th Sts.

LANCASTER, O.—First Church of Christ, Scientist.—First Reader, Estella M. Rigby.—Services: 10 A.M.; Sunday School, 11 A.M.; Wednesday, 7 P.M.

Reading Room, 10 A.M. to 4 P.M. Blaire blk.

LANSING, MICH.—First Church of Christ, Scientist.—First Reader, Mrs. Kate Holbrook Pierce.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Matinee Musical, Ottawa Street, West.

LAWRENCE, KAN.—First Church of Christ, Scientist.—First Reader, Marshal A. Edle.—Services: 11 A.M.—780 Massachusetts Street.

LAWRENCE, MASS.—First Church of Christ, Scientist.—First Reader, Miss Susie M. Lang.—Services: 10.30 A.M.; Wednesday, 7.45 P.M.—Church Edifice, Green Street. Reading Room, same address; open daily, 2 to 4 P.M., Tues. and Fri. evenings, 7 to 9.

LEAVENWORTH, KAN.—First Church of Christ, Scientist.—First Reader, Edward H. Keach.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Conservatory of Music, Fifth Avenue. Reading Room in Manufacturers Bank Bldg.

LE MARS, IA.—First Church of Christ, Scientist.—First Reader, Martha B. Seaman.—Services: 10.45 A.M.—Columbia Hall. Reading Room open from 2 to 5 P.M. Le Mars National Bank Building.

LE ROY, KAN.—First Church of Christ, Scientist.—First Reader, Charles B. Norton.—Services: 10.30 A.M.

LEWISTON, IDAHO.—First Church of Christ, Scientist.—First Reader, Mrs. Eva K. Mounce.—Services: 11 A.M.; Wednesday, 7.45 P.M.—Sunday School, 12.15 P.M. Reading Room open daily in C. S. Hall.

LEXINGTON, KY.—First Church of Christ, Scientist.—First Reader, Mrs. Malinda J. Lancaster.—Services: 10.30 A.M.—Merrick Lodge Building.

LEXINGTON, MO.—First Church of Christ, Scientist.—First Reader, Miss Charlotte Morath.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Knights of Pythias Hall.

LIBERTY, MO.—First Church of Christ, Scientist.—First Reader, Mrs. Kate Petty.—Services: 11 A.M.; Wednesday, 2.30 P.M.—Room 1 Love Building.

LIMA, O.—First Church of Christ, Scientist.—First Reader, Mrs. Florence Fullerton.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Masonic Temple. Reading Room open daily, except Sunday, from 2 to 5 P.M.

LINCOLN, KAN.—First Church of Christ, Scientist.—First Reader, Mrs. Minnie Eigin.—Services: 11 A.M.; Wednesday, 7 P.M.—Room 4, Helmsberg Block.

LINCOLN, NEB.—First Church of Christ, Scientist.—First Reader, Arthur C. Zelmer.—Services: 10.30 A.M. and 7.30 P.M.; Wednesday, 7.30 P.M.—Church, corner K and 14th Streets. Reading Room, third floor, Burr Block.

LINCOLN, NEB.—Second Church of Christ, Scientist.—First Reader, S. Yates Ogden.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Mason's Hall, 15th and O St. Take elevator.

LITTLE ROCK, ARK.—First Church of Christ, Scientist.—First Reader, Mrs. Anna Robinson.—Services: 11 A.M. and 7.45 P.M.; Wed., 8 P.M.—Whipple Bldg., 4th and Scott.

LIVERMORE FALLS, ME.—First Church of Christ, Scientist.—First Reader, Carroll L. Pomeroy.—Services: 10.30 A.M.—Odd Fellows Block.

LOCKPORT, N. Y.—First Church of Christ, Scientist.—First Reader, Lizzie T. Harmony.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—2 Main Street. Reading Room, same address.

LOCKPORT, N. Y.—Second Church of Christ, Scientist.—First Reader, A. Ford Michael.—Services: 10.45 A.M.; Wednesday, 8 P.M.—88 East Avenue. Reading Room open daily.

LOGANSPORT, IND.—First Church of Christ, Scientist.—First Reader, Mrs. Eloise D. McConnell.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wed., 7.30 P.M.—522 Broadway. Reading Room, open daily; same address.

LONDON, ENGLAND.—First Church of Christ, Scientist.—First Reader, William N. Miller.—Services: 11.30 A.M. and 6 P.M.; Wednesday, 8 P.M.—57 Bryanston Street, Marble Arch, W.

LONDON, ONT.—First Church of Christ, Scientist.—First Reader, David S. Robb.—Services: 11 A.M. and 7 P.M.; Wednesday, 8 P.M.—Reading Room, all at Church Bldg.

LONGTON, KAN.—First Church of Christ, Scientist.—First Reader, Mrs. Martha A. Franklin.—Services: 11 A.M.—Over Bank Building. Reading Room, same address.

LOS ANGELES, CAL.—First Church of Christ, Scientist, of Los Angeles.—First Reader, John P. Filbert.—Services: 10.30 A.M. and 7.30 P.M.; Wednesday, 7.30 P.M.—Masonic Temple, 8 Hill Street, between 4th and 5th Sts. Reading Room open 9.30 A.M. to 5 P.M. 202 Currier Building, 3d Street, between Spring and Broadway.

LOS ANGELES, CAL.—Second Church of Christ, Scientist.—First Reader, Mrs. Blanche K. Corby.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Auditorium of the Women's Club, Figueroa Street, near 10th Street. Reading Room, Byrne Block, Room 242, 3d and Broadway; open 10 A.M. to 5 P.M.

LOUISVILLE, KY.—First Church of Christ, Scientist.—First Reader, Clara Lola Truman.—Services: 11 A.M.; Wednesday, 8 P.M.—Public Library Building, 4th Avenue, between Green and Walnut. Reading Room open 10 A.M. to 5 P.M.

LOWELL, MASS.—First Church of Christ, Scientist.—First Reader, Mrs. Emeline A. Merriman.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—Pollard's Building, Palmer Street. Reading Room, 134 Merrimac Street, Room 9.

LOWELL, MASS.—Second Church of Christ, Scientist.—First Reader, James B. Harrington.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—Odd Fellows Building, Middlesex Street.

LUDINGTON, MICH.—First Church of Christ, Scientist.—First Reader, Mrs. Dianitia M. Goodsell.—Services: 10.45 A.M.—Corner Della and Filer Streets.

LYNN, MASS.—First Church of Christ, Scientist.—First Reader, M. Evelyn Towne.—Services: 10.45 A.M.; Sunday School at same hour; Wednesday, 7.45 P.M.—Christian Church, Silsbee Street. Reading Room open from 10 A.M. to 12 M.; 2 to 5 and 7 to 9 P.M. Rooms 7 and 8, 61 Exchange Street.

MACON, GA.—First Church of Christ, Scientist.—First Reader, Miss Alice Jennings.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—362 College Street. Reading Room, same address.

MADISON, WIS.—First Church of Christ, Scientist.—First Reader, Miss Isabella Lamont.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 7.30 P.M.—Jewish Synagogue, W. Washington Avenue. Reading Room, same address.

MALDEN, MASS.—First Church of Christ, Scientist.—First Reader, Arthur H. Pope.—Services: 10.30 A.M.; Sunday School, 10.30 A.M.; Wednesday, 7.30 P.M.—Assembly Hall, Auditorium Building, Pleasant Street. Reading Room, Room 9, Auditorium Bldg.

MANCHESTER, N. H.—First Church of Christ, Scientist.—First Reader, Rev. Charles D. Reynolds.—Services: 11 A.M.; Sunday School, 12.15 P.M.; Wednesday, 7.30 P.M.—Rooms 504 and 506, The Kennard. Reading Room open week days from 3 to 5 P.M.

MANSFIELD, O.—First Church of Christ, Scientist.—First Reader, Mrs. Mary J. Drake.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—College Place, Room 21.

MAQUON, ILL.—First Church of Christ, Scientist.—First Reader, Mrs. Edith Booth.—Services: 10 A.M.—In E. of P. Hall.

MARCELONA, MICH.—First Church of Christ, Scientist.—First Reader, Miss Eva Swan.—Services: 10.30 A.M.—Watson Hall.

MARINETTE, WIS.—First Church of Christ, Scientist.—First Reader, Mrs. Josephine W. Pierce.—Services: 10.30 A.M. and 7.30 P.M.; Sunday School, 11.45 A.M.; Wednesday, 7.30 P.M.—Corner Stephenson and Liberty Sts. Reading Room, same address.

MARION, O.—First Church of Christ, Scientist.—First Reader, Miss Jeannette Quick.—Services: 10.30 A.M.; Sunday School, 9 A.M.; Wednesday, 7.30 P.M.—Farmers & Mechanics Bank Building.

MARLBORO, MASS.—First Church of Christ, Scientist.—First Reader, Henry O. White.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 8 P.M.—G. A. R. Hall. Reading Room open daily from 2 to 5 P.M. Room 10, Corey Building.

MARQUETTE, MICH.—First Church of Christ, Scientist.—First Reader, Miss Katie H. Malone.—Services: 10.30 A.M.; Wednesday, 7.45 P.M.—109 Spring Street. Reading Room open daily.

MARSHALL, MICH.—First Church of Christ, Scientist.—First Reader, Mrs. Anna Balcom.—Services: 10.45 A.M.—120 State Street. Reading Room, same address.

MARSHALL, TEX.—First Church of Christ, Scientist.—First Reader, James F. Starr.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 7.30 P.M.—Church Building N. W. corner Houston Avenue and La Fayette Street. Reading Room open daily, except Sunday, 3 to 5 P.M. Same address.

MARSHALLTOWN, IA.—First Church of Christ, Scientist.—First Reader, Miss Lou H. Hole.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—Church Cor. Main St. and Second Ave. Reading Room, same address.

MARYSVILLE, KAN.—First Church of Christ, Scientist.—First Reader, Mrs. Lillie Bell Shepard.—Services: 11 A.M.; Wednesday, 8 P.M.

MASON CITY, IA.—Church of Christ, Scientist.—First Reader, Mrs. Lily F. Markley.—Services: 11 A.M.—Second Floor of Union Block.

MCGREGOR, IA.—Church of Christ, Scientist.—First Reader, Miss Miranda I. Flack.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Barrow Block.

McKINNEY, TEX.—First Church of Christ, Scientist.—First Reader, Miss Sallie Andrews.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—E. Virginia Street, first stairway west of P. O.

McPHERSON, KAN.—First Church of Christ, Scientist.—First Reader, Chester W. Dum.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Hall in McPherson Bank Building.

- MEADVILLE, PA.**—Meadville Church of Christ, Scientist.—First Reader, Mrs. Olive H. Newton.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—C. S. Hall, Richmond Block.
- MEADVILLE, PA.**—First Church of Christ, Scientist.—First Reader, Mrs. Maria E. Tallman.—Services: 11 A.M.—Maccabee Hall, Water Street.
- MEMPHIS, TENN.**—First Church of Christ, Scientist.—First Reader, Mrs. Rosa T. Shepherd.—Services: 11 A.M. and 7.45 P.M.; Sunday School, 10 A.M.; Wednesday, 7.45 P.M. Reading Room open daily from 9 A.M. to 4 P.M. Randolph Building, Rooms 76-80.
- MEMPHIS, TENN.**—Second Church of Christ, Scientist.—First Reader, Mrs. Frances J. King.—Services: 11 A.M. and 7.45 P.M.; Wednesday, 7.45 P.M.—Odd Fellows Building.
- MERIDEN, CONN.**—First Church of Christ, Scientist.—First Reader, Mrs. Zella O. Wallace.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—Corner Liberty and Norwood Streets. Reading Room open every afternoon from 8 to 6, also Tuesday evenings at 107 E. Main St.
- MILFORD, N. H.**—First Church of Christ, Scientist.—First Reader, Jesse O. Lewis.—Services: 10.45 A.M.—Eagle Hall.
- MILWAUKEE, WIS.**—First Church of Christ, Scientist.—First Reader, Silas J. Sawyer.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Masonic Building, corner Jefferson and Onelda Streets. Reading Room open daily, except Sunday, from 9.30 A.M. to 12.30 P.M. and 2 to 4 P.M.
- MILWAUKEE, WIS.**—Second Church of Christ, Scientist.—First Reader, Charles Henry Clarke.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 8 P.M.—At the Athenaeum, Cass and Biddle Streets. Reading Room open daily, except Sunday, from 10 A.M. to 5 P.M. 400 and 401 Old Insurance Building, corner Wisconsin and Broadway.
- MINNEAPOLIS, MINN.**—First Church of Christ, Scientist.—First Reader, Miss Mary Brookins.—Services: 10.45 A.M. and 8 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—15th Street, between Portland and Park Ave. Reading Room, 9 A.M. to 5 P.M., except Sunday. Suite 718 Andrus Building.
- MINNEAPOLIS, MINN.**—Second Church of Christ, Scientist.—First Reader, Abbot Edes Smith.—Services: 10.45 A.M.; Sunday School, 12 M.—Lyceum Theatre. Wednesday, 8 P.M.—Corner Second Avenue, 8, and 14th Street. Reading Room, 8 Lindley Block, 7th Street, and Nicollet Avenue; 10 A.M. to 4 P.M., except Sunday.
- MISSOURI VALLEY, IA.**—First Church of Christ, Scientist.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.30 P.M.—Erie Street, opposite P. O.
- MONMOUTH, ILL.**—First Church of Christ, Scientist.—First Reader, James Wolff.—Services: 11 A.M.; Wednesday, 7.45 P.M.—108 So. First Street.
- MONTGOMERY, ALA.**—First Church of Christ, Scientist.—First Reader, Mrs. Hattie S. Joseph.—Services: 11 A.M.; Sunday School, 10.15 A.M.; Wednesday, 4.45 P.M.—16½ South Perry Street. Reading Room, same address; open daily 9.30 A.M. to 5 P.M.
- MONTREAL, P. Q.**—First Church of Christ, Scientist.—First Reader, Charles W. Pearson.—Services: 11 A.M. and 7 P.M.; Wednesday, 8 P.M. Wednesday and Sunday evening service omitted during July and August. 41 and 43 Closse Street, Western Square. Reading Room open daily, except Sunday.
- MONTROSE, OOL.**—First Church of Christ, Scientist.—First Reader, Mrs. Margaret E. Halley.—Services: 11 A.M. and 7.30 P.M.; Sunday School, 10 A.M.; Wednesday, 7.30 P.M.—Corner Front and 4th Streets.
- MORRISON, ILL.**—Church of Christ, Scientist.—First Reader, William M. Burns.—Services: 10.45 A.M.—King's Hall.
- MT. PLEASANT, MICH.**—First Church of Christ, Scientist.—First Reader, Mrs. Mary L. Nelson.—Services: 10.30 A.M.; Sunday School, 12 M.; Wed., 7 P.M. Standard Time. Reading Room on Main Street.
- MT. VERNON, N. Y.**—First Church of Christ, Scientist.—First Reader, Charles Rockwell.—Services: 10.45 A.M. and 7.45 P.M.; Wednesday, 8 P.M.—Fairfax Building, First Street and First Avenue. Reading Room, same building; open Monday, Wednesday, and Friday afternoons from 2.30 to 4.30 P.M.; also Tuesday, Thursday, and Saturday evenings, 8 o'clock.
- MUNCIE, IND.**—First Church of Christ, Scientist.—First Reader, John D. Wood.—Services: 10.45 A.M.; Sunday School, 10 A.M.; Wednesday, 7.30 P.M.—123 West Charles Street. Reading Room open 2 to 4 P.M. daily.
- MUSCATINE, IA.**—First Church of Christ, Scientist.—First Reader, John A. Storta.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 7.30 P.M.—Corner Sixth and Walnut Streets.
- MYSTIC, CONN.**—First Church of Christ, Scientist.—First Reader, Eliza A. White.—Services: 10.45 A.M. and 5 P.M.; Wednesday, 7.30 P.M.—Newbury Block. Reading Room, open daily.
- NASHUA, N. H.**—First Church of Christ, Scientist.—First Reader, Mrs. Susan R. K. Hoyt.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—Whiting Building.
- NEBRASKA CITY, NEB.**—First Church of Christ, Scientist.—First Reader, Mrs. Eloise Ireland.—Services: 11 A.M.; Wednesday, 7.30 P.M.—817 Central Avenue.
- NELIGH, NEB.**—First Church of Christ, Scientist.—First Reader, Mrs. Harriet E. Werner.—Services: 11 A.M.; Wednesday, 8 P.M.
- NEWARK, N. J.**—First Church of Christ, Scientist.—First Reader, Miss Mary E. Southworth.—Services: 10.45 A.M. and 8 P.M.; Wednesday, 8 P.M.—443 Broad Street. Reading Room open 10 A.M. to 4 P.M., except Sunday.
- NEWARK, O.**—First Church of Christ, Scientist.—First Reader, Mrs. Fannie M. Fleck.—Services: 10.30 A.M.; Sunday School, 10.30 A.M.; Wednesday, 7.30 P.M.—Memorial Hall. Reading Room open Saturdays, 2 to 5 P.M.
- NEW BEDFORD, MASS.**—First Church of Christ, Scientist.—First Reader, James E. Briery.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 8 P.M.—109 Fourth Street. Reading Room, same address; open from 2 to 5 and 7 to 9 P.M.
- NEW BEDFORD, MASS.**—Second Church of Christ, Scientist.—First Reader, Charles Lorraine Kirtland.—Services: 10.30 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M. Reading Room open daily, Purchase and High Streets.
- NEWBURYPORT, MASS.**—First Church of Christ, Scientist.—First Reader, Miss Sarah T. Prime.—Services: 10.30 A.M.; Sunday School, 11.30 A.M.; Wednesday, 7.30 P.M.—Joy Block, Inn Street. Reading Room open daily, 3 to 5 P.M.

NEW CASTLE, COL.—First Church of Christ, Scientist.—First Reader, Lovina S. Carpenter.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 7.30 P.M.—Rooms, Third Street.

NEW HAVEN, CONN.—First Church of Christ, Scientist.—First Reader, Miss Mary L. Hooper.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—156 Orange Street. Reading Room open daily from 2.30 to 5 P.M.

NEW LONDON, CONN.—First Church of Christ, Scientist.—First Reader, Rella C. Hawkins.—Services: 10.45 A.M. and 7.45 P.M.; Wednesday, 7.45 P.M.—7 Masonic St. Reading Room open daily, except Sundays, from 9 A.M. to 5 P.M.

NEW LONDON, CONN.—Second Church of Christ, Scientist.—First Reader, Laura M. Cooley.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Lyric Hall Building, State Street. Reading Room open daily, except Sundays, 10 A.M. to 4.30 P.M.

NEWMAN, ILL.—First Church of Christ, Scientist.—First Reader, Mrs. Kate Goldman.—Services: 11 A.M. and 7.45 P.M.; Wednesday, 7.45 P.M.—Christian Science Hall. Reading Room open 2 to 5 P.M. Wed. & Sat.

NEW ORLEANS, LA.—First Church of Christ, Scientist.—First Reader, Miss Mary L. Twichell.—Services: 10.45 A.M.; Wednesday, 8 P.M.—816 St. Charles Street. Reading Room, same address.

NEW ORLEANS, LA.—Second Church of Christ, Scientist.—First Reader, Mrs. Ophelia Baldwin.—Services: 10.45 A.M.; Sunday School after service; Wednesday, 7.30 P.M.—4406 St. Charles Avenue. Reading Room open from 10 A.M. to 4 P.M.

NEW PAYNESVILLE, MINN.—First Church of Christ, Scientist.—First Reader, Mary Gibson.—Services: 10.45 A.M. and 8 P.M.; Wednesday, 8 P.M.—Haines Building, Washburn Avenue.

NEW WHATCOM, WASH.—First Church of Christ, Scientist.—First Reader, Hannah M. Buchanan.—Services: 11 A.M.; Wednesday, 7.30 P.M.—13th Street, between H and I.

NEW YORK, N. Y.—First Church of Christ, Scientist.—First Reader, Mrs. Augusta E. Stetson.—Services: 10.45 A.M. and 8 P.M.; Sunday School, 12.30 P.M.; Wednesday, 8 P.M.—137-143 W. 48th Street. Reading Room open daily, except Sundays, from 9 A.M. to 5 P.M.

NEW YORK, N. Y.—Second Church of Christ, Scientist.—First Reader, Mrs. Laura Lathrop.—Services: 10.45 A.M. and 8 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Madison Avenue, corner 29th Street. Reading Room open daily from 9 A.M. to 5 P.M., Tuesday and Friday evenings, and Sundays, 2 to 7 P.M. 96 Fifth Avenue, entrance on W. 15th Street.

NEW YORK, N. Y.—Third Church of Christ, Scientist.—First Reader, Mrs. Carrie Harvey Snider.—Services: 10.45 A.M. and 8 P.M.; Sunday School, 12.20 P.M.; Wednesday, 8 P.M.—80 and 82 W. 128th Street, near Lenox Avenue. Reading Room open daily from 9 A.M. to 5 P.M. 80 West 128th Street.

NEW YORK, N. Y.—West Side Church of Christ, Scientist.—First Reader, Mrs. Caroline W. Frame.—Services: 11 A.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M.—In Christian Science Chapel, 82d Street, between Broadway and West End Avenue. Reading Room open daily from 10 A.M. to 1 P.M.

NEW YORK, N. Y.—Fifth Church of Christ, Scientist.—First Reader, Mrs. Rosalind Roberts.—Services: 11 A.M. and 8 P.M.; Wednesday, 8 P.M.—Scotta Building, 624 Madison Avenue, S.W. corner 59th Street. Reading Room open daily, 10 A.M. to 4 P.M.; also Monday and Thursday evenings.

NORFOLK, NEB.—First Church of Christ, Scientist.—First Reader, Geo. N. Beals.—Services: 11 A.M.—At Odd Fellows Hall.

NORFOLK, VA.—First Church of Christ, Scientist.—First Reader, Miss Mary Way.—Services: 11 A.M. and 8 P.M.; Wednesday, 8 P.M.—Public Library Building. Reading Room, same address.

NORTH ADAMS, MASS.—First Church of Christ, Scientist.—First Reader, Walter D. Macdonald.—Services: 10.30 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—Christian Science Chapel, Chestnut Street. Reading Room, same address.

NORTH YAKIMA, WASH.—First Church of Christ, Scientist.—First Reader, Mrs. Emily J. Webber.—Services: 11 A.M.—O. F. Hall.

NORWAY, WIS.—First Church of Christ, Scientist.—First Reader, Carrie A. Haugan.—Services: 10.30 A.M.; Sunday School, 12 M.; Wednesday, 7.30 P.M.—At Christian Science Rooms.

OAKLAND, CAL.—First Church of Christ, Scientist.—First Reader, Francis J. Fluno.—Services: 11 A.M. and 7.45 P.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—Loring Hall, 11th St., between Washington and Clay Sts. Reading Room, 1319 Grove Street.

OAKLAND, (East), CAL.—Second Church of Christ, Scientist.—First Reader, Mrs. Zebulene H. Shafer.—Services: 11 A.M. and 7.45 P.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M.—Washington Hall, 6th Avenue and E. 12th Street. Reading Room, 854 East 14th Street.

OAK PARK, ILL.—First Church of Christ, Scientist.—First Reader, Mrs. Orrilla W. Day.—Services: 10.45 A.M. and Wednesday evening.—Masonic Hall, Lake Street. Reading Room open daily. Masonic Hall.

OCONTO, WIS.—Church of Christ, Scientist.—First Reader, Mrs. Lovina Millidge.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—At Christian Science Chapel.

OGDEN, UTAH.—First Church of Christ, Scientist.—First Reader, Millberry H. Lincome.—Services: 11 A.M.; Wednesday, 8 P.M.—Church Edifice, 24th St., Cor. Lincoln Ave. Reading Room, 224 Loan & Trust Building.

OLEAN, N. Y.—First Church of Christ, Scientist.—First Reader, Miss Mary H. Danforth.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—City Building. Reading Room open daily from 2.30 to 5 P.M., except Sunday.

OMAHA, NEB.—First Church of Christ, Scientist.—First Reader, Clarence W. Chadwick.—Services: 11 A.M.; Wednesday, 8 P.M.—Church Edifice, 2653 St. Mary's Avenue. Reading Room, 506 Paxton Block.

ONEONTA, N. Y.—First Church of Christ, Scientist.—First Reader, T. Waldo Stevens.—Services: 10.30 A.M.; Wednesday, 8 P.M.—159 Main Street. Reading Room same address; open from 2 to 5 P.M., except Sunday.

ORANGE, N. J.—First Church of Christ, Scientist.—First Reader, Miss Nemi Robertson.—Services: 10.45 A.M.; Sunday School, 12 M.—Berkeley Hall, Harrison Street and Hall Road Place, East Orange; Wednesday, 8 P.M.—188 Main Street, Orange.
Reading Room open daily, except Sunday, 188 Main Street, near Cleveland Street, Orange.

OSHKOSH, WIS.—First Church of Christ, Scientist.—First Reader, Alice M. Peck.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Hibernian Hall.
Reading Room, Bent Block, Main Street.

OSKALOOSA, IA.—First Church of Christ, Scientist.—First Reader, Miss Carrie D. Baughman.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Over 218-220 High Ave., E.
Reading Room, same place; open 8 to 5 P.M. Tuesdays, Thursdays, and Saturdays.

OTTAWA, ILL.—First Church of Christ, Scientist.—First Reader, Miss Mae Blanchard.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Hall over First National Bank.
Reading Room open Tuesdays and Saturdays from 2 to 5 P.M.

OTTAWA, ONT.—First Church of Christ, Scientist.—First Reader, Mrs. Elisabeth W. Higman.—Services: 11 A.M. and 7 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Christian Science Hall, 239 Metcalfe Street.
Reading Room, same address; open daily, except Sunday.

OTTUMWA, IA.—First Church of Christ, Scientist.—First Reader, Miss Ella A. Teifer.—Services: 11 A.M.; Sunday School, 10.15 A.M.; Wednesday, 8 P.M.

Reading Room open Wednesday 2 to 5 P.M. in the Church Edifice, 4th and Market Sts.

OWOSSO, MICH.—First Church of Christ, Scientist.—First Reader, Myron E. Lepper.—Services: 10.45 A.M.; Wednesday, 8 P.M.—318 W. William Street.
Reading Room, same address.

PALO ALTO, CAL.—First Church of Christ, Scientist.—First Reader, Mrs. Mary A. Kimball.—Services: 11 A.M.—Parkinson Bldg.
Reading Room open from 2 to 4 P.M.

PANA, ILL.—First Church of Christ, Scientist.—First Reader, Mrs. Alwilda C. Swallow.—Services: 10.45 A.M.; Wednesday, 8 P.M.—Rooms, Locust Street.

PARIS, FRANCE.—First Church of Christ, Scientist.—First Reader, Mlle. Alphonsine Demarez.—Services: 11 A.M.—Hotel Continental. Wednesday, 8 P.M., 24 Place Malesherbes.

PARSONS, KAN.—First Church of Christ, Scientist.—First Reader, Mary F. Hibben.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Excelsior Hall, East Forrest Avenue.

PASADENA, CAL.—First Church of Christ, Scientist.—First Reader, Mrs. Cornelia C. Church.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 7.30 P.M.—Auditorium.
Reading Room, corner Colorado Street and Raymond Avenue.

PEORIA, ILL.—First Church of Christ, Scientist.—First Reader, Miss Jennie L. Bryan.—Services: 10.45 A.M.; Sunday School 12 M.; Wednesday, 7.30 P.M.—Church Edifice, corner No. Bluff St. and Hamilton Blvd.
Reading Room open daily, 10 A.M. to 4 P.M., except Sunday. Rooms 439-440 Woolner Building, Adams Street, corner Fulton.

PETERBORO, ONT.—First Church of Christ, Scientist.—First Reader, Mrs. Isabella Lowe.—Services: 11 A.M.; Wednesday 8 P.M.—414½ George Street.
Reading Room, same address.

PHILADELPHIA, PA.—First Church of Christ, Scientist.—First Reader, Mrs. D. Eloise Brownell.—Services: 10.45 A.M.; Wednesday, 8 P.M.—In Church Edifice, Chestnut Street, above 18th Street.
Reading Room in Church Edifice.

PHILADELPHIA, PA.—Philadelphia Church of Christ, Scientist.—First Reader, John White.—Services: 11 A.M. and 8 P.M.; Wednesday, 8 P.M.—Fuller Building, 10 S. 18th Street.
Reading Room open from 2 to 5 P.M., except Sunday.

PHILADELPHIA, PA.—Third Church of Christ, Scientist.—First Reader, Mrs. Henrietta E. Chanfrau.—Services: 10.45 A.M.; Wednesday, 8 P.M.—Church Edifice, N. W. corner Broad and Spruce Streets.
Reading Room open daily 9 A.M. to 5 P.M.

PHILADELPHIA, PA.—West Philadelphia Church of Christ, Scientist.—First Reader, William F. Randall.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—108 South 40th Street.
Reading Room, same address.

PHOENIX, ARIZ.—First Church of Christ, Scientist.—First Reader, Miss Lulu B. Hall.—Services: 11 A.M.—Young Building, corner Center and Jefferson Streets.

PIQUA, O.—First Church of Christ, Scientist.—First Reader, William M. Knox.—Services: 10.30 A.M.—Maccabees Hall, 317½ over Third National Bank, Main Street.

PITTSBURG, PA.—First Church of Christ, Scientist.—First Reader, Charles Hunter Miller.—Services: 11 A.M.; Sunday School, 10.15 A.M.; Wednesday, 8 P.M.—Chapel, 4000 Fifth Avenue, near Boquet Street.
Reading Room, 10 A.M. to 4 P.M., except Sunday. Corner Penn Avenue and 5th Street.

PLATTSBROUGH, NEB.—First Church of Christ, Scientist.—First Reader, Silas Long.—Services: 11 A.M.—Rockwood Block.

PLYMOUTH, MASS.—First Church of Christ, Scientist.—First Reader, Edgar B. Pierce.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—93 Court Street.
Reading Room, same address.

PLYMOUTH, MICH.—First Church of Christ, Scientist.—First Reader, Lewis C. Hough.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 7.30 P.M.—Christian Science Hall.
Reading Room, same address.

POCATELLO, IDAHO.—First Church of Christ, Scientist.—First Reader, John W. Harvey.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Res. B St., So., near Garfield Ave.

PORT ANGELES, WASH.—First Church of Christ, Scientist.—First Reader, Mrs. Alfa Hatch.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 7.30 P.M.—Odd Fellows Hall.

PORTLAND, ME.—First Church of Christ, Scientist.—First Reader, Mary E. Walton.—Services: 10.30 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—484½ Congress Street.
Reading Room open daily, except Sunday, 10 A.M. to 12 M., 2 to 5 P.M.; Tuesday and Friday, 7.30 to 9 P.M.

PORTLAND, ME.—Second Church of Christ, Scientist.—First Reader, Mrs. Jennie J. Churchill.—Services: 8 P.M.; Wednesday, 7.45 P.M.—New Jerusalem Church, High Street.
Reading Room open daily, except Sunday, 9 A.M. to 12.30 P.M., and 2 to 5 P.M. Room 34 Baxter Block, Congress Street.

PORTLAND, ORE.—First Church of Christ, Scientist.—First Reader, Mrs. Blanche M. H. Hogue.—Services: 11 A.M. and 8 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—In Christian Science Chapel, 23d Street, near Irving.

Reading Room open daily, except Sunday, from 11 A.M. to 4 P.M.

PORTLAND, ORE.—Portland Church of Christ, Scientist.—First Reader, Miss Lou Aldrich.—Services: 11 A.M. and 8 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Auditorium, 3d St., between Taylor and Salmon.

Reading Room hours, 10 A.M. to 5 P.M.

POTTSVILLE, PA.—First Church of Christ, Scientist.—First Reader, George M. Blahel.—Services: 10.45 A.M.; Wednesday, 8 P.M.—Barber Building, corner Center and Union Streets

POUGHKEEPSIE, N. Y.—First Church of Christ, Scientist.—First Reader, J. Edward Smith.—Services: 10.45 A.M. and 7.30 P.M.; Sunday School, 12 M.; Wednesday, 7.30 P.M.—Masonic Temple, Canon and Liberty Sts.

Reading Room open daily, except Sunday, from 11 A.M. to 4 P.M.

PRESCOTT, ARIZ.—First Church of Christ, Scientist.—First Reader, Edward W. Wells.—Services: 11 A.M. and 7.30 P.M.; Sunday School, 12 M.; Thursday, 8 P.M.—O. F. Hall, corner Goodwin and Cortes Streets.

PRINCETON, IND.—First Church of Christ, Scientist.—First Reader, Miss Ella D. Buskirk.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Pfuhl Building, Main Street.

PROVIDENCE, R. I.—First Church of Christ, Scientist.—First Reader, Eugene H. Greene.—Services: 10.45 A.M.; Wednesday, 8 P.M.—Church Building, 250 Bowen Street.

Reading Room open daily, except Sunday, from 10 A.M. to 5 P.M. Howard Building, 171 Westminster Street, corner Dorrance.

PROVIDENCE, R. I.—Second Church of Christ, Scientist.—First Reader, Walter E. Mylod.—Services: 10.45 A.M.; Wednesday, 8 P.M.—49 Bridgman Street.

Reading Room, same address; open from 9 A.M. to 5 P.M.

PUEBLO, COL.—First Church of Christ, Scientist.—First Reader, Mrs. Carrie M. Urch.—Services: 11 A.M.; Sunday School at close of service; Wednesday, 7.45 P.M.—Main and Seventh Streets.

QUINCY, ILL.—First Church of Christ, Scientist.—First Reader, Mrs. Martha I. Lambert.—Services: 10.45 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—S. E. corner 8th and Hampshire Streets.

Reading Room, Stern's Building, 5th and Hampshire Streets, 4th floor.

RACINE, WIS.—First Church of Christ, Scientist.—First Reader, William Van Arsdale.—Services: 10.45 A.M.; Sunday School, 12 M.; Wed., 8 P.M.—S. W. corner Main & 7th Sts.

Reading Room, same address, 2d floor; open daily, except Sundays, from 2 to 4 P.M., and on Tuesdays and Saturdays from 7 to 9 P.M.

RANDOLPH, VT.—First Church of Christ, Scientist.—First Reader, Pearl P. Lamson.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Christian Science Chapel, Randolph Avenue.

READING, MASS.—First Church of Christ, Scientist.—First Reader, Mrs. Julia E. Prescott.—Services: 11 A.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M.—Odd Fellows Hall, Woburn Street.

Reading Room, 185 Main St., Cor. Haven St. open daily, 2 to 5 P.M. Open evenings, Tuesday, Thursday, and Saturday, 7 to 9.

READING, PA.—First Church of Christ, Scientist.—First Reader, Mrs. Letitia V. Pullman.—Services: 10.30 A.M.—Wednesday, 7.45 P.M.—9 North 8th Street.

Reading Room, 927 Penn Street.

RICE LAKE, WIS.—First Church of Christ, Scientist.—First Reader, Pardon H. Swift.—Services: 11 A.M.; Wednesday, 7.30 P.M.

RICHMOND, IND.—First Church of Christ, Scientist.—First Reader, Miss Josephine Tetter.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—713½ West Main Street.

Reading Room, same address.

RIVERSIDE, CAL.—First Church of Christ, Scientist.—First Reader, Abraham A. Sulcer.—Services: 10.45 A.M.; Wednesday, 8 P.M.—Corner 6th and Lemon Streets.

Reading Room open daily from 10 A.M. to 12 M. In Church Building.

ROCHESTER, N. Y.—First Church of Christ, Scientist.—First Reader, Miss Sarah A. Pine.—Services: 10.30 A.M. and 8 P.M.; Sunday School, 11.30 A.M.; Wednesday, 8 P.M.—In Auditorium, 217 Cox Bldg., N. St. Paul St.

Reading Room open daily, except Sunday, from 10 A.M. to 5 P.M.

ROCHESTER, N. Y.—Second Church of Christ, Scientist.—First Reader, Arthur R. Vosburgh.—Services: 10.30 A.M. and 5 P.M.; Sunday School, 11.45 A.M.; Wednesday, 8 P.M.—Christian Science Hall, Power's Bldg.

Reading Room open daily, except Sunday, 9 A.M. to 5 P.M.

ROCK ISLAND, ILL.—First Church of Christ, Scientist.—First Reader, George H. Sheldon.—Services: 10.45 A.M. and 7.30 P.M.; Sunday School, 12 M.; Wednesday, 7.30 P.M.—In Church Edifice.

Reading Room in vestry of church on 23d Street; open from 2 to 4 P.M.

ROCKLAND, ME.—First Church of Christ, Scientist.—First Reader, Miss Sara L. Lyon.—Services: 11 A.M.; Wednesday, 7.30 P.M.

Reading Room open daily, 375 Main Street.

ROCKLAND, MASS.—First Church of Christ, Scientist.—First Reader, Mrs. Annie P. Eldridge.—Services: 10.30 A.M.; S. S., 11.45 A.M.; Wednesday, 7.30 P.M.—B. P. Torrey Block.

Reading Room, same address; open Tues., Wed., Thurs. from 2.30 to 4.30 P.M.

ROCK VALLEY, IA.—First Church of Christ, Scientist.—First Reader, Miss Minnie E. Grossenberg.—Services: 10.30 A.M.—Principal's Room in Public School Building.

ROCKY RIVER HAMLET, O.—First Church of Christ, Scientist.—First Reader, Bessie R. Gleason.—Services: 10.30 A.M.—Rocky River Savings and Banking Co.'s Building.

ROME, N. Y.—Church of Christ, Scientist.—First Reader, Miss Lizzie Moore.—Services: 11 A.M.—Hall, 148 No. Washington St.

Reading Room, 132 W. Dominick Street; hours, 10 A.M. to 4 P.M.

ROXBURY, MASS.—First Church of Christ, Scientist.—First Reader, John W. Reeder.—Services: 10.30 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—In Fauntleroy Hall, Wenonah Street, off Elm Hill Avenue.

Reading Room open daily, except Sundays, from 10 A.M. to 6 P.M., and Tuesday and Friday until 9 P.M. Bradley Building, 54 Warren Street, corner Dudley, Room 3.

SACRAMENTO, CAL.—First Church of Christ, Scientist.—First Reader, Mrs. Josephine Hunt-Goodwin.—Services: 11 A.M.; Wednesday, 8 P.M.—Pommer Hall, 506 J Street.

Reading Room, 719½ K Street, Room 37.

SAGINAW, MICH.—First Church of Christ, Scientist.—First Reader, Mrs. Kate A. M. Hill.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Brewer Building, 127 N. Franklin St.

- SALEM, MASS.**—First Church of Christ, Scientist.—First Reader, Mrs. Sarah W. Shepard.—Services: 10.30 A.M.; Chapel Lynde Street; Wednesday, 7.30 P.M.; 39 Church St. Reading Room, same address.
- SALEM, ORE.**—First Church of Christ, Scientist.—First Reader, Mrs. Lou R. Hatch.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—At C. S. Hall, corner Court and Liberty Sts. Reading Room, Christian Science Hall.
- SALEM, ORE.**—Second Church of Christ, Scientist.—First Reader, Mrs. Sarah A. Wilson.—Services: 10.30 A.M. and 7.30 P.M.; Wednesday, 7.30 P.M.—At 209 Liberty Street. Reading Room, same address.
- SALINE, MICH.**—First Church of Christ, Scientist.—First Reader, Mrs. Myra Lawrence.—Services: 10.30 A.M.; Wednesday, 7.15 P.M.—Christian Science Hall, Niasly Building. Reading Room open daily, 2.30 to 4.30 P.M. except Sunday.
- SALT LAKE CITY, UTAH.**—Church of Christ, Scientist (the first organized and incorporated C. S. Church in Utah).—First Reader, Lewis B. Coates.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 7.30 P.M.—Church Edifice, 338 E. 8d South St. Reading Rooms in the Manitou Hotel, 121 E. 3d South Street.
- SAN ANTONIO, TEX.**—First Church of Christ, Scientist.—First Reader, Miss Belle Black.—Services: 11 A.M.; Wednesday, 8 P.M.—601 Avenue D.
- SAN BERNARDINO, CAL.**—First Church of Christ, Scientist.—First Reader, Kendall Holt.—Services: 11 A.M.; Wednesday, 7.30 P.M.—420 Fourth Street.
- SANBORN, IA.**—First Church of Christ, Scientist.—First Reader, Mrs. Anna E. Velle.—Services: 10.45 A.M. and 7.30 P.M.; Wednesday, 8 P.M.—Parker Building, Main Street.
- SAN DIEGO, CAL.**—First Church of Christ, Scientist.—First Reader, C. Henry Clark.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Jewish Temple, 2d and Beach Streets. Reading Room, 1418 E. St., 10 A.M. to 4 P.M.
- SANDUSKY, O.**—First Church of Christ, Scientist.—First Reader, Schuyler S. Clark.—Services: 10 A.M.; Wednesday, 7.30 P.M.—Odd Fellows Temple. Reading Room same address; open daily.
- SAN FRANCISCO, CAL.**—First Church of Christ, Scientist.—First Reader, Miss Sue Ella Bradshaw.—Services: 11 A.M.; Sunday School at same hour; Wednesday, 8 P.M.—Central Block, 223 Sutter Street. Reading Room, 206 Kearny St., Room 510.
- SAN JOSE, CAL.**—First Church of Christ, Scientist.—First Reader, Herbert W. Eustace.—Services: 11 A.M.—Wednesday, 7.45 P.M.—Louise Hall, 2d and San Fernando Sts. Reading Room open daily, 1 to 4 P.M. Room 5.
- SANTA ANA, CAL.**—First Church of Christ, Scientist.—First Reader, Alba J. Padgham.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Christian Science Hall, 106½ 4th Street. Reading Room, same address; open Friday, 2 to 5 P.M.
- SANTA BARBARA, CAL.**—First Church of Christ, Scientist.—First Reader, Clarence H. Frink.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Christian Science Hall, Anapamu Street, first door east of State. Reading Room, 1318 State Street.
- SANTA CRUZ, CAL.**—First Church of Christ, Scientist.—First Reader, Mrs. Lorraine A. Cornish.—Services: 11 A.M.; Sunday School, 12 M.—Masonic Hall, Pacific Ave.; Wednesday, 8 P.M.—At Reading Room, 42 Locust St.
- SANTA MONICA, CAL.**—First Church of Christ, Scientist.—First Reader, Mrs. Violet J. Carpenter.—Services: 10.45 A.M.; Sunday School, 9.45 A.M.; Wednesday, 7.45 P.M.—Church Edifice, corner Oregon Avenue and 7th Street. Reading Room, same address; 2 to 4.30 P.M.
- SARATOGA, N. Y.**—First Church of Christ, Scientist.—First Reader, Miss Mary E. Spaulding.—Services: 11 A.M.; Wednesday, 8 P.M.—6 Washington Street. Reading Room, 3 Washington Street.
- SAVANNAH, GA.**—First Church of Christ, Scientist.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8.30 P.M.—Metropolitan Hall, 22 President Street, W. Reading Room, 19 Perry Street, W. Hours, 8 to 6 P.M., except Sunday.
- SCHENECTADY, N. Y.**—First Church of Christ, Scientist.—First Reader, Mrs. Augusta Nelper.—Services: 11 A.M.; Sunday School 12 M.; Wednesday, 8 P.M.—Schubert Hall, 229 State Street. Reading Room open daily from 2 to 5 P.M.
- SCRANTON, PA.**—First Church of Christ, Scientist.—First Reader, David N. McKee.—Services: 10.30 A.M. and 7.30 P.M.; Sunday School, 11.45 A.M.; Wednesday, 8 P.M.—Spencer Building, 519 Adams Avenue. Reading Room open daily from 7 A.M. to 10 P.M. Same address.
- SEATTLE, WASH.**—First Church of Christ, Scientist.—First Reader, Allan H. Armstrong.—Services: 11 A.M.; Wednesday, 8 P.M.—Unitarian Church, 7th and Union Streets. Reading Room, same address.
- SEDALIA, MO.**—First Church of Christ, Scientist.—First Reader, Mrs. Maria Madan.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Prof. Teide Hall, Y. M. C. A. Building.
- SENECA, KAN.**—First Church of Christ, Scientist.—First Reader, John H. Snyder.—Services: 11 A.M.; Wednesday, 8 P.M. Reading Room open 10 A.M. to 4 P.M.
- SHARON, PA.**—First Church of Christ, Scientist.—First Reader, Mrs. Sara Irene Budd.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 7.30 P.M.—6 South Water Street.
- SHEBOYGAN, WIS.**—First Church of Christ, Scientist.—First Reader, Mrs. Katie Banga.—Services: 10.45 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—At Church Edifice, Niagara Avenue. Reading Room, 609 Niagara Avenue.
- SHELDON, IA.**—First Church of Christ, Scientist.—First Reader, Mrs. Isadore C. Starrrett.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—Christian Science Hall. Reading Room open daily, except Sunday, from 2 to 5 P.M.
- SHERBURNE, MINN.**—First Church of Christ, Scientist.—First Reader, Mrs. Anna Maria Follet.—Services: 10.30 A.M.—Over Follet Brothers' Store.
- SIOUX CITY, IA.**—First Church of Christ, Scientist.—First Reader, Miss Clara Shepard.—Services: 10.45 A.M. and 7.45 P.M.; Wednesday, 7.45 P.M.—10th and Jones Sts. Reading Room, 201 Iowa Building.
- SIOUX FALLS, S. DAK.**—First Church of Christ, Scientist.—First Reader, Mrs. Jeanette McCall.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—209 12th Street. Reading Room, same address.
- SNOHOMISH, WASH.**—First Church of Christ, Scientist.—First Reader, Mrs. Louisa Bakeman.—Services: 11 A.M.

SOUTH BEND, IND.—First Church of Christ, Scientist.—First Reader, Frederick G. Eberhart.—Services: 10.30 A.M.; Wednesday, 7.45 P.M.—Auditorium Annex.
Reading Room, Arnold Building; open daily 2 to 5 P.M.

SPOKANE, WASH.—First Church of Christ, Scientist.—First Reader, Fred E. Goodall.—Services: 11 A.M.; Sunday School, 12.15 P.M.; Wednesday, 8 P.M.—At Jewish Temple, corner Third Avenue and Madison Street.
Reading Room, 204 Chemical Block, corner Howard Street and Sprague Avenue.

SPRINGFIELD, ILL.—First Church of Christ, Scientist.—First Reader, Miss Etta Akerman.—Services: 11 A.M.; Sunday School, 10.30 A.M.; Wednesday, 7.30 P.M.—Jewish Temple, North 5th Street.

SPRINGFIELD, MASS.—First Church of Christ, Scientist.—First Reader, Charles S. Van Anker.—Services: 10.45 A.M.; Sunday School, 12 M. in G. A. R. Hall; Wednesday, 8 P.M. at Reading Room, 394 Main Street.

SPRINGFIELD, O.—First Church of Christ, Scientist.—First Reader, William H. Aldrich.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—7 East Main Street, Second Floor.

STATEN ISLAND, N. Y.—First Church of Christ, Scientist.—First Reader, Mary I. DeGroff.—Services: 10.45 A.M. and 8 P.M.; Wednesday, 8 P.M.—In Masonic Hall, Fort Richmond, N. Y.
Reading Room open 1 to 5 P.M. daily.

STEPHEN, MINN.—First Church of Christ, Scientist.—First Reader, Lars Mikkelsen.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.

ST. JOHNSBURY, VT.—First Church of Christ, Scientist.—First Reader, George P. Moore.—Services: 10.45 A.M.; Sunday School, after Service; Wednesday, 7.30 P.M.—Odd Fellows Block, Railroad Street.
Reading Room open Wednesday and Thursday from 2 to 5 P.M.

ST. JOSEPH, MO.—First Church of Christ, Scientist.—First Reader, Charles M. Howe.—Services: 10.30 A.M.—Trotter Opera House; Wednesday, 7.30 P.M.—At Reading Room, 819 Francis Street.
Reading Room open daily from 9 A.M. to 5 P.M., except Sunday.

ST. JOSEPH, MO.—Second Church of Christ, Scientist.—First Reader, Mrs. Alice Fairleigh.—Services: 11 A.M.; Wednesday, 8 P.M.—713½ Felix Street.
Reading Room open daily, except Sunday, same address.

ST. LOUIS, MO.—First Church of Christ, Scientist.—First Reader, James A. Logwood.—Services: 10.45 A.M. and 8 P.M.; Wednesday, 8 P.M.—Church Edifice, 2726 Pine Street.
Reading Room, 10 A.M. to 5 P.M., except Sundays. Rooms 302-4 Columbia Building, S. E. corner 8th and Locust Streets.

ST. PAUL, MINN.—First Church of Christ, Scientist.—First Reader, Howard C. Van Meter.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Seminary Hall on the corner of Mackubin St. and Ashland Ave.
Reading Room, Rooms 207 and 208 N. Y. Life Ins. Building, 6th and Minnesota Sts.

STILLWATER, OKLA. TER.—First Church of Christ, Scientist.—First Reader, Robert J. Mitchell.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 7.30 P.M.—At Christian Science Church.
Reading Room open daily from 2 to 5 P.M., except Sunday. In Christian Science Church Building, North Duncan Street.

STOCKTON, CAL.—First Church of Christ, Scientist.—First Reader, T. Dwight Felt.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 7.30 P.M.—Jory's Hall, 415 E. Weber Avenue.
Reading Room, 4 Arcade Building.

SUPERIOR, WIS.—First Church of Christ, Scientist.—First Reader, Mrs. Minnie G. Morrison.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—1718 12th Street.
Reading Room, same address.

SYRACUSE, N. Y.—First Church of Christ, Scientist.—First Reader, Charles I. Ohrenstein.—Services: 10.45 A.M.; Sunday School, 12 M.; Wed., 8 P.M.—704 E. Fayette Street.
Reading Room at above address, open 10 A.M. to 5 P.M.

TACOMA, WASH.—First Church of Christ, Scientist.—First Reader, Ella Loraine Weaver.—Services: 11 A.M.; Wednesday, 8 P.M.—1113½ Tacoma Avenue.

TAUNTON, MASS.—First Church of Christ, Scientist.—First Reader, Mrs. Maria B. C. Newcombe.—Services: 11 A.M.; Sunday School, 12.15 P.M.; Wednesday, 7.45 P.M.—38 Winthrop Street.
Reading Room at 38 Winthrop Street.

THOROLD, ONT.—First Church of Christ, Scientist.—First Reader, Miss Josephine McArthur.—Services: 11 A.M. and 7 P.M.; Wednesday, 8 P.M.—Front Street.

TOLEDO, O.—First Church of Christ, Scientist.—First Reader, Miss Sarah J. Clark.—Services: 10.45 A.M.; Sunday School, 11.45 A.M.; Wednesday, 7.30 P.M.—At Church Edifice, corner Monroe St. and Lawrence Av.
Reading Room, 6 Spitzer Building.

TOPEKA, KAN.—First Church of Christ, Scientist.—First Reader, Willie D. McKinstry.—Services: 11 A.M.; Wednesday, 8 P.M.—Church Edifice, Cor. Huntoon and Polk Sts.
Reading Room open 11.30 A.M. to 4 P.M., except Sunday. Room 6, Central National Bank Building.

TORONTO, ONT.—First Church of Christ, Scientist.—First Reader, Mrs. Isabella M. Stewart.—Services: 11 A.M. and 7 P.M.; Wednesday, 8 P.M.—Corner Queen's Avenue and Caer Howell Streets.
Reading Room in vestry of Church; open daily from 1.30 to 4.30 P.M.

TORONTO, ONT.—Second Church of Christ, Scientist.—First Reader, Mrs. Dora F. Maybee.—Services: 11 A.M. and 7 P.M.; Wednesday, 8 P.M.—Christian Science Hall, N. E. corner Yonge and Alexander Streets.
Reading Room open daily 10 A.M. to 12 M., 3 to 5 P.M.

TOWANDA, PA.—First Church of Christ, Scientist.—First Reader, Mrs. Mary E. Sutton.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—Nalad Hall, Main Street.
Reading Room, 208 Main Street.

TROY, N. Y.—First Church of Christ, Scientist.—First Reader, Mrs. Harriett L. Betts.—Services: 10.45 A.M. and 8 P.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—Junction River Street, Troy and Second Avenue, Lansingburgh, N. Y.
Reading Room, 15 Second Street, Troy. Open 9.30 A.M. to 9 P.M.

TURNER, ME.—First Church of Christ, Scientist.—First Reader, Philip Bradford.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Residence James F. Blanchard.

TWEDD, ONT.—First Church of Christ, Scientist.—First Reader, John W. Shaw.—Services: 11 A.M. and 7 P.M.; Wednesday, 7.30 P.M.—Christian Science Hall.

UNION CITY, TENN.—First Church of Christ, Scientist.—First Reader, Mrs. Ava H. Gleson.—Services: 11 A.M.; Wednesday, 8 P.M.

UTICA, N. Y.—First Church of Christ, Scientist.—First Reader, Miss Marie M. Adams.—Services: 10.45 A.M.; Sunday School, 12.15 P.M.; Wednesday, 8 P.M.—New Century Auditorium, Hopper Street.
Reading Room open from 9 A.M. to 5 P.M.

VANCOUVER, B. C.—First Church of Christ, Scientist.—First Reader, Charles A. Varey.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 7.30 P.M.—At Christian Science Hall, 642 Granville Street.
Reading Room, same address.

VINALHAVEN, ME.—First Church of Christ, Scientist.—First Reader, Miss Emeline F. Roberts.—Services: 11.30 A.M.; Wednesday, 7.30 P.M.—Christian Science Hall, Main St.
Reading Room, same address.

WABASH, IND.—First Church of Christ, Scientist.—First Reader, George B. Johnson.—Services: 11 A.M.—Woodman Hall.

WALLA WALLA, WASH.—First Church of Christ, Scientist.—First Reader, Mrs. M. Anna Osgood.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 7.30 P.M.—Church Edifice, corner Rose and Second Streets.
Reading Room in Church; open daily 1.30 to 4.30 P.M., except Sunday.

WASHINGTON, D. C.—First Church of Christ, Scientist.—First Reader, John F. Linscott.—Services: 11 A.M. and 7.30 P.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M.—At Scottish Rite Hall, 1007 G Street, N. W.
Reading Room open daily, except Sunday, from 10 A.M. to 5 P.M. Rooms 9 and 10, 1517 H Street, N. W.

WASHINGTON, D. C.—Second Church of Christ, Scientist.—First Reader, Miss Helen L. Swasey.—Services: 11 A.M. and 8 P.M.—Sunday School, 12 M.; Wednesday, 8 P.M.—Hall 1213 12th Street, N. W.
Reading Room open daily from 10 A.M. to 5 P.M.; Tuesday and Friday evenings; Sunday from 2.30 to 5.30 P.M. 716 11th Street, N. W.

WASHINGTON, IA.—First Church of Christ, Scientist.—First Reader, Mrs. Ellen E. Everson.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Corner Iowa and Jefferson Streets.

WATERBURY, CONN.—First Church of Christ, Scientist.—First Reader, Leon I. Wood.—Services: 10.30 A.M.; Sunday School, 11.30 A.M.; Wednesday, 7.30 P.M.—Corner S. Willow and W. Main Streets.
Reading Room open daily, 12 M. to 3 P.M.

WATERLOO, IA.—First Church of Christ, Scientist.—First Reader, Mrs. Sara Beem Davis.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—3d Floor, Lamson Block.

WATERTOWN, N. Y.—First Church of Christ, Scientist.—First Reader, Belle A. Wait.—Services: 11 A.M.; Wednesday, 7.30 P.M.—7 Burdick Building.
Reading Room, same address.

WATERTOWN, S. DAK.—First Church of Christ, Scientist.—First Reader, John D. Carle.—Services: 11 A.M.; Sunday School, 10 A.M.—Wednesday, 8 P.M.
Reading Room open Wednesdays and Saturdays from 2 to 4 P.M. 128 Maple Street, So.

WATERVILLE, KAN.—First Church of Christ, Scientist.—First Reader, Mrs. Laura S. Hall.—Services: 11 A.M.; Wednesday, 8 P.M.
Reading Room, 1 to 5 P.M., except Sunday.

WAUSAU, WIS.—First Church of Christ, Scientist.—First Reader, Miss Margaret A. Schofield.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—311 Third Street, up stairs.
Reading Room open daily, except Sunday, from 1 to 4 P.M.; Tuesday and Friday evenings.

WESTER CITY, IA.—First Church of Christ, Scientist.—First Reader, Florence E. Weaver.—Services: 11 A.M. and 7.30 P.M.—Chapel, 627 Bank Street.

WEeping WATER, NEB.—First Church of Christ, Scientist.—First Reader, Silas V. Gerard.—Services: 11 A.M.; Sunday School, same hour; Wednesday, 8 P.M.—At Christian Science Church.
Reading Rooms open daily from 2 to 6 P.M.; Sheldon Building.

WELLINGTON, KAN.—First Church of Christ, Scientist.—First Reader, Mrs. Mary E. Ray.—Services: 11 A.M.; Wednesday, 7.30 P.M.—C. S. Hall over Bon Ton Bakery.

WEST CHESTER, PA.—First Church of Christ, Scientist.—First Reader, Anna F. Darlington.—Services: 10.30 A.M.; Wednesday, 8 P.M.—Library Hall.

WHAT CHEER, IA.—First Church of Christ, Scientist.—First Reader, Alline L. Henry.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.

WHITE PLAINS, N. Y.—First Church of Christ, Scientist.—First Reader, Mrs. Nancy J. Carter.—Services: 10.45 A.M.; Wednesday, 8 P.M.—114 Railroad Avenue.
Reading Room open daily 1 to 4 P.M.

WHITEWATER, WIS.—First Church of Christ, Scientist.—First Reader, Myra D. Stephens.—Services: 10.45 A.M.

WHITMAN, MASS.—First Church of Christ, Scientist.—First Reader, Mrs. Helen A. Baker.—Services: 10.30 A.M.; Sunday School, 9.30 A.M.; Wednesday, 7.45 P.M.—Clifford Block.
Reading Room, same address.

WICHITA, KAN.—First Church of Christ, Scientist.—First Reader, Mrs. Anna E. Tucker.—Services: 10.30 A.M.—Sedgwick Hall, 1st Street; Wednesday, 7.30 P.M.
Reading Room open daily, except Sunday, 1.30 to 5 P.M. Room 505 Sedgwick Block.

WILMETTE, ILL.—First Church of Christ, Scientist.—First Reader, Luman A. Field.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—1152 Central Avenue.
Reading Room open Monday, Wednesday, and Friday, 2 to 5 P.M.

WILMINGTON, DEL.—First Church of Christ, Scientist.—First Reader, Hannah P. Baker.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—917 Gilpin Avenue.

WINCHESTER, MASS.—First Church of Christ, Scientist.—First Reader, Franklin Rolfe.—Services: 10.30 A.M.; Sunday School after service; Wednesday, 7.30 P.M.—In Town Hall.
Reading Room, 4 Lyceum Building, open daily, 3.30 to 6 and 7.30 to 9 P.M., except Sunday and Wednesday evenings.

WINNIPEG, MAN.—First Church of Christ, Scientist.—First Reader, Miss Margaret M. Ellison.—Services: 10.30 A.M. and 7 P.M.; Wednesday, 8 P.M.—328½ Main Street.
Reading Room open daily from 2.30 to 4.30 P.M.

WINNIPEG, MAN.—Second Church of Christ, Scientist.—First Reader, Milton Austin.—Services: 11 A.M. and 7 P.M.; Wednesday, 8 P.M.; 4th floor, Ryan Block, 490 Main St.

WINONA, MINN.—First Church of Christ, Scientist.—First Reader, Carrie J. Darby.—Services: 11 A.M.—Morgan Block.

WINTERFIELD, MICH.—First Church of Christ, Scientist.—First Reader, Mrs. Nettie Youdon.—Services: 11 A.M.; Wednesday, 8 P.M.—Town Hall.

WOBURN, MASS.—First Church of Christ, Scientist.—First Reader, Charles E. Reed.—Services: 10.45 A.M.—In G. A. R. Hall.
Reading Room open daily from 2 to 5, except Sunday, Mechanics Building, Room 4.

WORCESTER, MASS.—First Church of Christ, Scientist.—First Reader, Harry Sylvester.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—G. A. R. Hall, 35 Pearl Street.
Reading Room open 2 to 5 P.M. daily, Room 4.

YANKTON, S. DAK.—First Church of Christ, Scientist.—First Reader, Mrs. Ernie E. Richey.—Services: 11 A.M. and 7.30 P.M.; Sunday School, 12 M.; Wednesday, 7.30 P.M.—Sixth and Douglas Avenue.
Reading Room, 101 3d Street, East.

YOUNGSTOWN, O.—First Church of Christ, Scientist.—First Reader, Mrs. M. Stella Johnson.—Services: 11 A.M.; Wednesday, 7.30 P.M.—116 E. Federal Street.
Reading Room, same address.

Regular Sunday Services of Christian Scientists are as follows:—

AMESBURY, MASS.—First Reader, Mrs. Nellie L. Weeks.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 7.30 P.M.—4 Sparhawk Street.

ANN ARBOR, MICH.—First Reader, Mrs. Mary A. Boardman.—Services: 10.30 A.M.; Wednesday, 7.45 P.M.—Ladies' Library, 324 E. Huron St.

ASHLAND, ORE.—First Reader, Miss Charlotte J. Stimson.—Services: 11 A.M.; Wednesday, 3 P.M.

ASHTABULA, O.—First Reader, Mrs. Alta Seymour.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—At Reading Room, 220 Main St.

ATHOL, MASS.—First Reader, James F. Gilman.—Services: 3 P.M., Unitarian Church, Athol Centre; Wednesday, 8 P.M., 861 Main Street.

AUGUSTA, ME.—First Reader, Mrs. Mary Knowlton.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—5 Summer Street.

BARRINGTON, R. I.—First Reader, Alice G. Sayward.—Services: 3 P.M.—Town Hall.

BATAVIA, N. Y.—First Reader, Addie F. Weaver.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Commercial Bldg.
Reading Room, open daily from 10 A.M. to 5 P.M.—40 W. Main Street.

BILLINGS, MONT.—First Reader, Mrs. Anna C. Towne.—Services: 11 A.M.; Wednesday, 8 P.M.—Res. Mrs. Towne, 23th St., N.

BLOOMFIELD, IA.—First Reader, Mrs. Lue A. Carruthers.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Trimble Block, 2d Floor.

BOULDER, COL.—First Reader, Mrs. Sarah M. Van Camp.—Services: 11 A.M.; Wednesday, 8 P.M.—At 2330 14th Street.

BOULDER CLOW TOWNSHIP, MINN.—First Reader, Joseph Lang.—Services: 2 P.M.; Sunday School, 3 P.M.—School House.

BRUNSWICK, ME.—First Reader, Elizabeth J. Moulton.—Services: 10.45 A.M.; Sunday School, 11.45 A.M.; Wednesday, 7.30 P.M.—K. of P. Hall, Main Street.

BUTTE CITY, MONT.—First Reader, Mrs. Charlotte Grimes.—Services: 10.45 A.M.; Wednesday, 8 P.M.—Scandinavian M. E. Church, W. Copper.

CADILLAC, MICH.—First Reader, Miss Mary L. Russell.—Services: Sunday, 10.30 A.M.; Wednesday, 7.30 P.M.

CAMBRIDGE, ENG.—First Reader, Mrs. Agnata F. Butler.—Services: 3.15 P.M.—Victoria Assembly Rooms, Market Place.

CENTERVILLE, IA.—First Reader, Mrs. Anna Sandahl.—Services: 11 A.M.; Wednesday, 8 P.M.—319 No. Main Street.

CENTERVILLE, S. DAK.—First Reader, Mrs. Allie Hatch.—Services: 11 A.M.; Wednesday, 8 P.M.—Noble Building.
Reading Room, same address.

CHINO, CAL.—First Reader, Milton S. Brown.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—Snyder's Hall.

CLINTON, MASS.—First Reader, George W. Goodwin.—Services: 10.30 A.M.—G. A. R. Hall, Bank Block, High Street.

COCOANUT GROVE, FLA.—First Reader Mrs. Jessie S. Moore.—Services: 3 P.M.; Sunday School, 2.30 P.M.; Wednesday, 7 P.M.—Housekeepers' Club House.

COLUMBIA, MO.—First Reader, Mrs. Julia Hewitt.—Services: 11 A.M.—Res. Mrs. Hewitt.

COUNCIL GROVE, KAN.—First Reader, Mrs. Mary M. Broderson.—Services: 11 A.M.—G. A. R. Hall; Wednesday, 3 P.M.

DANVILLE, ILL.—First Reader, Mrs. Hortense B. Hamilton.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—312 Walnut Street.

DAYTONA, FLA.—First Reader, Mrs. Margaret A. Barnes.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Residence C. O. Barnes.

DEANSBORO, N. Y.—First Reader, Benjamin L. Foote.—Services: 10.30 A.M.—Union School Building.

DOUDS, IA.—First Reader, William W. Jackson.—Services: 10.30 A.M.—Residence, William Jackson.

DOVER, N. H.—First Reader, Mrs. Annie Rutter.—Services: 3 P.M.; Wednesday, 7.45 P.M.—Room 8, National Block.

DOWNES, KAN.—First Reader, Mrs. Laura Craney.—Services: 3 P.M.—Res. Mrs. Morris.

ELDON, IA.—First Reader, Mrs. Mary McCrary.—Services: 11 A.M.—Residence of Ira C. McCrary.

EL PASO, TEX.—First Reader, Mrs. Minnie E. Barber.—Services: 11 A.M.; Wednesday, 8 P.M.—At Reading Room, 15 Mills Building.

ELROY, WIS.—First Reader, Mrs. Callie D. Loveland.—Services: 2 P.M.—Over E. N. Loveland's Warehouse.

FARGO, N. DAK.—First Reader, Miss Adelaide M. Kinnear.—Services: 3 P.M.—Unitarian Church.

FENTON, MICH.—First Reader, Miss Carrie Z. Steffy.—Services: 10.30 A.M.; Wednesday, 7.45 P.M.—Ladies' Library Room.

FITCHBURG, MASS.—First Reader, John W. Keyes.—Services: 10.30 A.M.; Wednesday, 7.45 P.M.—1 Johnson Building, 251 Main St.
Reading Room open daily, 10 A.M. to 4 P.M. Same address.

- FLANDREAU, S. DAK.**—First Reader, Mrs. Helen M. Locke.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 7.30 P.M.—N. W. Room, Calusha Block, up stairs.
- GALION, O.**—First Reader, Mrs. Mariba W. Boyer.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Zimmerman Block, W. Main St.
- GALVA, ILL.**—First Reader, Mrs. Agnes Winger.—Services: 11 A.M.; Wednesday, 3 P.M.—Residence of Alex. Ahy.
- GENOA, NEB.**—First Reader, Arthur J. Smith.—Services: 10.30 A.M.; Sunday School, 11.30 A.M.; Wednesday, 7.30 P.M.
- GOSHEN, IND.**—First Reader, Mrs. Mate O. Thompson.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—At Reading Room, 211 Main St.
- GRANITE FALLS, MINN.**—First Reader, Jane Woodruff Becker.—Services: 3.30 P.M.—Masonic Hall.
- GREAT FALLS, MONT.**—First Reader, Wallace A. Reed.—Services: 10.30 A.M.—Elk's Hall, Central Avenue, opposite Park Hotel.
- HASTINGS, NEB.**—First Reader, Mrs. Nellie I. Zinn.—Services: 10.45 A.M.; Wednesday, 3 P.M.—Over 716 2d Street.
- HIGHLAND PARK, ILL.**—First Reader, Mrs. Sarah W. Sweetland.—Services: 10.45 A.M.; Wednesday, 8 P.M.—199 Park Avenue, Residence of Mrs. Arthur M. Boyington.
- HILLSDALE, MICH.**—First Reader, Mrs. Emma Tower.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—C. S. Hall, Toby Block.
- HONOLULU, H. I.**—First Reader, Mrs. Mary Frances Page.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Beretania Street, second door from Emma Street.
- HOSICK FALLS, N. Y.**—First Reader, Mrs. Anna S. Carpenter.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—33 Main Street.
- HUMBOLDT, NEB.**—First Reader, Abram Hoagland.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Bohemian Hall.
- HURLEY, S. DAK.**—First Reader, Mrs. Sarah Brauch.—Services: 11 A.M. and 8 P.M.; Wednesday, 8 P.M.
- IDAHO SPRINGS, COL.**—First Reader, James M. Ireland.—Services: 11 A.M. and 7.30 P.M.; Wednesday, 8 P.M.—Ireland's Hall.
- ITHACA, N. Y.**—First Reader, Miss Mildred Gillum.—Services: 11 A.M.; Wednesday, 7.45 P.M.—119 South Tioga Street.
- JENNINGS, LA.**—First Reader, Joseph L. Truman.—Services: 11 A.M.; Wednesday, 8 P.M.—Residence J. L. Truman.
- KENOSHA, WIS.**—First Reader, Elizabeth Evans Clarkson.—Services: 10.30 A.M.; Wednesday, 7.45 P.M.—429 Congress Street.
- KEY WEST, FLA.**—First Reader, Mrs. Eleanor Helings.—Services: 11 A.M.; Wednesday, 8 P.M.—Masonic Temple, Simonton Street.
- KIRKSVILLE, MO.**—First Reader, Miss Minnie Gibson.—Services: 10.45 A.M.—115 E. Illinois Street.
- LAMAR, MO.**—First Reader, George Krudop.—Services: 10.45 A.M.—I. O. O. F. Hall, Banks Building.
- LANNON, WIS.**—First Reader, Mrs. Mary A. Davis.—Services: 11 A.M.—Union Church.
- LAPORTE, IND.**—First Reader, Mrs. America E. Hickman.—Services: 10.30 A.M.—Unitarian Church Parlor, Michigan Avenue.
- LEADVILLE, COL.**—First Reader, Miss Della V. White.—Services: 11 A.M. and 8 P.M.; Sunday School immediately after morning service; Wednesday, 8 P.M.—Christian Science Hall, 816½ Harrison Avenue.
- LISBON, N. H.**—First Reader, George S. Prince.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Franklin Hall, Masonic Temple.
- LITTLE FALLS, N. Y.**—First Reader, Mrs. Anna Terwilliger.—Services: 11 A.M.; Wednesday, 8 P.M.—38 Arthur Street.
- LITTLETON, N. H.**—First Reader, Mrs. Jennie S. Greene.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Rounsvel's Block, Jackson Street.
- LONG PINE, NEB.**—First Reader, Horace R. Bell.—Services: 11 A.M.—Res. of H. R. Bell.
- LYNCHBURG, VA.**—First Reader, Miss Mollie C. Langhorne.—Services: 11 A.M.; Wednesday, 3.30 P.M.—Virginian Building.
- MANITOWOC, WIS.**—First Reader, Miss Martha E. Jerauld.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 8 P.M.—Frazier's Hall, York Street, between 7th and 8th Streets.
Reading Room open Tuesday and Thursday from 2 to 4 P.M.; same address.
- MANSON, IA.**—First Reader, J. Emerson Greenfield.—Services: 10.45 A.M.—O'Shea Bldg.
- MAQUOKETA, IA.**—First Reader, Mrs. Sarah Husband.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Friaux Hall.
- MECHANIC FALLS, ME.**—First Reader, Samuel H. Hutchinson.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—Res. of First Reader.
- MERRIMAC, MASS.**—First Reader, Laura I. Goodwin.—Services: 10.30 A.M.; Wednesday, 8 P.M.—Church Street.
- MEXICO, (City of), MEXICO.**—First Reader, Edward C. Butler.—Services: 11 A.M.; Wednesday, 8 P.M.—San Juan Letrau 13.
- MILACA, MINN.**—First Reader, Alice L. Searle.—Services: 11 A.M.—Presley's Hall.
- MILAN, TENN.**—First Reader, Mrs. Mina Priest Moore.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Residence D. A. Taylor.
- MILLVILLE, PA.**—First Reader, Mary Eva John.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Union Hall.
- MOLINE, ILL.**—Wednesday evening meeting in the Unitarian Church at 7.45 P.M.
- MOMENCE, ILL.**—First Reader, Mrs. Helen M. Tower.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 2 P.M.—Woodman Hall.
- MONTCLAIR, N. J.**—First Reader, Mrs. Susan B. Fritz.—Services: 10.45 A.M.; Sunday School, 12 M.—Herald Hall.
- MONTEVIDEO, MINN.**—First Reader, Theodore W. Keithley.—Services: 3 P.M.—Residence Charles Folsom.
- MOSCOW, IDAHO.**—First Reader, Mrs. Amelia Oppenheim.—Services: 3 P.M.; Wednesday, 7 P.M.—Residence Mrs. A. Oppenheim, W. First Street.
- MT. PLEASANT, IA.**—First Reader, Mrs. Mary V. Northrop.—Services: 10.45 A.M.; Wednesday, 7.15 P.M.—German Presbyterian Church.
- MUSKOGON, MICH.**—First Reader, Mrs. Sarah A. Tillotson.—Services: 11 A.M.; Wednesday, 8 P.M.—84 Third Street.
- NASHUA, IA.**—First Reader, Mrs. Carolyn Cose. Trumbauer.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—Butterfield Building.
- NEEDHAM, MASS.**—First Reader, Mrs. Estelle R. Freeman.—Services: 10.45 A.M.—36 Warren Street.
- NEW BERN, N. C.**—First Reader, Miss Mary H. Harrison.—Services: 10.45 A.M. and 7.30 P.M.—Wednesday, 7.30 P.M.—87 Craven St.
Reading Room, same address.
- NEW ROCHELLE, N. Y.**—First Reader, Miss Rosalind Wheeler.—Services: 4 P.M.; Wednesday, 8 P.M.
Reading Room open Wednesday from 2 to 5 P.M. 25 Centre Avenue.

- NILES, MICH.**—First Reader, Julia H. Gilbert. —Services: 10.45 A.M.—Broadway.
- NORTHAMPTON, MASS.**—First Reader, Mrs. Ella I. Mayfield. —Services: 10.45 A.M.; Wed., 7.30 P.M.—Dewey Bldg., Main Street. Reading Room open 3 to 5 P.M.
- NORWALK, CONN.**—First Reader, Mrs. Abby A. Moody. —Services: 8 P.M.—100 E. Avenue.
- OAKLAND, MD.**—First Reader, Mrs. Mora N. Frear. —Services: 2.30 P.M.—Residence of Mr. H. J. Frear.
- OBERLIN, O.**—First Reader, Miss Ella Risley. —Services: 10.30 A.M.—55 E. College St.
- OGDENSBURG, N. Y.**—First Reader, Irwin J. T. Musgrove. —Services: 7.30 P.M.—153 N. Water Street.
- OIL CITY, PA.**—First Reader, Miss Emma Smith. —Services: 10.30 A.M.; Wednesday, 8 P.M.—611 E. Front Street, South Side.
- OKLAHOMA CITY, O. T.**—First Reader, Miss Mary E. Flynn. —Services: 11 A.M.; Wednesday, 7.45 P.M.—Corner 1st and Robinson Streets.
- ONEIDA, N. Y.**—First Reader, Belle Budlong. —Services: 10.45 A.M.; Wednesday, 7.45 P.M.—No. 8, 3d floor, Devereaux Block.
- ONTARIO, CAL.**—First Reader, Alfred Piddington. —Services: 11 A.M.—Odd Fellows Hall.
- ORANGE, MASS.**—First Reader, Mrs. Clara A. Davis. —Services: 11 A.M.; Wednesday, 7.30 P.M.—80 West Main Street.
- OREGON CITY, ORE.**—First Reader, Mrs. Lulu G. Herren. —Services: 11 A.M.; Wednesday, 8 P.M.—Willamette Hall, Main Street.
- OSBORN, MO.**—First Reader, Orton Wheeler. —Services: 10.30 A.M. and 7.30 P.M.; Friday 7.30 P.M.—Masonic Hall.
- OURAY, COL.**—First Reader, George H. Fite. —Services: 8 P.M.; Sunday School, 12.15 P.M.—A. O. U. W. Hall, Main Street.
- PERRY, N. Y.**—First Reader, Mrs. Mabel R. Tallman. —Services: 11 A.M.—195 N. Main St.
- PIPESTONE, MINN.**—First Reader, Frances I. Marsh. —Services: 11 A.M.—Corbetta Hall.
- PITTSFIELD, ME.**—First Reader, Annie H. Jenkins. —Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Perkins Block, Main Street.
- PLAINVIEW, NEB.**—First Reader, Cyrus M. Hall. —Services: 11 A.M.—At Res. C. M. Hall.
- POCATELLO, IDAHO.**—First Reader, Henry M. Johnson. —Services: 11 A.M.; Wednesday, 8 P.M.—Room 3, Auditorium. Reading Room, same place.
- POLO, ILL.**—First Reader, Wilton McKerral. —Services: 10.30 A.M.; Wednesday evening. Reading Room open Saturday P. M.
- POMONA, CAL.**—First Reader, Mrs. Sophie C. Cooper. —Services: 11 A.M.; Wednesday, 7.30 P.M.—335 W. Second Street, up stairs.
- PORT HOPE, ONT.**—First Reader, Joseph Brundrett. —Services: 11 A.M.; Wed., 8 P.M.
- PORT HURON, MICH.**—First Reader, George T. Johnstone. —Services: 10.30 A.M.; Wednesday, 7.30 P.M.—720 Pine Street.
- PROVO CITY, UTAH.**—First Reader, Lilley G. Barnes. —Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—P. O. Building.
- RAPID CITY, S. DAK.**—First Reader, William H. LaBee. —Services: 11 A.M.; Wednesday, 7.30 P.M.—Windsor Block, St. Joe St.
- RICHMOND, VA.**—First Reader, Mrs. Alice M. Bernard. —Services: 11.15 A.M.; Sunday School, 12 M.; Wed., 8 P.M.—1201 Grove Ave. Reading Room, same address; open daily.
- RILEY, KAN.**—First Reader, Mrs. Amy Washburn. —Services: 11 A.M.; Wednesday, 2 P.M.—Knapp's Hall.
- ROCKFORD, ILL.**—First Reader, Mrs. Lillian V. Weatherwax. —Services: 10.30 A.M.; Wednesday, 7.30 P.M.—K. of P. Hall, 112 W. State Street. Reading Room, 420 West State Street.
- RODNEY, IA.**—First Reader, Mrs. Bell S. Kennedy. —Services: 11 A.M.—I. O. O. F. Hall.
- ROHNERTVILLE, CAL.**—First Reader, Mrs. Emeline H. Crabtree. —Services: 7.30 P.M.—Residence Mrs. Felt.
- RUTLAND, VT.**—First Reader, Mrs. Helen S. B. Ross. —Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Odd Fellows Block.
- SABULA, IA.**—First Reader, Mrs. Martha Day. —Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Congregational Church.
- SAN MATEO, CAL.**—First Reader, Davenport Bromfield. —Services: 11 A.M.; Wednesday, 8 P.M.—Wisnom Bldg., cor. 1st Ave. and B St. Reading Room, same address.
- SAN RAFAEL, CAL.**—First Reader, Olcott Haskell. —Services: 11 A.M.; Wednesday, 8 P.M.—Ross Street at the head of Clark St.
- SAULT STE MARIE, MICH.**—First Reader, Mrs. Agnes Sprague. —Services: 10.30 A.M.; Wed., 7.30 P.M.—Comb Bldg., 215 Ashmun St.
- SAVANNA, ILL.**—First Reader, Mrs. Mary F. Wolcott. —Services: 10.30 A.M.—Pulford's Building, Main Street.
- SHERBURNE, N. Y.**—First Reader, Mrs. Emma Simmons. —Services: 10.30 A.M.—49 South Main Street.
- SKOWHEGAN, ME.**—First Reader, Mrs. Eva D. H. Baker. —Services: 10.45 A.M.—29 Water Street.
- SOUTH HAVEN, MICH.**—First Reader, Miss Ellen Merritt. —Services: 10.45 A.M.—French's Hall; Wednesday, 8 P.M.—408 Phoenix Street, 2d Floor.
- SOUTH PARK, MINN.**—First Reader, Arthur D. S. Clark. —Services: 2.30 P.M.; Sunday School, 2.30 P.M.—Odd Fellows Hall; Wednesday, 8 P.M.—House of First Reader.
- SPRINGFIELD, MO.**—First Reader, Mrs. Alice Otis Smythe. —Services: 11 A.M.; Wednesday, 3 P.M.—In Reading Room at The Baldwin; open daily, 2 to 5 P.M.
- ST. JOHN, N. B.**—First Reader, Mrs. Minnie Huyck. —Services: 11 A.M. and 7 P.M.; Sunday School, 2.30 P.M.; Wed., 8 P.M.—Odd Fellows Bldg., cor. Union St. and Hazen Ave. Reading Room open daily, 2.30 to 5 P.M.
- ST. JOHN, WASH.**—First Reader, Mrs. Emma Marshall. —Services: 11 A.M.; Wednesday, 7.30 P.M.—Christian Science Hall, Maine St.
- ST. PETERSBURG, FLA.**—First Reader, Ed. Martin Langdon. —Services: 10.30 A.M.; Wednesday, 7 P.M.—6th Avenue between 1st and 2d Streets.
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